



## Celebrating a Journey

Progress Report May 2012







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Participants from Hong Kong and Jamaica engage at an

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# Mandate

*Continuing Indaba* was designed in accordance with the wishes of the Instruments of Communion—specifically the 2009 Primates’ Meeting and the Anglican Consultative Council (ACC) meeting in Jamaica. Regular reports have been submitted to the Standing Committee.

*Continuing Indaba* is sponsored by the Archbishop of Canterbury who appointed the Most Revd David Chillingworth, Primus of Scotland, to chair a Reference Group appointed from five provinces of the Communion. Their role has been to offer critical advice and to ensure the project remains faithful to its mandate.

ACC-14 thanked the Satcher Health Leadership Institute (SHLI) at Morehouse School of Medicine for its funding of *Continuing Indaba*. The funding came without preconditions on design or outcomes from a donation by Revd Marta Weeks. SHLI commissioned an independent ecumenical observational study of *Continuing Indaba* led by Fuller Theological Seminary, Pasadena, California. The purpose of their study is to gain insights from the operation of the project that can assist other denominations, especially in the USA, as they seek to grapple with divisive issues.

# Acknowledgements

We are grateful to Revd Marta Weeks who trusted the Anglican Communion to use the funds to build processes of consensus drawn from Scripture, understood by tradition and reason, in order to strengthen mission throughout the world.

Thanks are due to all those who have been involved in *Continuing Indaba*; the Reference Group, those who have facilitated and co-ordinated Resource Hubs, the design team, Primates who invited Hubs within their provinces, theologians who worked hard to prepare and edit papers for publication, the participants on the Pilot Conversations, those who hosted visiting teams, those who facilitated the Link People training, the local facilitators who enabled reflection on the Encounters, the facilitation team that resourced the final conversation, the Evaluation team, and all those who have prayed for *Continuing Indaba*.

# Introduction

## *Celebrating a journey*

*Indaba* is a wonderful gift to the Communion, bringing people together from every culture, race, language, and belief into one fold, acknowledging one another as children of one Father.

*Bishop Matthias Medadues-Badohu, Ho*

*Continuing Indaba* offers a vision for the Anglican Communion to flourish in our common life. It is relationship centred, beginning with people discovering common faith in different context<sup>1</sup>. Relationships in Christ create safe space for difficult conversations on matters of significance and promote constructive change in accord with a deepening journey of faith. The aim of participation in *Continuing Indaba* is for individuals and churches to be transformed in the image of Christ.

In 2009 The Windsor Continuation Group reported to the Primates' Meeting in Alexandria. They said: 'We need to move from intransigence and the conviction that 'our' interpretation is the right one to a shared waiting upon God.

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<sup>1</sup> 1 John 1.3

'There is something profoundly important about the Anglican Way here—a readiness to acknowledge that Christian disciples discern God's truth by learning to wait upon one another and that it takes the whole Church to know the whole truth.'<sup>2</sup>

In response *Continuing Indaba* has established a model of 'shared waiting on God' for the Anglican Communion through developing relationships that create the space for dialogue to emerge and enable 'the whole Church to know the whole truth.'

The model has been developed in consultation with theologians, both lay and ordained, who attended Theological Resource Hubs in Africa, Asia, North America, the West Indies and the UK and has been tested in four Pilot Conversations.

The Hubs enabled ownership so *Continuing Indaba* emerges from within Anglicanism and is not imposed upon it. The Pilot Conversations have succeeded in applying the process to the life of dioceses from four continents. The process has changed lives and has been embraced by participating dioceses.

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<sup>2</sup>[http://www.aco.org/commission/windsor\\_continuation/WCG\\_Report.cfm](http://www.aco.org/commission/windsor_continuation/WCG_Report.cfm)

People across the traditional divides of theology, culture and economics are embracing *Continuing Indaba* as a way of putting aside the desire to win an argument on issues, in favour of walking together to be transformed to the mind of Christ.

Evaluation of the Pilot Conversations points to the effectiveness and potential of *Continuing Indaba*. The pilot project found that the *Indaba* method and experience are worthwhile in strengthening understanding and supporting mutual mission, and in building bonds of affection across the Anglican Communion. The need is now great for developing the kinds of resources that can reinforce the experience and help those who have participated to share and teach others.

