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A guide



www.continuingindaba.com

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What *is* Continuing Indaba?

The aim of Continuing Indaba is to enable Anglicans worldwide to live reconciliation by facing our own conflicts, celebrate our diversity and difference and so become agents of reconciliation in the world. This guide provides resources and seeks to generate energy to equip us all to be reconciled reconcilers. Because when this happens, in the words of Archbishop Justin: "we are unbelievably attractive, distinctively prophetic, not because we all agree, but because we disagree with passion in love, and set the bar high for the world around. And then reach out and help people over the bar."

Continuing Indaba is an ongoing and intentional way of working as the body of Christ that.....

- trusts God and acknowledges the faith-journey of all involved
- builds trust and creates space for disagreement to be heard
- insists that all groups referred to are fully included in the process
- requires stepping out of comfort zones and a willingness to see the world through the eyes of another
- commits to listening and being open to hear other perspectives, without pressure to change position
- demands commitment, transparency, vulnerability and authenticity in relationship.

This results in

- being better equipped to work together for God's Mission
- deepened relationships, with Christ and one another
- enriched lives which allow people to grow together.

Why use Continuing Indaba?

Jesus calls us on a journey with him and with companions, whoever we are, wherever we are from. Jesus loves us and calls us into obedience to display this love for one another and for our neighbours.

Continuing Indaba is an intentional way of being the Body of Christ. It creates a context where all members of the Body can explore their common faith and their deepest differences in order to participate in God's mission together. It aims to draw the whole Body into identifying common mission in a way that can sit alongside governance structures.

Indaba begins with developing relationships. People are asked to discover one another's context through conversations over meals, participating in worship in one another's churches and exploring the Scriptures together. Participants honestly explore difference and disagreement, not seeking to change each others' opinions. They commit to listen to one another, to pray and study Scripture and to participate in God's mission together and are open to changing perceptions and a deeper commitment to Christ.

When you commit to Continuing Indaba you are joining with Anglican Churches around the world on a journey of conversation to strengthen relationships for mission. In particular the Primates of the Anglican Communion said:

In our common life in Christ we are passionately committed to journeying together in honest conversation. In faith, hope, and love we seek to build our Communion and further the reign of God.

What are the key values?

Continuing Indaba is an intentional way of living as the Body of Christ where

- **Trust** is placed in God and the faith-journey of all involved is respected.
- **Relationships** are prioritized and trust built across differences and divides.
- **All** are fully included in the process.
- **Risks** are taken to step out of comfort zones and cross barriers of division.
- **Commitments** are made to listening and speaking, being open to hear other perspectives with no pressure to change position.
- **Honest** conversation demands transparency, vulnerability and authenticity in relationship.

What are the key ingredients?

People joining a Continuing Indaba process will:

- **journey together** stepping into one another's lives, seeking to experience different perspectives and gaining a better understanding of their own values
- **pray and Worship** together, preferably on one another's churches, exploring differences as we come before the one God
- **read the Scriptures** – Seek a deeper understanding of the Bible through processes of reflection, not seeking to find weaknesses in one another's argument, but seeking to learn from one another
- **speak and listen** honestly in safe space created by skilled facilitators.

What are the outcomes?

Continuing Indaba deepens relationships, enriches lives and enables people to grow together.

- Space is given where there is no pressure to change a position or to win an argument, but to deepen your own faith and the faith of those who walk with you.
- It enables churches to develop policies and practices focused on God's mission and owned by all.

Continuing Indaba Leadership

The role of a Continuing Indaba Leader is challenging and rewarding. We speak of it as convening.

1. Recognition of Need

The Continuing Indaba (CI) leader has recognised the need to use Continuing Indaba, understanding that Continuing Indaba is a way of being the Body of Christ that places a priority on relationships, empowers all and is orientated to mission, not to the solution of issues.

2. Establishing Authority

The CI leader needs to create safe ground with clear and appropriate authority as Indaba will require a consistent and calm voice, bringing all together to establish the process. It requires clarity of purpose and the need to signify how an Indaba will further the key aims of the community.

3. Inviting people into a journey

Calling people on to an Indaba journey cannot be a command from those who hold power to those under their authority.

Inviting people onto the design team and into the community of an Indaba requires a leader to display vulnerability and trust and to ask for trust as the community journeys together.

4. Relinquishing Power

Indaba leadership requires the relinquishing of the power to decide outcomes. The Continuing Indaba leader is required to place their trust in God and in the community. The community needs to hear that they are trusted to discover where God is calling them.

5. Setting the Agenda

The CI leader sets the agenda for the Indaba. The focus should be on a key concern for the community and relevant to all.

One way to do this is through the use of a framing question. Framing questions should be short, specific and focused. They should be open questions, inviting dialogue.

