

# COMPANION DIOCESES





*Companions walk together, side by side.  
They share their experiences and their visions.  
They support each other in their mission and rejoice in all  
that God has created.*

*By the end of their five-year journey,  
they are enriched and transformed by the mutual  
appreciation of their gifts.  
Now each has more to give, and may continue to receive  
from new companions in an ongoing journey of faith.*



# GUIDELINES FOR CANADIAN COMPANION RELATIONSHIPS

## I. INTRODUCTION

### The Companion Diocese Relationship Program

Partnership in mission is at the heart of all relationships, both within the Anglican Communion and throughout the wider church. The Companion Diocese program offers dioceses of the Anglican Church of Canada the opportunity to enter into closer relationship with another diocese elsewhere in the Anglican Communion for a defined and limited period.

Companion Diocese relationships exist to strengthen each participant in ministry and mission. The goal of such relationships is to increase each partner's awareness of the single mission to which they are called. That mission includes:

- **mutual encouragement and prayer for one another**
- **intensified knowledge of and concern for one another**
- **the exchange of resources, both spiritual and material**

Discipline and guidelines are necessary so that these programs enhance partnership locally and globally, and respect priorities established in each province.

### Partners in Mission

Companion Relationships are a disciplined way, agreed upon and shared in by the companions, to know from first-hand experience what it means to live interdependently. It recognizes that the responsibility for mission in any one place belongs primarily to the local church in that place, and that each part of the worldwide church carries responsibility for mission in every other place.

This concept of *Partners in Mission* (PIM), outlined by the Anglican Consultative Council in 1973, was an outcome from the statement of the 1963 Anglican Congress known as the *Mutual Responsibility and Interdependence in the Body of Christ*. This led to the Partners in Mission process within the world-wide Anglican Communion. The process enabled local churches to analyze their own situation, develop their own priorities and decide their own strategies of implementation, in consultation with their partners worldwide, who bring valuable resources and different insights into ministry and mission from their own culture, nationality, and economic situation.

Partners in Mission has to do with people. In drawing us ever closer to God, Christ makes those who were strangers, friends, both with Him and with one another. As friends, we share a common mission and a common life, helping each other and sharing resources. Diocesan Companionships are people-oriented, with emphasis on *relationships*. They exist for face-to-face mutual support and the strengthening of mission in each companion's own church.

### The Anglican Church of Canada and Partners in Mission

More than twenty years ago, General Synod affirmed this call to be partners in mission, and encouraged all levels of the Anglican Church of Canada to share in this commitment. Since then, the Anglican Church of Canada has organized its own mission consultations, as well as participating as a partner with other churches in forming mission strategies and allocating resources. These

consultations resulted in increased communication and coordination of priorities and efforts, and in multilateral commitments to work within regions and provinces of the Anglican Communion. Wherever possible, grants to partner churches through Partners in Mission & Ecojustice honour the priorities established by a given province, and require endorsement from the national church or the appropriate bodies.

### **Purpose of a Companion Relationship**

*"...It is not what we have to give, which marks us for Christian mission, but our common need. The gospel text that perhaps best speaks to this moment is Matthew 5:3: 'How happy are the poor in Spirit, theirs is the kingdom of heaven.' I interpret this to mean that it is not what we have to offer that helps us realize our mission, it is rather the humble recognition of what we lack." (from The Experience of Returned Missionaries: A Gospel and Cultures Case Study by Kevin Anderson for The Canadian Churches' Forum for Global Ministries)*

The purpose of a Companion Diocese relationship is

- **to help strengthen the Anglican Communion** through the direct experience of interdependence across cultural and geographical boundaries within the Body of Christ; and
- **to strengthen one another** for mission by building a relationship in which each partner is both giver and receiver.

The personal interactions in this partnership should broaden and deepen each partner's understanding of their common mission. For example, each diocese should seek to learn or re-learn from its partner, missionary priorities and ways of serving, sharing, and showing forth Christ within its own context.