*Continuing Indaba* is offered to the Communion for application between provinces and within dioceses. This report gives an overview of the project since ACC-14, with a narrative account

of the Theological Resource Hubs and the Pilot Conversations, and a summary of the Evaluation Report. It sets out the potential for *Continuing Indaba* and concludes with an outline of the *Continuing Indaba* process – a model for adaption and application.

*Indaba* has changed my life. It has enabled me to see and appreciate diverse points of view and experience beyond my own. It has practically enabled me to expand beyond my own 'safe' prejudices born out of fear of difference.

*Indaba* CELEBRATES difference! It's not for the faint hearted for sure, but heh? When we choose to stand as Gospel pilgrims, safety isn't really an option. Besides what's the saying, Life begins at the edge of our comfort zone?

*Indaba* isn't just an opportunity to recognise our diversity but to recognise that we actually NEED each other across all our communities.

*Cath Hollywell, Derby*

# Resource Hubs

The Scriptures recount how the people of God responded to conflict within their community. We were eager to be faithful to Scripture, understood by tradition and reason, as we sought to develop *Continuing Indaba*. The Most Revd Thabo Makgoba, Archbishop of Cape Town, encouraged the Communion not simply to replace Western cultural norms by imposing a Zulu process.<sup>3</sup> It came to be understood that there was deep resonance between the Scriptural witness and many non-Western traditions.

The model for *Indaba* used in the Pilot Conversations was drawn from the work of theologians gathered for this purpose. To gain their insight we ran a number of consultations with a local convener inviting men and women, lay and ordained, to consider how they could assist us in formulating the basis for a biblical model of *Indaba*. They were called to a location—a Hub—to consider their understanding of how conflict was transformed in the Scriptures, and in their community, both historically and in the present. Four Hubs were in Africa, two in Asia, one each in the West Indies, North America and the UK. The question was asked as to *how* we can converse so

we are best able to hear God and follow in the way of Christ. Many came expecting to be instructed on *Indaba*, or to debate an issue. They found that they were genuinely being asked to draw upon their knowledge to build a process. Not all were theologians and some of the most exciting papers came from those with a deep knowledge of their culture and context. A combination of local and external facilitation enabled the groups to identify people who would write. The local facilitators encouraged and edited essays that were presented to the Anglican Communion. Each one has lasting value and many of them have shaped the process.

People came with lots of fear, apprehension and pessimism about the usefulness and outcomes of an *Indaba* consultation. But those feelings were turned to joy and excitement when understanding started to be built up through face-to-face Encounter. We came as participants but returned as partners in the mission of God.

*Bishop Pradeep Kumar Samantaroy of Amritsar, CNI Hub*

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<sup>3</sup>Archbishop Thabo's address at the 2010 USPG Conference  
<http://archbishop.anglicanchurchsa.org/2010/06/addressing-anglican-differences-spirit.html>

## The Highlights

The tangible products of the Theological Resource Hubs are a series of essays published online<sup>4</sup> and in resource books for those involved in the process.<sup>5</sup> These were supplemented with a few resources gathered from other sources, for example the Rt Revd Alfred Reid, Bishop of Jamaica's, address to the ACC in Jamaica. These resources have enabled the process to be developed in the Anglican Way, with theology that draws on Scripture understood by tradition and reason.

The consultation did not just work on a recipe. We were able to open up ourselves to talk about issues that affect the church in the Caribbean, like religion and culture, leadership, and ecumenism.

*Revd Dr Knolly Clarke, theologian in Trinidad, West Indian Hub*

The products of the Kenyan Hub established the Scriptural basis for *Continuing Indaba*. CB Peters offered an overview of conflict and resolution in the Bible. A Bible study on Sarah and Hagar by Emily Onyango, entitled

<sup>4</sup>[www.anglicancommunion.org/ministry/continuingIndaba](http://www.anglicancommunion.org/ministry/continuingIndaba)

<sup>5</sup> Consideration is being given to publication for a wider audience both in print and by electronic means.

'Flight' challenged the instinct to separate and called for all to listen to God and to one another. The Hebrew Scriptures often resonate with African theologians—this was reflected in Zebedi Muga's paper on the Pentateuch.