Examples are:

- What is the nature of our common life?
- How can we become a church that includes people of all generations?

6. Appointing and supporting a Design Group

It is vital to design the process, whether it is within the setting of a governance structure or a standalone journey. It is the responsibility of the leader or convenor to appoint the design group. They may be identified by others, but they all need to know they have the trust of the leader.

There are advantages and disadvantages for the convenor being on the design group and these need to be clearly assessed. Groups will behave differently in the convenor's presence: leaders may be unaware of the effect they have on groups. They can, unintentionally, shut down voices as members will seek to conform to the wishes of the powerful person. It is hard to retain authority and enable power to be shared.

However, if the convenor is not present the group will fear making decisions that the convenor will not support. In addition they will need to ask questions of a practical nature to test out on the convenor. These may be as simple as a diary date that needs confirming.

It is usually best for the leader or convenor not to be on the design group, but to appoint someone to chair it who is trusted by the convenor and by the group and in clear communication with the convenor. When they require something to happen, the chair needs to know he or she can speak directly to the convenor who will listen and that the convenor will trust the design group.

The design group will need the convenor to stand with them when potential participants are questioning vital aspects of design.

7. Commitment

The convenor will be making significant demands of time and energy from those participating and the Indaba community needs to see the commitment of the convenor. Continuing Indaba cannot be a side event: it has to be a focal point for the most

significant issues facing the community. As such it requires commitment from the community.

8. Listening

The convenor must listen and be seen to listen. It is important to establish methods for receiving the voices of the participants and to be seen to have heard.

9. Outcomes

The convenor cannot determine what the community will say and cannot determine the outcomes in that sense. However, they need to be clear on how the outcomes will set priorities and how they will be incorporated into community life - governance process for example.

10. Pray

Continuing Indaba is a spiritual journey and prayer is a vital part and resource for that journey. The convenor is placing their trust in God and so prayer is vital; it is also vital that all pray.

Establishing a pattern of common prayer may be significant for the community.

Participants' Guide to Continuing Indaba

You have been invited to participate in an Indaba based on the concepts of Continuing Indaba.

When you participate in Continuing Indaba you are entering a spiritual journey where you seek to build relationships with people of faith for a common purpose.

What will be asked of you?

There are different ways of participating in Continuing Indaba:

- gathered meetings, such as conferences
- governance meetings such as synods, conventions, etc., specifically designed events where there is time to encounter one another's context, worship in one another's churches and come to a specific place of meeting for a facilitated conversation.

Whichever way you engage in Indaba all are expected to share their context, learn about the lives of their companions and cross barriers of culture, wealth inequality, language, age and core concerns. This could happen in your own parish, your own diocese or with overseas partners. You will need to trust, pray and commit.

Trust

Participation in Continuing Indaba requires trust. Firstly, it requires trust in God to lead the church. It requires trust in the convenor who has called you to participate in a common journey. They are the ones who will create the safety for you to listen and to speak. This is particularly relevant when the convenor has influence over your future, for example a bishop.

You will need to trust your companions. You will need to know they are travelling with you and learning from you as well as you learning from them. You should expect honesty and confidentiality from them and they should expect that from you.

Prayer

Continuing Indaba is a spiritual journey. Your prayers are vital for the health of the process. The priority is to pray for Christ to lead his people. Then pray for your companions on the journey. Pray for yourself and your walk with Christ.

Commitment

The journey is one that requires commitment. It will not be of value unless you have stepped out of your comfort zone. There will be times when it is hard and you will not see the point; committing to carrying on is vital for all.

Commit yourself to listening. Think of yourself as Paul in Athens taking time to listen to all that is being said and hearing Christ in the midst of all.¹ Work to understand and not to judge.

¹ Acts 17:16-34

Consider the journey as a transcultural experience even as you encounter the diversity of the people in your own team.²

Commit yourself to speaking honestly. This will open you up to vulnerability and you may fear being judged by others. Your voice is vital on the journey and you should look to others to hear you with openness even when they disagree. You should expect facilitated conversation on the journey, to enable safe space.

Change and Faithfulness

Continuing Indaba participants always ask if they will be expected to change their mind. Some fear being asked to compromise on deeply held beliefs.

A walk with Jesus demands change, but it may not be change of mind on issues. Even St Paul talked of seeing only through an obscure glass and knowing only partly³ so there needs to be an expectation of learning and growing in faith, but that is not necessarily the same as changing your mind.

You should not feel pressured by anyone on the journey to 'change your mind'. Honest conversation demands that you remain faithful to Christ, the Scriptures, Christian tradition and to your reasoned understanding of the world.

You should not expect other participants to abandon their world view. You should aim to enable them to see the world as you see it as you seek to understand the world as they see it, but not to convert them.