Education for mission is an important reason for entering into a Companion Diocese relationship. Great care, however, must be taken to guard against the potential for burdening our companions with our agenda.

### **Role of the national office in Companion Relationships**

All Canadian dioceses considering companion relationships should keep the Anglican Church of Canada's Global Relations coordinator informed about developing links. Staff are able to provide assistance to Canadian and other dioceses in establishing diocesan links, and encouraging relationship building. They also maintain information about dioceses seeking CD Relationships and have more detailed information about the respective provinces and regions in the Anglican Communion. Staff in Global Relations are Andrea Mann, Global Relations Coordinator, [amann@national.anglican.ca](mailto:amann@national.anglican.ca) and Claudia Alvarez, Program associate, [calvarez@national.anglican.ca](mailto:calvarez@national.anglican.ca).

## ***II. ESTABLISHING A COMPANION DIOCESE RELATIONSHIP***

### ***Preliminary Requirements***

1. **The full support of the Bishop and diocesan executive.**
2. **The involvement of the Diocese.** Wherever possible the Diocesan Synod should have the opportunity to discuss and approve the proposal for a Diocesan Companionship before it is implemented. This wide support is particularly important in order to prevent a break in continuity of the companionship should there be any changes in the episcopal leadership, the direction or priorities of a diocese.

The various diocesan committees and parishes should be involved in the process of establishing the companionship by contributing their hopes and expectations for the relationship to the decision-making group. This will foster broad diocesan ownership of the project.

3. **Good planning and oversight.**
4. **Human and Financial Resources.** Mission is person-to-person. It requires good interchange and adequate funding. An initial budget should be drafted, taking into consideration meetings of the planning group, promotion and publicity, educational materials, exploratory visits to the Companion Diocese, and contingencies. The Companion Diocese may need financial assistance to send a person or group to visit the Canadian diocese. Sources of funding will have to be considered, from the national, diocesan, and parish levels.
5. **Be prepared for:**
  - different ways of doing things.
  - different attitudes about what is and is not important.
  - different concepts and approaches to:

time	ministry
organization	stewardship
issues	responsibilities of the church
  - different language and language dialects.

### ***Who are the Companions?***

Companions should normally be of comparable levels and size within the church structure. While most companion relationships reflect traditional mission relationships (e.g. "North"- "South" linkages), different pairings can be considered:

- "South"- "South" (e.g. Cuba and Uruguay)
- one companion from the "North" and two from the "South", or *vice versa*
- one companion from the "West", one from the "East", and one from the "South"

While Companion Relationships may take many different forms, between provinces or parishes, as well as between dioceses, this document will generally refer to "Companion Dioceses".

## ***Diocesan Companionship Committee***

1. **Purpose.** A Companionship Committee should be established to identify a Companion Diocese and negotiate the formation and eventual completion of a Companion Relationship. The Committee may choose to search out a potential Companion, or respond to a partner outside Canada wishing to link with a Canadian diocese. The search for, or response to, a companion will normally be between different parts of the Anglican Communion, and be a contribution toward the strengthening of the family bonds within our Communion.
2. **Members.** The Committee and Bishop should work closely together. Committee members can be chosen from a cross section of diocesan leaders, including:
  - the bishop (not necessarily the chair)
  - persons involved in or exposed to mission life beyond the diocese
  - persons who have overseas or cross-cultural experience
  - persons from major program areas within the diocese: Partners in Mission, Social Justice, PWRDF, Youth, Education, Financial Development
3. **Chair.** The person who chairs the committee might have some of these qualifications:
  - understands and is committed to *partnership in mission*
  - has leadership abilities
  - has time to communicate and coordinate
  - is potentially available to visit the partner.
4. **Areas for early discussions** would include:
  - review of Companion Relationship Guidelines
  - reasons for linking with another diocese
  - the kind of relationship desired, for example, with one other diocese, with more than one diocese, with a province instead of a diocese, with an area which has contrasting problems and needs, or with an area which has close similarities such as urban, rural, cultural, educational, domestic, and economic concerns
  - questions of proximity cost of travel, differences of language, etc.
5. **Questions to Ask Before Identifying a Partner**
  - What is *our* mission? What are our mission goals?
  - What are our mission needs that can come from a CD relationship?
  - How willing, and able, are we to *receive* what our partner can give?
  - What do we have to give?
6. **Contact the national office.** At this stage or sooner, contact with the Global Relations office should be made. Staff will be able to provide information about relationships that already exist within the Anglican Communion.
7. **Set a Budget.** The Companion Diocese relationship requires adequate financial resources on the part of the Canadian diocese, although it should be emphasized that ***the relationship should neither begin with a funding project nor develop into a project-oriented relationship.***