However, the Hub papers went further than that. African cultural perspectives were brought to bear on a serious issue of Christian theology. This may be among the first instances of a mainstream Communion taking seriously theology emerging from the cultural perspective of the traditions of specific tribes.<sup>6</sup> Papers by Ndung'u Ikenye and Sammy Githuku on Kikuyu spirituality, conversation and the healing of community experiencing conflict stood alongside those by Luo writers such as Emily Onyango and John Mark Odour. The paper by Philip Agik unites Scriptural and cultural perspectives together within Anglican tradition.

The South African Hub emphasized inclusion. In the home of *Indaba* there was clear warning not to romanticize the process. Janet Trisk warned that: 'If the process is to be used to allow Anglicans from different provinces and backgrounds to learn more about one another, to listen and to ask questions, it is to be celebrated. If however, it is simply

<sup>6</sup> The study of African Traditional Religion has previously tended to generalize 'African' perspectives, or to have been written by Western observers.

another way of allowing those with power to make decisions for the church, then whatever name we give it, the process is only 'more of the same' and will not help us heal our divisions.' The recommendation of Kevin David and Tony Lawrence of the need for the inclusion of young people in the Pilot Conversations was taken seriously, and young Anglicans were especially visible in the all-African Pilot Conversation.

'The varying views that were expressed were particularly interesting. Sometimes we feel we work in isolation in the various dioceses, and this gave us a different level of solidarity. We need to hear the voices of others in other parts of the Anglican Communion.'

*Cleo-Antoinette Hampson, a secondary school teacher in Antigua. West Indian Hub*

Hubs in Tanzania and Ghana added to the body of work from African sources. The Ghanaian papers built upon the Kenyan works and offered real contexts in which *Indaba* methodology had delivered real conflict transformation.

Paul Shaibu Katampu, reflecting on conflict resolution in Northern Ghana wrote: 'Making all levels of the Communion part of the discussion, and being there to listen to them complain, weep and share their grief is a significant step towards unity and peace building in the Anglican Communion.' They emphasised the significance of the 'Old Lady' in process. Stella Ansah explains that the 'Old Lady' or 'Abrewa,' is a metaphor. It is about a process of moving from conversation to action by the elders taking time to consider the present direction based on a commitment to the whole community.

All the African Hubs were in countries where Christianity is a majority religion. The *Indaba* papers from Asia reflect a different context. The Indian papers assume diversity; a theme emerged of living in the context of the fall of the Tower of Babel.<sup>7</sup> Sushma Ramswami issued a challenge to the Church of North India to remember its prior calling to reconciliation over bureaucracy and to sit 'under the Banyan Tree.' The paper by Frankie Lee that emerged from Hong Kong focuses on 和, 'He,' or harmony. This ancient Chinese value flows through the Scriptures. Reflection on 和 enabled the Hong Kong team to understand the

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<sup>7</sup> Genesis 11.1-9

values underlying *Indaba* and brought something new to the understanding of the process.

The Western contribution included an essay by Wendy Fletcher who charts how ‘the marriage of political and economic colonization with religion formed a socialization project which led to the devastation of generations of indigenous persons from many First Nations communities across Canada.’ Her moving account ends with hope as she, the powerful white person, sits and learns from the people who have been devastated and whose culture was once regarded as subhuman. Other works enable Western readers to engage with processes that challenge prevailing cultural assumptions.

## ***The Value***

The Resource Hubs have been vital in the development of *Continuing Indaba*. They have been instrumental in the work of cultural adoption and helped to transform the colonial history we share. The papers themselves are vital for a deepening understanding of *Indaba*, but the value of the Hubs goes far beyond this.

The All Africa Pilot Conversation would not have taken place without the Hubs. The bishops, clergy and laity would not have grasped ownership of process without the trust generated by consultation with theologians from their context.

The Resource Hubs have enabled genuine and equal participation in process by people from diverse backgrounds.



Theologians at the Kenyan Hub in Limuru

# The Pilot Conversations

[*Indaba* is] a different way of being together and requires us to take a leap of faith out of some of our old ways, and into being vulnerable, risking really listening and really being honest when we have our opportunity to speak.