² For more on transcultural mission see the Continuing Indaba website especially: <http://wp.me/p2o311-mK>

³ 1 Corinthians 13:12

Participants in Continuing Indaba report valuing one another in diversity and having their own views strengthened by being valued by people who disagree with them.

Some do report changing their minds, but as part of a closer walk with Christ and from a deeper understanding of their own faith, the Scriptures, the traditions and their wider cultural experience.

Facilitated Conversation

In order to create safe space, the presence of experienced facilitators is vital.

Some people are quick to speak and eager to be heard (extroverts); others are slower to speak, and need time to consider their words (introverts). Extroverts can find it difficult to listen, introverts can be very good listeners. Extroverts can be impatient for action while introverts need more time for thought.

Good facilitation enables introverts to speak and extroverts to listen. It enables the voices on the margins to come to the fore, without silencing the majority.

It should both enable those who prioritise experience in how they develop their understanding of the world to communicate their faith journey and those who value analytical thinking to find their place.

Facilitators need to engender trust to enable the conversation to be productive because they may need to challenge conventional structures in order to enable all to be heard and all to listen.

Continuing Indaba Encounters

A key part of Continuing Indaba is discovering the context of your companions and exploring your own context anew through your companions' eyes. In a Continuing Indaba, process time is prioritised to encounter each other's context and build relationships. How this will look will vary depending on the contexts, but in each case all participants will visit each other's context.

Welcoming Companions

The purpose of these encounters is for companions to share their real day to day context honestly with each other. What this will look like will vary depending on the diversity in your Indaba but should include:

- staying in one another's homes and experiencing everyday home life
- a taste of ordinary life – that might be anything from where you buy your food, to going out for a drink or a meal, to digging up potatoes, to watching sport or your favourite TV programme together! The idea is to share a snapshot of your everyday life
- worshipping with the community at a 'normal' Sunday service
- experiencing companions' mission context. This is what you as host define as your mission context in line with the priorities you have set for this Indaba

- space to talk together about the encounter – This needn't be formal facilitated conversation; it could be over lunch or travelling from one place to another – in fact these have sometimes proved to be the more fruitful conversations.

When organising an Indaba Encounter it is important to remember that your companions are coming to experience your real context and reality. They will not have this experience if too much is organised and there is not enough time for relaxation put into the programme. It might take humility and vulnerability to honestly share your context, but remember it is not a show or a competition.

Visiting Contexts

You are in your companions' context to listen and learn about their everyday context. This means:

- setting aside dedicated time to be with each other and honouring that time⁴ and sticking to the time commitment decided at the beginning of the process
- not being judgemental or comparing their context, negatively or positively, to your own
- listening and being inquisitive about your companions' mission context.

⁴ except for real emergencies

Between Encounters

Finding time to visit each other's context might mean that the encounters happen over a few months or even years. It is important to keep the journey in mind and prayer during this time. You can do this through:

- prayer, valuing relationships and bringing the process before God – this could be a formal prayer diary for your Indaba or bringing the concerns of your companions into your existing prayer pattern
- reflection, processing the encounters and keeping the process in mind – this might be personal or within your team.
- communication between companions, relationship building – this might be through social media, emails, letters, telephone or Skype calls
- communication within your context, sharing the journey with your home church – this might be articles for parish or diocesan magazines or website or Facebook page.

Worshipping Together

Praying, worshipping and reading Scripture together are key ingredients of Continuing Indaba. The Anglican Communion is blessed with a rich diversity of ways in which the people of God praise and receive from God—Father, Son and Holy Spirit.

Worship together in a Continuing Indaba journey has three elements.

- Encountering the ways in which others in the group worship God.
- Welcoming others in your worship and sharing your worship with them.
- Finding ways to worship God together.

Worshipping in each other's context

It is important when welcoming fellow Indaba journeyers into your worship context to remember:

- They are there to worship not watch a show – this might mean taking time to explain the service.
- They are there to share in your normal Sunday worship. Don't change what you normally do.
- Prepare the congregation in advance to welcome them so that all might have a taste of the journey.
- Take time after the service to talk about the experience of worshipping God in your context.

When worshipping at in an Indaba companion's context remember:

- you are there to worship God and the context and worship might feel strange or even uncomfortable: take time before the service to explain your fears with your Indaba companion and to find out what the service might entail
- be ready to share a taste of the Indaba journey with the congregation
- take time after the service to talk about the experience of worshipping God in your companion's context.

Worshipping together

A daily pattern of prayer can be both useful and edifying over an encounter or a facilitated conversation. Set this together and decide if you will follow an established liturgy, the daily office for example, or will design something for this Indaba. Share the leading of worship and allow space for silence and contemplation.

A commitment to be praying for each other between meetings is also important and a short daily prayer for all to use might be helpful.