**Exploratory Budget** - providing for

- committee meetings
- promotion and educational materials (e.g. presentation to diocesan synod or council)
- correspondence and other communication
- contingencies

**CD Operating Budget** - providing for

- committee expenses (mailing, minutes, etc.)
- exchange visits (travel costs for Canadians visiting partner diocese and probably supporting travel costs for the partner -- assistance available from national church)
- educational materials
- communication with the other partner
- small projects (which may require extra fund-raising), e.g. gift exchanges of small, basic materials, youth visits.

***Approach to the Companionship***

1. **Agree on the Purpose of the Link.** The Companionship Committee and the diocese should first agree about the purpose of the link and the proposed partnership with the appropriate diocese(s) or province before approaching another diocese about the possibility of developing a companion relationship. However, in order to determine the purpose of a link, there needs to be some knowledge of the companion's expectations, needs, cultural differences and values.
2. **Let the Proposed Companion Decide.** It is critical to provide the proposed companion diocese with the opportunity to learn what is being proposed; to know the expectations of the initiating companion; to discover its own expectations; and then to decide quite freely whether or not to enter into such a relationship. The agenda should also include a full discussion of the total budget for the proposed length of the relationship, with provision to review it annually.
3. **Have a Preliminary Conversation.** If feasible, there should be a preliminary conversation with the proposed partner to discuss the above.
5. **Set a Time Frame.** It is recommended that the relationship be initially for a period of five years, with the option of continuing for a further two or three year period, if that extension is agreeable to all parties. This five year term begins after preliminary negotiations are completed and the companionship covenant is formally inaugurated.
6. **Communications.** Communication between partners is the most critical element of the relationship. Before the formal relationship is initiated, a system of communication needs to be agreed upon, including someone whose specific responsibility is to take charge of the communication process.

7. **Areas of Sharing.** The emphasis of a Companion Relationship is on the personal and spiritual sharing within the concrete life situations of the partners. Face-to-face encounters are particularly important and may include:
- proclamation and application of the *Gospel*
  - Bible study and theological reflections
  - intercession and worship
  - dialogue about issues of common concern
  - dialogue about ecumenical and interfaith relationships
  - pastoral visits to demonstrate solidarity.
  - exchange of leadership resources and training
  - exchange of personnel.

Companionships should grow towards standing side by side, with and for each other in witness and action.

### ***Official Formation of the Companionship***

1. **Covenant.** A formal covenant should be drafted between the companions, outlining:
- mutual expectations
  - time frame of the relationship
  - mutually agreed upon activities
  - financial relationship
  - evaluation process at the end of the initial time period.

It should be noted that this paperwork, and even thought processes, may be quite different to that of a companion because of cultural differences.