*Daniel Graves, Toronto team*<sup>8</sup>

Four Pilot Conversations were established in order to test the model being developed by the design team drawing from the theological resources generated by the hubs.

Canon Groves was assisted in design of process by Dr Cecelia Clegg, Senior Lecturer in Practical Theology at the University of Edinburgh and Bishop John Simalenga of the Diocese of South Western Tanganyika. Dr Clegg worked as a conflict transformation practitioner in areas marked by religious conflict in Northern Ireland and as a facilitator in local congregational or regional church settings in Britain and Ireland. Bishop Simalenga has wide experience of conflict resolution in the Anglican Church of Tanzania and brought a depth of understanding to the process. Bishop

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<sup>8</sup><http://www.toronto.anglican.ca/2012/03/28/Indaba-process-leads-to-deeper-understanding-for-local-anglicans/>

Simalenga assisted in the facilitation of the first Theological Hub in Kenya.

Dioceses were invited to participate based on criteria established by the design team in conversation with the Reference Group. The priority was to ensure the choice of dioceses would enable evaluation by a team of academics. Each of the four Pilot Conversations consisted of three dioceses from four continents across the Communion.

The four Pilot Conversations were:

New York-Derby-Mumbai

Toronto-Jamaica-Hong Kong

Western Tanganyika-El Camino Real-Gloucester

Saldanha Bay-Ho-Mbeere

The aim was to learn with and from them as they encountered one another and engaged in genuine conversation. Some triads were existing partnerships, such as the Dioceses of El Camino Real, Gloucester and Western Tanganyika. Others were entirely new such as the Dioceses of Jamaica, Toronto and the Province of Hong Kong. Some added on existing relationships such as the Diocese of New York entering into the 35 year history between the Diocese of Derby and the Church of North India (CNI), with the Diocese of Mumbai

representing CNI.<sup>9</sup> The Diocese of New York was considering expanding its partnership links to include CNI. The bishops of the final triad of Ho (Ghana), Saldanha Bay (South Africa), and Mbeere (Kenya) made a commitment to partnership early on in the process.

Some of the diocesan bishops spoke highly of the *Indaba* experience at the 2008 Lambeth Conference, but not all. The experience of some of the bishops had been very negative and the diocesan bishop of one of the dioceses had not attended the Conference. Initially some had low expectations of the potential for *Continuing Indaba*, agreeing to participate out of commitment to the Communion.



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<sup>9</sup> This conversation began with both Delhi and Mumbai representing CNI under the direction of Bishop Samantaroy, who was appointed by the Moderator. Following logistical complexities, the Diocese of Delhi could not maintain a consistent team that would enable evaluation and so, in consultation with Bishop Samantaroy, the diocese was asked to step out of the programme.

# ***The Indaba journey***

## **Sharing a vision**

The *Indaba* journey began with the diocesan bishops meeting together. They shared their vision of mission in their dioceses and discovered three or four common themes for their Pilot Conversations.

Each bishop agreed to select a team of eight from their diocese. Some bishops indicated that they would be part of the team and some that they would keep themselves fully informed of progress.

## **Gathering**

We asked each diocese to provide a Link Person to work with the Anglican Communion Office on practicalities and organisation. They gathered for a meeting in 2009, so they could prepare their team with clarity of purpose and a sense of ownership and commitment to the *Indaba* process. Following this, participants were invited into the *Indaba* journey by their bishop.

Participants were encouraged to communicate with their dioceses about the journey that they were embarking on. It was important that the community of the Church owned the process and held it in prayer.

## **Encounter**

The next priority was for all the participants to encounter the context of mission and ministry in each of the three dioceses. All were able to be host and be guest in three Encounters, all of which took place in under a year.

During the Encounters the teams worshipped, travelled and ate together. Some understood the journey as a pilgrimage, and like a pilgrimage, the aim was to discover a deeper relationship with Christ. They visited many church projects and were keen to learn about the context of each diocese, but real significance was found in the relationships that were formed.

The opportunity to spend time together not only in intense conversation but also around the table for meals, in worship, in travel and in play deepened the bonds of human connection that build trust in the relationships. That time cannot be short circuited for the sake of efficiency. Building trust is a slow and delicate process of mutual engagement. Living together in the context of the other experientially changed perceptions as the milieu of the culture and place added depth to the conversations.