Reading Scripture together

No matter what our liturgical tradition in the Anglican Communion, the Word of God is central to our worship and our lives as Christians. It is therefore vital as part of our Continuing Indaba journey to explore Scripture together.

There can be fear about reading Scripture with those with whom we disagree, that this might shutdown conversation or lead us into a place of violent argument. It is important to understand how your companions understand Scripture before focusing on passages that might prove controversial. It can be helpful to use the lectionary readings, rather than to impose a reading on one another as you begin to hear how Scripture is part of the faith journey.

There are many approaches to reading and studying Scripture and you will find examples and resources from different contexts on the Continuing Indaba website. *Lectio Divina*⁵ has been influential in Continuing Indaba because of the emphasis that all voices are heard and all insights valued. An example of this process can be found on the next page.

Lectio is an ancient way of exploring the scriptures together that has been practised by Christians from the 6th century. It involves reading, reflecting, listening, sharing and praying. A form of *Lectio*, introduced by the Southern African Delegation to the Lambeth Conference in 2008, has been used throughout Continuing Indaba. The aim is to open us up to God's word together and to enable us to respond to God in prayer.

⁵ Literally this means divine reading

African or Lambeth *Lectio*

Opening Prayer:

O Blessed Lord, who caused all Holy Scripture to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and hold fast the blessed hope of everlasting life, which you have given us in our saviour Jesus Christ, Amen.

1. One individual reads passages slowly.
2. Each person identifies the word or phrase that catches their attention. (1 minute)
3. Each shares the word or phrase around the group. (3-5 minutes, no discussion)
4. Another person reads the passage slowly (from a different translation, if possible.)
5. Each person identifies where this passage touches their life today. (1 minute)
6. Each shares. (3-5 minutes, no discussion)
7. Passage is read a third time (another reader and translation, if possible. Or even another language)
8. Each person names or writes: "From what I've heard and shared, what do I believe God wants me to do or be? Is God inviting me to change in any way? (5 minutes)
9. Each shares their answer. (5-10 minutes, no discussion)
10. Each prays for the person on their right, naming what was shared in other steps. (5 minutes)

Close with the Lord's Prayer and silence

Design of Continuing Indaba Process

Continuing Indaba is a journey and there is uncertainty on the way. It is the task of the design team to provide a roadmap for those participating. This guide will help you to design a Continuing Indaba process.

Content

- **Who needs to be on the design team?**
- **Beginnings – Announcing a new way**
- **Gathering**
- **Encounter – How to design processes of meeting**
- **Meeting – How to design a place of meeting where all can speak.**
- **Going out – How to plan to use the results of the Indaba**

Who needs to be on the design team?

The role of the team is to design a process not define an outcome; the design team, therefore, needs to have a range of skills. Size is important for both productivity and reflecting the diversity of those to be involved in the process. If the team has more than nine members the work of design will be lost in discussion of content, and if it is less than four it will lack the diversity it needs to be effective. A team of six is probably the target.

1. Power

Continuing Indaba takes power very seriously.

The design team needs to know that it has the blessing of those who hold power. In the case of a diocese this is usually this is the bishop. In other contexts this might be the Vicar or the Dean of a theological college, etc. Continuing Indaba uses the term convenor for this person. It is vital that the power holder has a trusted representative on the design team. A representative must be free to make decisions in meetings without referral back. Decisions on process cannot be overruled (although they can be amended – for example, a date can be changed).

Continuing Indaba enables all voices to be heard. Design of process must include those who are marginalised in the context. For example, if the aim is for young people to find a voice, young people must be part of the design team.

2. Money

The team needs to be clear on budget. Continuing Indaba costs money. There either needs to be a clear set budget or the presence of someone with the ability to confirm budget requests.

3. Realism

The team needs to be realistic about expectations placed on participants. To do this the design team needs three people, lay and ordained, who are aware of the practicalities in the lives of those participating. They need to speak for themselves – they are

not representatives – but they have to be aware of issues such as time availability, language and translation, etc.

The design team also needs a person who will be responsible for all practical arrangements. Such a person is vital in establishing a sense of security about the process, as the participants will be anxious if dates are not clear and rooms not booked. Establishing hospitality and enabling the smooth running of process and cannot be an afterthought.

4. Facilitation

A lead facilitator is essential for the design. The creation of safe space requires excellent facilitation and design of a process that includes the shape and duration of the encounters. Continuing Indaba is not another name for facilitated conversation; however, the journey, the worship and the conversation on the way are all vital aspects. Facilitation that ignores the journey will fail. The lead facilitator, therefore, needs to be part of the design team.

5. Evaluation and Reflection

The team needs to consider what it wants to learn from the Indaba process and how it will know that the process has met its objectives. The participants will have put a huge amount of energy and time into the journey and will need to know that such effort is worthwhile.