2. **Dates** should be suggested for
- any further steps to be taken before the official formation of the companionship
  - when the companionship is to be inaugurated (note that 6 to 12 months may be required for a potential companion to make a decision to enter a relationship, using appropriate decision-making channels)
3. **Official Decisions.** An official decision should be made by the governing bodies of each companion. A firm recommendation should be made by the Companion Diocese Committee to its own Synod. If the Canadian diocese initiated the relationship, the Bishop should issue a formal invitation to the proposed partner.
4. **A Liturgy.** The beginning (and ending) of a CD relationship should be marked liturgically.

### ***III. DEVELOPING THE COMPANIONSHIP***

#### ***Exchange of Information***

Many resources are available to learn about your partner and to allow your partner to learn about you:

1. **Anglican Church of Canada library** - keeps both country and church files for the Anglican Communion.
2. **the public library** -- look for books and periodicals on the history and culture of your partner's country and geographic region
3. **e-mail, websites, and social networking media** - exciting tools for sharing information, but only if both partners have comparable levels of technology.
4. **newspapers** from the country or area of your companion
5. **embassy, consulate or mission** to Canada or to the United Nations
6. **Canadians who have travelled** to the country of your companion, and people from that area who live in Canada
7. **newsletters**, diocesan papers, diocesan profiles, and other materials

### **Language**

If a Companion Diocese has a national language or a widely used local dialect other than the language spoken in the Canadian Diocese, it might be wise to have all correspondence translated into the language of the Companion Diocese. It could be beneficial for people in your diocese to learn common phrases and some parts of the prayer book, Bible, and hymnal in the language of the Companion Diocese.

Learning a few basic words in another language is enjoyable and enriching. Consider learning the Lord's Prayer, a grace, or a hymn in the language of the Companion Diocese.

### **Prayer**

A common prayer and a prayer cycle are valuable aids for use by each of the Companions as a way of acknowledging partnership with God and with one another in mission. Special intentions for each diocese can be highlighted. Both parties in the companionship could cooperate in planning prayer cycles, preferably those that coordinate with ones already in use.

### **Consultations**

It is useful to have yearly, or at least regular, consultations between the Companion Dioceses, to keep the work advancing and to review and plan for both the short and long term.

### **Exchange Visits between Companion Dioceses**

1. **Canadian Diocese to Partner Diocese.** After establishing a Companion relationship, each partner will probably want to consider exchanging visits with the other. In preparing for official visits, the following should be considered:
  - a) A new edition of the book *Sojourning: A Leaders Guide for Short Term Mission Travel* is now available through the Canadian Churches' Forum for Global Ministries [Resources page](#). It includes current research on the impact of short-term mission travel, suggestions for post-trip involvement, and a Trip Leader's Toolbox. Sample forms from *Sojourning* are available for [downloading](#).
  - b) With the help of Global Relations staff, find out whether any missionary agencies, volunteers in mission, or other church representatives are or have been working in the

area concerned. They will have **valuable information** to help with planning the visit.

- c) Think through the **purpose of the visit**. What are the expectations of the visit? What does the individual or group hope to see, share, and learn? What does the host church wish to include in the agenda? What amount of time will be required to meet the host's priorities?
- d) Determine mutually acceptable **dates for the visit**. Climatic conditions should be considered in determining the best time of year to go. The size of the visiting group should be carefully discussed with the host.
- e) Work out a **schedule for the visit** with the Companion. Build in time for rest and relaxation. The Canadian representatives should be aware that local transport is often very expensive for the host church, and be prepared to assist with local travel costs. In some cases it may be preferable that all the expenses of the Canadian visitors be the responsibility of the host church. Whatever the level of hospitality offered, it should be graciously accepted by the visiting Canadians.
- f) Ask the appropriate embassy or consulate in Canada, or a returning Canadian, or the host diocese, about suitable clothing, weather conditions, regulations and customs concerning taking pictures, and the availability of medical care. The embassy or high commission of the host country (and other countries to be visited) should be contacted about **visas and other regulations**. Note that visas from some governments can take considerable time to secure.
- g) To prepare for reciprocal visits, the Canadian visitors might include time on their agenda to discuss a return visit to Canada by representatives of their Companion Diocese.
- h) General plans should be made in advance as to how members of the delegation will share their experience and impressions on returning home.