*Bishop Linda Nicholls, Toronto team*

There were many meaningful and significant experiences shared on the way, for example in New York the hosts gathered the teams from Derby and Mumbai for prayer at Ground Zero. This helped the Mumbai team to share the experience of terrorism in their own city and find a common bond. Surprisingly some of the times of relaxation were equally significant. During the same Encounter a trip to the Bronx Zoo offered the space for individuals to share with one another.

Initially there was an eagerness to address problems and not to 'waste time,' but the evaluation shows that the teams valued the time to establish relationships so they could recognise Christ in one another before moving to genuine conversation.

The teams showed immense commitment to one another and to process. They gave up five weeks of their time in one year to this journey. They were young and old, lay and ordained, male and female. They were ethnically diverse – one team of eight had people from six different language groups—and care was taken to encourage people from every area of the participating dioceses.

We want to express our deep gratitude to all who participated. Some of the journeys were hard, both physically and emotionally. There was deep generosity in hosting and we also express our thanks to church groups who gave hospitality.



Three participants in deep conversation in Kenya

## Genuine Conversation

Following the third Encounter the teams arrived at a neutral venue for a three day facilitated conversation in the context of worship and Bible study. They had space to speak the truth in love and were prepared to hear truth spoken to them. It was a place where they risked their deep presuppositions being challenged.

Facilitation was not easy. The teams needed to accept the presence of somebody new among them. This was vital, however, for genuine conversation.

The process of design was guided by the words of Bishop Jackson Ole Sapit, Bishop of Kericho in the Anglican Church of Kenya at the Hub in Limuru. He said that when there was conflict in a Masai community they called a *Baraza/Indaba* by a well-used path in order to call upon a passing stranger to facilitate their conversation. St Paul appointed just such a facilitator, his 'true companion,' to work with Euodia and Syntyche for the health and vitality of the church.<sup>10</sup>

The facilitators for the final conversations came from Botswana, Australia, Canada, South Africa, Ireland, and Scotland. Each one brought different skills and gifts.

Facilitating a Final Conversation is perhaps one of the most challenging facilitation tasks I have undertaken in terms of its intensity and uncertainty, but it was also profoundly rewarding. What am I taking away? Hope. A hope that comes from witnessing people with sincerely held, but opposing beliefs, enter into respectful conversation and remain in conversation, listening long and deeply enough to come to an understanding of the 'other's' position. I am left with a renewed appreciation for the richness that arises from diversity within a faith community, when everyone has a voice, a safe space in which to speak and a company of witnesses who will receive their speaking. We are all impoverished whenever there are voices which struggle to be heard.

*Kim Barker, facilitator*

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<sup>10</sup> Philippians 4.3

The relationships formed on the journey created the space for truth to be spoken and heard with all seeking to hear God, not to win an argument. The conversations were not easy but participants shared their anxieties and fears together with their hopes and joys.

The Final Conversations were the best. We recognized that it took a very long time to get there and that we do not just want to walk away. What was especially important is that by the third Encounter we had formed meaningful and safe relationships, but there were areas we couldn't touch, and pain we couldn't touch, and risks we couldn't take through self-facilitation. Having a facilitated final conversation made us take risks at a deeper level and we left with not only a richer experience of each other but a deeper and more meaningful set of relationships.'

*Participant comments, Final Questionnaire, Summative Report p68*

The emphasis on mutual relationships for future mission allowed participants to explore issues of significance in the context of those relationships. This open and honest conversation enabled participants to find a voice and a community in the wider Communion context. This was particularly true for

those who had previously felt isolated within their own diocese; for reason of being politically or theologically labelled, as 'conservative' for example, or those who felt labelled by such distinctions as ethnicity, gender or lack of formal education.

Participants did not leave the conversations having solved 'the issues' but with a commitment to move forward in mission. The final conversations reflected the hope for Anglican partnership expressed at ACC-3 in 1976 when ACC members reflected on Christian partnership in the New Testament:

'Christian partnership did not then mean that the partners, although united in their missionary goals, were always in accord on how they were to carry out this mission – witness the disagreement between Peter and Paul in Galatians 2. Rather they were asked to face each other, and the roots of their disagreement and agreement, so openly that both could go forward in mutual love and respect into further creative activity.'<sup>11</sup>

In the final conversations this aspiration was lived out.