A Potential Team

This is an imagined example of a design team for a diocesan process in a multicultural, urban area seeking to enable conversation between people divided by ethnicity. They might be:

- a representative of the Bishop, who will be very well briefed on the aim and the budget for the Indaba
- a lay person from a minority ethnic group who has professional facilitation training and skills
- a clergy person from the dominant ethnic group who faces the issues of a busy life
- a clergy person who has experience of crossing cultures and a sensitivity for liturgy
- a lay person who has academic skills in evaluation – a sociologist for example
- a person on the Diocesan staff who is employed to give time to organise and to ensure the practical arrangements are put into place.

Beginnings

The first task is to move people from scepticism, to buying- in, to ownership of the process.

People may be sceptical for a number of reasons: some will think nothing will change, others that Continuing Indaba is a cover for changing things in a direction they do not like. The design team, in co-operation with the convenor, may need to work hard to include all concerned in the process. Without buy-in there will be no process, and it will work best if it is owned by as many as possible.

1. Confidence

The Design team and convenor need to have confidence that Continuing Indaba is genuinely biblical, is from within the traditions of the Church and is tested in the real world. To do this the team will need to study theological resources, testimonies and evaluation from the resources section.

The design team needs to own the process for themselves and understand what they are designing.

2. Announcement

The Indaba has to be announced clearly using the normal channels of communication. This might be, for example a public letter from the convenor, websites and sermons.

3. Follow up

There may be people who are specifically resistant. It is worth giving time to hear their concerns, which may be valid and may need to be taken on board. Some will seek to end the Indaba immediately. They need to hear from the convenor that the process will go ahead and they need to be on board to have a voice and that their voice will be valued.

It may be necessary to run a resource hub to enable the Indaba to reflect the theological and cultural traditions of the context. (See www.continuingindaba.com for more information on resource hubs)

4. Clarity and vision

The framing question needs to be owned and clearly articulated, realistic but with vision. The hope is for a church that becomes a better reflection of the Body of Christ, where diversity is celebrated and all are energised for mission.

Gathering

Those participating in process will benefit from gathering at an initial event. They need to hear the vision from the key voices of power holders and from those with whom they can identify who have owned process, so they too can own it and begin to form relationships with those they will journey with.

A Gathering Event

The gathering event is a requirement for all who participate. These are the elements you need to consider.

1. Worship

Continuing Indaba is a pilgrimage and as such is prayer on a journey with companions, leading to a deeper encounter with God. The worship at the beginning of the gathering, during the gathering and at the sending out should be simple and cohesive.

2. Envisioning

The convenor needs to speak with authority in the way she or he is seeking to open up honest conversation, articulating his or her vision for the Indaba. The convenor will convey their commitment and the expectation of commitment from the participants.

3. Motivations

Participants gathered should explore their motivation for participation with one another.

4. Practicalities

A clear articulation of the practicalities is required, with time for the teams to discuss how they will make possible the design of encounters.

5. Baselines

Establishing baselines is important in a process where people are on the journey. These baselines will be significant in the process of evaluation. (For more see Evaluation Guide – published December 2013)

Encounters

The primary focus of the encounter stage is to establish relationships. It is easy to develop stereotypical images of an opponent or a stranger, who is reduced to being the holder of a set of ideas or emotions, rather than a human being who is being shaped and formed by God.

Relationships are formed through discovering the context in which others live and worship and by sharing our own context through a journey. It will only be successful if the participants step out of their comfort zone and enter into another's world.

In processes such as an Indaba at a governance meeting, facilitation will be needed to create the journey with participants using words and images to describe their context. Other processes will allow for actual visits and these can be formal or informal.

These are some of the elements that should be considered:

1. Worship

Place Christ at the centre and recognise that all are on a journey of faith.

2. Context

Design process that allows a host to share the place where they live and work. The process needs also to reflect the dynamics of their worship life. It is best if this is a physical journey and participants can visit one another's homes, places of work, and attend worship in one another's churches.

3. Scripture

Enable the participants to read the Scriptures together. There are three aims: Firstly to explore the Scriptures for yourself, and from there to hear how others use and understand Scripture. The final stage is to gain deeper clarity of your own understanding. The process of *Lectio* is particularly useful here. (See page 24)

4. Sharing progress

A form of reporting back to enable evaluation is important; as is sharing the stories of the encounter to encourage others observing the journey from local contexts.

Honest Conversation

The clash between Paul and Peter recorded in Galatians was honest, possibly angry, and touched on the core of the gospel. The East African Revival was energised by the challenge given by one follower of Jesus to another. The aim of Continuing Indaba is to create the safe space for honesty and genuine challenge between those who recognise one another as being in Christ.