The Companionship Committee could contact anyone in the diocese planning to travel to the area of the Companion Diocese, and ask them whether they would be able and willing to include a Partnership Visit in their tour. This might involve meeting with the CD Committee before going, and while there, getting in touch with local church leaders, taking pictures (with permission), and upon return, speaking or writing an article about their impressions.

## 2. Partner Diocese to the Canadian Diocese.

- a) When preparing the Canadian Diocese for a visit from representatives of the Companion Diocese, serious consideration should be given to these questions:
  - What are their hopes and desires as they visit us?
  - What are their expectations of us?
  - What do they want to share from their own situation?

- What do we want our Companions to see of our life and culture?
  - What are our expectations of them as they visit us?
- b) Do not arrange the schedule so tightly that they spend all of their time speaking, preaching, and showing slides. Plan time for rest and relaxation.
- c) Provision should be made for conversation in small groups with diocesan leaders to discuss the implications of *Partnership in Mission*. Part of the responsibility in hosting people from another country is to create an environment in which they feel so at ease that sharing will take place comfortably.
- d) Where possible, arrange the schedule so that guests experience not only the life of the local church, but also have opportunities to visit government offices, schools, hospitals, industries, community action groups, various ages groups, and churches of other denominations, to gain as full a picture as possible of the world context in which the mission and ministry of the host church are exercised.

A resource available through the [Canadian Churches' Forum for Global Ministries: Here Among Us: a guide to intercultural experience for visitors to Canada](#)

#### ***IV. DIOCESAN INVOLVEMENT***

A Companion Diocese relationship requires the involvement of people beyond the bishops and the group interested in world mission. It should be worked into the life of each diocesan body. An important priority of the relationship needs to be the active participation of people, so that the relationship forms a pattern of life in each parish and congregation.

##### ***Parish to Parish Relationships***

The most direct involvement in a CD relationship can happen between parishes or congregations. Such relationships might take the form of letter-writing exchanges and occasional personal visits.

The Companion Relationship is intended to provide cultural understanding and spiritual support for each other's needs. It is not intended to be based upon the financial support of one congregation by another. Nor should it interfere with the partner church's mission and fiscal priorities. Any financial gifts that will have impact beyond a local parish should be made through diocesan structures.

##### ***Education***

To communicate the meaning of the Companion Diocese relationship, set within the wide context of *partnership*, a number of programs can be tried. Consideration should be carefully given to who will prepare educational material, what sources will be used, and what will best benefit each Companion. Consideration should also be given to the possible lack of resources on the part of the Companion Diocese.

1. Special **diocesan church school materials** could be prepared as part of the program of church school curriculum during a certain period of the year. For each partner, these might include:

- the way in which similar age groups worship, live, study and feel
  - the nature of families, the culture, and the hopes of young people
  - people's experience of faith in their daily lives
  - the questions and issues that concern people the most.
2. Special **diocesan adult study materials** could be developed, drawing on the assistance of Global Relations staff. Materials could focus on the comparative study of respective cultures, social and economic conditions, and the issues facing each church.