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<sup>11</sup> ACC – 3 Trinidad p55

## Going out

The fruit of *Indaba* is becoming evident. The consistent testimony of those participating points to a deeper understanding of the unity of the church resulting in common participation in the Mission of God.

They are already communicating the potential for *Indaba* in their own dioceses, in their relationships with other Anglicans around the world and for the Communion as a whole.

Participants do not report that they are now more 'liberal' or more 'conservative.' They are reporting that they are being challenged to be more Christ-like, to get on with mission and to discover more of the wonders of being a follower of Christ on a journey with others.

All of us quickly realized that the opportunity being offered in the *Indaba* experience was to reject our urge to defend a position, but to simply befriend the people, visit their homes, meet their children, eat their food, visit their churches, experience their efforts in evangelism and discipleship, and then to discuss the significant issues we face together as the people of God.

Through the course of our talks, the definition of 'poverty' became much more multi-dimensional; the western weakness in evangelism was glaring; the importance of ANY labels relating to color, wealth of resources, sexuality, or conservative versus liberal theology became increasingly secondary. By the end of our *Indaba* conversations at Pilgrim Hall in early March 2012, there was a palpable sense within our group of 24 that we had really become one in Christ, committed to continuing conversations and working together for the purpose of helping each other more effectively be the Body of Christ. And this wasn't just talk. We left with some programs defined, and more in the queue.

*Ken Wratten, El Camino Real*

# Evaluation of the Process

A team of three evaluators were appointed to follow the project, especially the pilot conversations. They offered advice along the way and are in the process of writing a summative report. Dr Paula Nesbitt (USA) headed up

the team with her colleagues Dr Mkunga Mtingele (Tanzania) and Dr Jo Sadgrove (UK). The aim was to establish the genuine value of the project and to guide future developments.

As a pilot project, *Continuing Indaba* has been truly experimental in searching for fresh, possible ways forward in affirming authentic equality across the globe, leaving behind alternatives that have privileged those from Western societies and cultures, historically associated with colonial power. This is perhaps its greatest gift as well as its greatest challenge. For those in western society who have been racially and culturally dominant, *Indaba* represented a stiff challenge to setting aside traditional patterns of discourse and relationship, in order to authentically seek to listen and learn from others whose context and experience was so different from their own. Yet, such moments occasionally did occur

## ***Summary of Evaluation team Summative Report***

This project brought together Anglicans from four continents to test *Indaba* as a way to more profound understanding and relationship within the Communion and genuine cross-cultural conversation. Four pilot conversations, each consisting of three dioceses, involved eight-member diocesan teams that alternately hosted and visited the three dioceses, as Encounters, to learn about one another's cultural context and mission engagement in relation to guiding issues, which the diocesan bishops themselves had determined in *Indaba* together.

This was followed by a facilitated Final Conversation, using *Indaba* principles to help make possible authentic mutual listening and deeper understanding of one another's context and perspectives.<sup>12</sup>

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<sup>12</sup> A copy of the Summative report is available from the Anglican Communion Office on request.

The project was professionally evaluated to assess the effectiveness of the *Indaba* model and to learn which aspects might have value for future conversations and opportunities to take counsel together, beyond the pilot project.

The analysis by the Evaluation Team focused on five areas:

- whether the project design achieved its objectives
- the extent to which it helped to strengthen relationships
- the extent to which it facilitated mutual listening and deepened understanding
- the extent to which it helped members to continue in conversation and engage in mutual mission across differences
- the extent to which it made a difference through deepened understanding and how mission was carried out.

Each of the four pilot conversations represented distinct case studies, offering different models of engagement for other dioceses, provinces, Houses of Bishops, deaneries, parishes or Theological Education institutions interested in the use of *Indaba*.

The findings show that the *Continuing Indaba* model of Encounters and facilitated conversation improved participants' sense of mutual listening, something which developed through the course of the process. The survey data produced by the evaluation team also found it to be very effective in developing authentic mutual listening and deeper overall understanding across dioceses, as well as better understanding of how Anglican faith and mission are lived in different cultural contexts. Persistent obstacles to mutual listening and deeper understanding included the



Participants from El Camino Real and Gloucester work with their Western Tanganyika partners

complexities of communicating about profound truths in a language not used with equal ease by all participants, and maintaining an ethos of openness across differences.