1. Facilitation

The lead facilitator on the design team will need to work with other facilitators who will respect the journey of the participants. There must be clarity on expectations on all sides. In Continuing Indaba the expectation is not mediation or compromise, it is an honest conversation.

2. Space and time

Organisers need to consider both space and time for the conversation. A poor space that lacks air or is too big and public will kill conversation. Too long or too short a time will end conversation.

3. Worship

Placing Christ at the centre is again vital.

4. Hearing the results

The accurate recording of the words and emotions of the group are vital for the effectiveness of the Indaba. The participants need to know they will be heard, especially by those they perceive to have power.

Going out

The experience of the past five years is that Indaba will produce results in terms of energy for mission and a direction for travel. There needs to be planning as to how this will be incorporated in the life of the communities of the participants.

5. Receiving the results

The convenor needs to receive the results and to seem to have done so.

6. Common journey

The common journey sets priorities in mission and these need to be reflected within life of the church and articulated through governance structures.

7. Celebrating

The celebration of being in the Body of Christ requires expression in the worshipping life of the community.

Communication and Continuing Indaba

There are three main, but varied, needs for communication in Continuing Indaba; communicating vision, journey and mission.

Communicating Vision

In order for a convenor, or leader, and the design team to generate buy-in and excitement about a community, or communities, engaging in an Indaba, they need to communicate the vision. This needs a small scale targeted communication strategy. For example, a Diocese planning to engage in an Indaba might communicate the vision in these ways.

- The bishop sharing the vision at synod or convention.
- An article on the diocesan webpage.
- An article in the diocesan newsletter or resources distributed for parish newsletters.
- A Tweet from the diocesan office and a post on Facebook.

There are resources on the Continuing Indaba website www.continuingindaba.com which will be of assistance in sharing your vision.

Communicating Journey

This is both the easiest and the hardest part of Continuing Indaba to communicate. Easy because there are visits and encounters, actual events, to report. Hard because there is a fragility about an

Indaba journey where relationships are built, so that difficult conversations can happen. It is sometimes hard to capture and communicate this as it happens, but also communicating a work in progress can be destructive - you don't share a cake until it is finished baking! Establishing communication norms at the beginning of the process is important, such as checking with each other if it is acceptable to make photographs public on social media and reflecting on one's own experience, rather than another's. These will vary from journey to journey.

For example a Diocese communicating the journey might provide:

- updated news on the diocesan website, including
- reflections from participants
- video or audio interviews with Convenor, participants or facilitator
- reports of encounters
- resources distributed for parish newsletters / pew sheets
- tweets from those engaged on the journey with a specific hash tag
- a page on Facebook
- a photo sharing website (such as flickr or picasa) page for all involved to share photographs along the way
- events for those on the journey to share
- press releases and communication with local media (newspapers, TV, radio).

Communicating Mission

The purpose of Continuing Indaba is that we become more effective in God's mission. There is therefore a great imperative to share, both locally and globally, the fruit of your Continuing Indaba journey.

Communication Style

There are numerous styles for communication and they differ from context to context. If you are engaging in an international or cross cultural Indaba you will need to be in communication across contexts to make sure it is relevant for your context without being problematic in theirs. All communication needs to:

- be engaged and engaging
- be accessible
- be in the relevant languages
- contain an explanation of the Continuing Indaba journey (adapt wording and names of process as necessary for your context)

Communication Resources

You will find further Continuing Indaba communication resources at www.continuingindaba.com/resources

Continuing Indaba's aim is to enable Anglicans worldwide to live reconciliation by facing our own conflicts, celebrate our diversity and difference and so become agents of reconciliation in the world.

For resources that equip us all to be reconciled reconcilers visit the website or get in touch!



www.facebook.com/ContinuingIndaba



www.twitter.com/Cont_Indaba



continuingindaba.com/feed/



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Running a Continuing Indaba Event

This is a standalone event for a gathered group of people coming to a neutral venue such as a conference centre or a retreat house. It may have specific outcome in mind, for example the Primates' meeting of 2011 sought to define what it was to be a Primate in the Anglican Communion, and the Anglican Women's Empowerment (AWE) Indaba, to equip women as agents of transformation. It could be a meeting of House of Bishops or a youth conference.

What is it that is different about an Indaba based conference?

Conferences often feature guest speakers accompanied by small groups meeting for discussion. Conversations may continue through meals and in social contexts – such as evening drinks. It is often the times for discussion and networking that are most valuable.

An Indaba based conference places mutual listening and relationship building to the fore. The relationships between the delegates are the greatest priority and they are the deepest resource.

Key to an Indaba conference is an understanding that:

- the concerns of the participants are best articulated by the participants
- the resources for mission are held within those meeting
- future action is strengthened by long term relationships formed through the Indaba experience.