### *Communication*

1. **Diocesan newspapers and parish newsletters or bulletins** are often good channels of information, not only about the Companion relationship, but also about special activities, speakers, programs, and related materials. Feature stories (with photographs) about people can give Canadian dioceses and parishes a clearer picture of life and opportunities for mission in the Companion Diocese. In some cases, paper and reproduction materials are not always available, they can be very costly, and they may not be the best method of communication.
2. **Audio and video tapes** could be obtained and, if appropriate, exchanged. These might include music, hymns, liturgies, and even material for discussion groups, using such questions as:
  - What does it mean to be a Christian in my culture? Why be a Christian today?
  - What challenges face the church's ministry and mission today?
  - What does interdependence in the world and in the Body of Christ mean for us today?
3. **Art displays** can communicate a great deal. Is art from the Companion diocese available in your diocese? Are there artists in each diocese who might share some of their work for display or who might be commissioned to design vestments or pieces of church furnishings? An interesting exercise would be to have Canadian parishes decide what art best depicts life in Canada today, which could be shared with the Companion Diocese. A study and explanatory guide might accompany this display. Banners of each diocese might be made and carried in procession or displayed at a Diocesan Synod or other diocesan events.
4. **Invite local speakers** who have knowledge or insight about your Companion's country and culture, or about issues that affect the church there. Diplomatic or consular personnel, employees of international corporations, foreign students at local schools and colleges, and members of other churches should be considered. Partners in Mission & Ecojustice staff can also suggest names of former missionaries, returned student interns and Volunteers in Mission, or visiting students studying in Canada.
5. **The development of electronic media connections** could enrich the life of both dioceses.

### ***Ecumenical Elements***

The growing partnership within the Anglican Communion should also serve the wider cause of Christian unity. Whenever possible, ecumenical activities need to be considered from the beginning of CD relationships.

Local ecumenical participants are most appropriately involved where each companion receives visitors from its Companion diocese. Where appropriate, planning could include consideration of ecumenical representatives on the visiting teams.

Ecumenical and interfaith groups working together on social, economic, and other peace and justice issues are themselves valid partners in the companionship process.

### ***V. RENEWING OR CONCLUDING THE COMPANIONSHIP***

Clear time limits for the Companionship should be set from the beginning to prevent any misunderstanding. If there has been an agreement to be in companionship for five years, then there will need to be a review of progress during the fourth year. This will allow a decision to be taken in good time as to whether to continue the relationship for a further period.

The end of a Companionship should be marked clearly with formal correspondence between bishops, with a liturgy of thanksgiving in both dioceses, and perhaps with a final visit or exchange. It helps to make it clear that the friendship will continue, but that the time has come to explore a new Companion relationship.

### ***VI. EVALUATING THE COMPANIONSHIP***

A full evaluation by each diocese should take place during the final year. These evaluations should be shared with the Companion, and with the Global Relations office, so that the experience gained becomes more readily available to the church as a whole.

In evaluating a Diocesan Companionship, consideration should be given to:

1. **Authority for the evaluation.** Who is formally responsible for calling for the evaluation and to whom should the report be made?
  - the diocesan bishop at one end
  - the diocesan bishops at both ends
  - the Companionship Committee at one or both ends
  - some other body (e.g. Diocesan Synod)
  
2. **Scope of the evaluation.** Is the evaluation of one part of the Companionship, concentrating on how it is working in the Canadian (or Companion) diocese? Evaluating both parts of the companionship, though desirable, is more difficult to organize. If focusing on one part only, comments and reactions from the Companion diocese should always be sought. Each diocese needs to focus on its own end because one partner cannot oblige the other to do the evaluation

the same way.

3. **Terms of Reference.** Terms of reference of the evaluation need to be clear. They could be
  - To review the development of the Companion relationship since it began/the last review, in light of the original aims and the guidelines for the Companionship.
  - To look particularly at these issues/concerns [*then list*]
  - To make recommendations to those involved in making the relationship work.

The terms of reference and the evaluation process should be spelled out in writing to the evaluator(s), having first been agreed upon by those responsible for the Companionship (bishops, committees, etc.).

4. **Evaluator(s).** Who is to carry out the evaluation? It could be an individual or a small group.