The *Indaba* model also made possible a richer engagement in mutual mission, strengthening personal and cross-diocesan relationships, developing deeper understanding and the ability to remain in conversation, especially where differences were sensitive and significant. From the evaluation survey data, about 75 per cent of participants claimed to have experienced a shift in their understanding, even where views remained unchanged; something that helps people walk together despite their differences. Finally, the pilot conversations showed evidence of strong enthusiasm to continue the *Indaba* relationship beyond the end of the pilot project.

The evaluation concludes with a strong, positive recommendation to continue refining *Indaba*, beyond the inevitable practical difficulties, frustrations and learning points of a pilot, as an important tool for moving forward together as a 21<sup>st</sup> century Anglican Communion.

Above all, this pilot project invites future applications of *Indaba* as the 21st century Church and Anglican Communion unfold, as a fresh means to walk together, to listen, and to understand differences without coercion or hostility. Although the pilot *Continuing Indaba* project has provided only moments of this prospect, it nevertheless points to a rich potential for *Indaba* in the evolving cross-cultural and global relationships, as Anglicans strive together in common mission.

*Summative Report p79*

# Potential

*Continuing Indaba* seeks to intensify relations across the Communion, in particular, to meet an urgent need to hold our Communion together at a time of tension and real or potential division. It seeks to energise local and global mission with a renewed intercultural theological reflection.

*Archbishop Paul Kwong*

*Continuing Indaba* offers the Anglican Communion a model for a healthy church living with conflict on many different matters of significance. The model comes from the work of theologians from around the Communion reflecting on the biblical responses to conflict from their context and from the evaluation of the Pilot Conversations where lay and ordained Anglicans tested the model.

Archbishop Paul goes on to say: 'The *Indaba* process also encourages genuine conversation across differences. It seeks to build trust and models a way of decision-making that is not confrontational or 'parliamentary', rather it emphasises mutual and intense listening to deeply held opinions and a willingness to dig deeper in order to find the shared values that lie at the root of our common faith.'

The potential for *Continuing Indaba* has been identified by those who have participated in the Pilot Conversations and in the Theological Resource Hubs.

## ***Application***

The *Continuing Indaba* model begins with the biblical emphasis on our relationship with Christ that underpins our relationships within his body. It leads to genuine conversation that energises mission, both locally and globally. The model needs owning and applying in each locality.

This has happened in Hong Kong. Those present at the hub consultation identified 和, 'He,' or harmony, as a distinct Chinese insight to guide 'a way of decision-making that is not confrontational or 'parliamentary.'" The Province of Hong Kong used this insight to help their team understand the Pilot Conversation process. They also used the understanding as the basis of a 'Youth *Indaba*' in their province. They were able to hear the concerns of young Anglicans and discern how to respond. They are considering how the *Indaba* model can be further developed for use within the province and for relationships with neighbouring provinces.

This pattern of moving from theory to action is being repeated in many of the dioceses that participated in the pilot phase of *Continuing Indaba*.

The Theological Hubs in Ghana, Kenya and South Africa, were followed by a Pilot Conversation between three dioceses in the respective Provinces. The teams discovered both immense difference and common life in the Encounter.

During the final facilitated conversation between these three African dioceses genuine and deep differences were faced. Differences remain but a real partnership is being forged.

Participation in *Continuing Indaba* resulted in action in all three dioceses. In Mbeere (Kenya) the *Continuing Indaba* model was used to transform a long standing and deep conflict in the region. In addition, the Bishop worked with the Archbishop to use a *Baraza/Indaba* of bishops of the province to develop a workable programme to develop positive relationships between ethnic groups in the nation in run up to political elections.

The Diocese of Saldanha Bay (South Africa) is considering how its consultative process can better reflect *Indaba* in the consideration of the issues of significance in their context. These are land, ministry, gender and youth.

On a global scale, all three bishops are seeking ways to develop their relationship and model a positive way forward for the Anglican Communion. The Bishop of Ho (Ghana), who represents the Province of West Africa on many Communion wide bodies, is advocating the process of *Continuing Indaba*.