Outcomes

The outcomes of conferences are hard to access. The influence of visionary speakers can be very powerful, but the experience of the Continuing Indaba programme is that Indaba shaped conferences energise all for mission, because they allow the framing of the agenda to be in the hands of the participants; the resources are found from within the team and the outcomes are determined by those who will have responsibility for action, in partnership with those on a common journey.

Designing a Continuing Indaba conference

The principles of Continuing Indaba need to be clearly understood and consistently put into practice. The participants need to journey together, pray and worship together, read the scriptures together and speak and listen honestly. Design of the process should to reflect all these aspects.

Communication prior to meeting

The invitations should indicate that this will be a Continuing Indaba event. Participants need to be clear what they are coming to: this is especially significant if this is a regular event such as a diocesan clergy conference which has typically featured speakers and discussion groups. The convenor – which in some cases can be an organising committee – needs to be clear on the purpose of the Indaba and encourage confidence in the event.

The venue

The venue needs to be appropriate for the event. It needs to have space for plenary, for worship, and for small group meetings. It should be a neutral venue for all those coming.

The welcome

A host needs to welcome the participants and set the agenda for the event. This is best done by the convenor and the lead facilitator together.

Practicalities

There should be a clearly identified person who is responsible for all the practical arrangements.

Commitment

Continuing Indaba, in any form, requires commitment to the whole journey. It is difficult to form relationships and develop the space to have honest conversation if people come and go. In an Indaba conference, commitment is to being present for the whole time and not to slip away to take a phone call or reply to an email.

Commitment is not only to be in formal sessions together but also to relaxation time, building relationships.

The life of a group

The life of the group must begin with the development of relationships. There is a need to bring the home context into the space occupied by the group: this can be done by the participants bringing objects or pictures explained and shared with the group. The life of the group should include:

- time, so that people can develop relationships.
- worshipping together
- time to study the Scriptures together – for resources see the worship and bible study guides.
- an experience that is new to all. It can be an activity or a visit and it is best if it is slightly uncomfortable for all. It should be a requirement, not an optional time where some can slip away to 'do their emails' or phone home.
- time for communication with home, clearly defined and stuck to by all.
- down time for those who need to process thoughts on their own.

The group needs to establish a life together where all can be heard equally. If one voice becomes dominant then the facilitators will need to challenge this, so that all voices can be listened to. Once relationships are established, framing questions can be introduced and considered by the group.

Recording

It may be possible to record conversation through the use of flip charts etc. However, serious reporting back includes reporting the energy of the group. There may be three things the group wanted to say, but one of those may have been observably more important to them than another. A skilled recorder will be able to convey deeper meaning. The reporter will need to check with the group that their record is faithful.

Action

There is an expectation that the result of the Indaba will be action because the participants will have developed the action plan.

Responsibility

The responsibility for the out working of the result of the Indaba will be with the participants and convenor in partnership.

Continuing Indaba and Governance Processes

Each province of the Anglican Communion has a different governance processes at provincial and diocesan level. The aim is for episcopal leadership to be accompanied by governance processes that include laity, clergy and bishops. Good governance is an essential part of the life of all our churches and that can come in many forms. Governance structures often reflect the cultural practices of democracy in different contexts and many follow a form of 'parliamentary' systems based upon enlightenment principles of debate and majority voting.

Motivation for using Indaba

Parliamentary structures tend to emphasise either unanimity, or polarisation. They are not necessarily the best way to value diversity and enable disagreement to be handled constructively. They tend to favour those in power and not to hear the voices of all. On matters of significance they tend to create two sides, where a multiplicity of opinions may be more appropriate.

An American observer to process in a Diocesan Synod in the Sudan was amazed that some significant decisions were made by a process of engaged conversation – an 'Indaba' – rather than speeches for and against. This enabled action to emerge.

Polarised debates can end not in action, but a renewed determination by the losers to reverse the defeat at future sessions, rather than a common mind on how to walk together with difference.

Continuing Indaba may be used within or alongside such processes in Deanery Synods, Diocesan Conventions, General Synods, and other governance structures. Such a process requires the allocation of time and resources, but can be of great benefit.

When governance bodies have reached an impasse they may seek to use facilitated conversations in order to seek a way through their problems. They may use such conversations to enable the discussion of significant issues that do not require the passing of a resolution.

Such facilitated conversations may helpfully use principles of Continuing Indaba, but they will be limited in their application. Other approaches such as consensus processes or mediation may be relevant alternatives.

This page is concerned with Continuing Indaba and Governance structures.

Why use Indaba in Governance

The big questions facing the church in every diocese and province require the involvement of all in forming a response and owning application. Continuing Indaba can enable a church to face its biggest questions through a process of discerning the will of God.

In order to develop a coherent response it may be necessary to develop an understanding of the common life of the body. In order to move forwards together when considering issues of conflict and reconciliation it is important that a wide range of voices are heard.