5. **Evaluation Process.** A process for the evaluation and reporting back needs to be worked out, to include:

a) **written materials**

- for example, samples of Companionship publications, Companionship Committee minutes, significant archive material, exchange or other visit reports, possibly financial statements
- list of activities undertaken by the diocese during the period under review
- any previous review reports

b) **meetings**

- a series of meetings with those closely involved (e.g. Companionship Committee, people who have been on exchange visits, etc.)
- meetings with representatives of parishes involved, and those not involved, with the CD relationship
- meetings with those in diocesan structures (e.g. the bishop, diocesan secretary, members of appropriate boards and committees)
- meetings or correspondence with national staff involved in the companionship
- those unable to attend such meetings should be encouraged to submit written comments.

6. **Time lines.** An evaluation program needs to cover preparatory work, visits within the Canadian diocese, if appropriate, a visit to the Companion diocese, and preparation of a report and presentation to the appropriate bodies. The evaluation team may need to spend some time in the diocese meeting and discussing with people.

7. **Reporting.** A written report can cover background to the Companionship, activities undertaken during the period under review, comments on them, key points heard during the evaluation process, comments and recommendations (with reasons) for the future. It may be presented in person to the Companionship committee, the bishop, or Diocesan Synod. Oral presentations help to increase ownership of the report within the diocese.

8. **Expenses.** Expenses should be budgeted for an evaluation, to include any travel, telephone, or photocopying expenses required to produce and circulate a report.

[Part VI Based on notes prepared by John Clark, Church of England, April 1999]

A sample bulletin cover and bulletin insert are attached below



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and the  
Anglican Church of Canada

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by the mutual appreciation of their gifts.  
Now each has more to give,  
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*Jesus said, "I am the vine, you are the branches.  
Those who abide in me and I in them  
bear much fruit." (John 15:5)*

## Canadian Companion Relationships

### Companion Diocese Relationship Program

Partnership in Mission is at the heart of all relationships, both within the Anglican Communion and throughout the wider church. A **Companion Diocesan Relationship** offers dioceses of the Anglican Church of Canada the opportunity to enter into closer relationship with another diocese elsewhere in the Anglican Communion for a defined and limited period.

Companion Diocesan Relationships exist to strengthen each participant in ministry and mission. The relationship is not intended to function as a channel for the transfer of funds from one diocese to another, though an interchange of various resources; spiritual, human and material may be present as the friendship develops. The mission to which each diocese is involved will include:

- **mutual encouragement and prayer for one another**
- **intensified knowledge of and concern for one another**

### Partners in Mission

Companion Relationships are a disciplined way, agreed upon and shared in by the companions, to know from first-hand experience what it means to live interdependently. It recognizes that the responsibility for mission in any one place belongs primarily to the local church in that place, and that each part of the world-wide church carries responsibility for mission in every other place.

Partners in Mission has to do with people. In drawing us ever closer to God, Christ makes those who were strangers, friends, both with him and with one another. As friends, we share a common mission and a common life, helping each other and sharing resources. Companion Relationships are people-oriented, with emphasis on **relationships**. They exist for face-to-face mutual support and the strengthening of mission in each companion's own church.

*"...It is not what we have to give, which marks us for Christian mission, but our common need. The gospel text that perhaps best speaks to this moment is Matthew 5:3: 'How happy are the poor in Spirit, theirs is the kingdom of heaven.' I interpret this to mean that it is not what we have to offer that helps us realize our mission, it is rather the humble recognition of what we lack." (from The Experience of Returned Missionaries: A Gospel and Cultures Case Study by Kevin Anderson for The Canadian Churches' Forum for Global Ministries)*

across cultural and geographical boundaries within the Body of Christ; and

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### **Role of the national office in Companion Relationships**

Global Relations staff are able to provide assistance to Canadian and other dioceses in establishing diocesan links. They maintain information about dioceses seeking Companion Relationships and the Global Relations Coordinator: Andrea Mann - [amann@national.anglican.ca](mailto:amann@national.anglican.ca) - has more detailed information about the respective provinces and regions in the Anglican Communion.

### **Purpose of a Companion Relationship**

It may be briefly expressed as the following:

- **to help strengthen the Anglican Communion** though the direct experience of interdependence