Other dioceses who participated in Pilot Conversations are developing plans to apply *Continuing Indaba* in their dioceses as they seek to respond to locally significant issues. Overall those who have participated in *Continuing Indaba* have discovered a model can apply to global and local contexts.

# Next Steps

## ***Opportunities***

The pilot phase has opened up many opportunities all over the world. Those who have participated are applying the biblically based, culturally grounded model, that we call *Continuing Indaba* in their local and global mission context.

They are prioritizing relationships, listening to God together and seeking to be more effective the Mission of God.

New opportunities are opening up within the Anglican Communion. There is a need to be able to support and to learn as the *Continuing Indaba* model is applied in new contexts. Developing the potential of *Continuing Indaba* requires effective communication, Anglicans to own the model of *Continuing Indaba* so it is adapted to their context and well trained and resourced facilitators.

## ***Telling the Story***

There is a great story to be told of relationships founded in Christ leading to honest conversation resulting in effective mission. We have theological resources to share that offer hope to the Anglican Communion.

Communication requires an effective internet presence backed up with a coordinated communications programme. Our greatest asset is the 200 people who

have experienced *Continuing Indaba* who are keen to become advocates and champions. The model will be ineffective if it remains in the hands of a few.

Whatever we do, we should bring it down to earth so the lay at the local level can be helped in the tensions that exist in many parishes in our dioceses.

*Mrs Stella Ansah, Lay Evangelist,  
Accra, Ghana*

## ***Cultural Adaptation***

There is a need to widen the theological base of *Continuing Indaba*, gaining insights from places not yet involved, such as Latin America, the Pacific region and the East Asia region beyond Hong Kong. New Hubs will enable theologians from around the world to consider afresh the Scriptural model of *Continuing Indaba* from their perspective. They will encourage us to be faithful to scripture understood by tradition – The Anglican Way.

## ***Effective Facilitation***

*Continuing Indaba* relies on good facilitation. There is an urgent need for local churches to identify those with the appropriate gifts to assist in training others so that we have a growing community enabled to offer culturally appropriate facilitation.

# Hope

*Continuing Indaba* offers hope to the Anglican Communion.

The Pilot Conversations show that we can walk together, recognize Christ in each other, and undertake mutual mission together even though we have strong differences.

The hope is that the Anglican Communion will be able to find a renewed vision for mission, both local and global, by following biblical ways to transform conflict.

Today the church is that special person to beat the special drum that summons the community to a *Baraza*, under the tree of meeting of the old rugged of Calvary, for the healing, reconciliation, and unity of the community and the world.

Revd John Mark Oduor, All Saints Cathedral, Nairobi

# Commitment

*Continuing Indaba* is not a quick fix for difficult problems, it takes time and energy. It requires commitment to Christ and to one another in his body. It does not minimise differences, rather it emphasises the Lordship of Christ and places trust in his ability to reconcile all things to himself.<sup>13</sup>

There is potential for everyone in the Anglican Communion to echo the commitment of the Primates' Meeting: 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.<sup>14</sup>

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<sup>13</sup> Colossians 1:18-20

<sup>14</sup> Dublin Primates Meeting, January 2012

Holy God,  
As we look to the Trinity  
– the unity in diversity,  
give us the courage to embrace  
your image in each other,  
forgive us the sins that tear us apart  
and embolden us to work together  
for the sake of your mission.  
This we ask through Jesus Christ  
your Son our Lord,  
who reigns with you,  
in the unity of the Holy Spirit,  
one God, now and forever. Amen

*Indaba* is a wonderful gift to the Communion, bringing people together from every culture, race, language, and belief into one fold, acknowledging one another as children of one Father.

*Matthias Medadues-Badohu, Bishop of Ho*

If I were asked to summarize what Continuing Indaba meant to me, I would simply say that it represents the fullness of the Anglican Way. For me, that it is simply this - all voices are heard with respect.

*Stephen Fields, Toronto*

Indaba isn't just an opportunity to recognize our diversity but to recognize that we actually NEED each other across all our communities. I would say that this was one of if not THE most important formative experiences in my life as a Christian and now as someone who chooses to be an Anglican.

*Cath Hollywell, Derby*