A process of journey together enables potential protagonists to understand one another's motivations and to together for a way forward. It enables a common direction to emerge that can result in real action that may, or may not require governance accent.

It can set the priorities that need to be matched by allocation of resources, but it cannot be used to replace good budgeting practices, or to short cut decisions.

Care must be taken for it not to become a process of forcing through the desires of a powerful lobby or to avoid difficult conversations.

Indaba can be used to consider the really important issues facing a church that are not suitable to consideration in other ways. The church may have passed a motion supporting evangelistic initiatives, but for these to take effect they may need to engage in a different process.

Outcomes

Continuing Indaba can be used to develop relationships so honest conversations can enable trust to grow among the members of the governance body.

This can enable a common understanding of the spiritual life of the province or diocese that enables decisions to be made in the interest of the whole based on an appreciation of the local issues.

Where contentious change is proposed, it seeks to gain acceptance for action from the whole, not as a negative compromise, but as a positive choice.

It seeks to deliver a way forwards that enables us to be open to one another even when we are still divided on matters of significance.

Governance and Indaba

There are two main ways in which Indaba can be used alongside governance:

1. An entire meeting can suspend normal business and follow a process designed to enable elected representatives to concentrate on a significant framing question. They may need to have a short business meeting to ensure that legal requirements are fulfilled.
2. A process may be designed for a wider group that runs in parallel to governance, reporting back and shaping resolutions.
3. Indaba becomes the way of life of the governance.

The diversity of governance, even in one province means that design needs to be specific to context. Here are some guiding principles.

The living Indaba

Continuing Indaba celebrates diversity and recognises that a living breathing church will be full of difference and conflict. Enabling people to enter into direct conversation with one another requires that patterns of identification only with those who are similar are challenged. This may be uncomfortable, but it is the first step on the journey.

It is common for governance structures to develop patterns of behaviour. For example, parish representatives will often sit together in diocesan synod or convention. It is common for people to

gather in affinity groups, defined by a position on an issue or by age, gender or ethnicity. In some synods bishops sit together separate from the clergy and laity.

It is important not to isolate people. If someone realises that they are the only person in a small group who holds a specific view, or comes from a specific cultural context, they may feel specifically vulnerable. Such isolation should be avoided.

While people may be elected to represent they are also elected for who they are. It is important that people speak for themselves and not on behalf of people who are not in the room.

If there are people not present, for example young people, there should be a processes of inviting people from that group so that they are included. This is essential, especially when the topic being discussed is about, or will affect these people.

Design of process

The leadership of the appropriate convenor - bishop for a diocese, primate for a province, or Area Dean or Archdeacon for a deanery is vital in establishing a Continuing Indaba process to run alongside governance process. But it is not enough. The process will need to gain ownership from within those elected to governance body and from the wider church.

The convening body in this case will need to be the standing committee or equivalent of the governance structure. It will need to gain accent by laity and clergy as well as bishops.

Where there are issues of deep difference and conflict established lobby groups will fear compromise. Those they trust should be included in ownership of the process to ensure their concerns are heard.

Communication

The convening body will need to communicate intent to the whole of the church, including those elected to governance bodies. The aims and objectives, rational for using Indaba, and the leaders' vision for the process, will need to be clearly identified. This communication should include a short description of Indaba and the expected process.

The venue

The venue needs to be appropriate for Indaba. In addition to the space for a plenary there needs to be areas for small group to meet, including space for all those at the gathering to meet in circles in groups of no more than 15.

Practicalities

There needs to be a person, who is part of the planning team, responsible for making sure the practical arrangements are in place. This might include anything from booking the venue (taking into account facilitation requirements, access needs, etc) to organising resources (such as pens, papers printing etc) to making sure invitations are sent out. This person will work closely with the facilitators on the day to ensure that all goes smoothly.

Commitment

Continuing Indaba, in any form, requires commitment to the whole journey. It is difficult to form relationships and develop the space to have honest conversation if people come and go.

The Indaba element of a governance meeting only works if there is a commitment is to being present for the whole time, not to slip away to take a phone call or reply to an email. Or to caucus with special interest groups.

Facilitation

Trust needs to be placed in the hands of a facilitation team with a lead facilitator. Facilitators will bring a variety of skills and methods to the process; however it is important that their practice, while facilitating an Indaba, be guided by the Facilitation Guide materials available on www.continuingindaba.com or by contacting the Anglican Communion office.

Recording and reporting

When Continuing Indaba is used in combination with other governance structures accurate recording and faithful reporting is vital. This will vary from meeting to meeting and it is essential that this is thought through carefully before the gathering. For more on this see the guide on recording and reporting in Indaba [Published December 2013 on www.continuingindaba.com]