

Appendix A, Faith, Worship, and Ministry

Resolutions of the Council of General Synod (CoGS) brought by Faith, Worship, and Ministry

This list does not include Resolutions of CoGS that bring forward Motions to this 43rd meeting of the General Synod.

1. Trial Use and Evaluation

Motions were brought by FWM and resolved by the Council of General Synod in November of 2021 to approve the following for Trial Use, Evaluation, and Feedback:

- Deconsecration of a Sacred Building
- Pastoral Liturgies for Journeys of Gender Transition and Affirmation
- Alternative Old Testament Readings for Easter Season
- Revised Common Lectionary Daily Readings
- Welcoming Candidates for Baptism

In similar fashion, CoGS in March 2022 approved the following for Trial Use, Evaluation, and Feedback:

- Ecumenically agreed Liturgical Texts from Praying Together (English Language Liturgical Consultation)
- A major ‘white paper’ proposal for Revision to the BAS Calendar of Holy Persons was also approved by resolution of CoGS in November 2021 for study and feedback. (The distinction from the other texts, above, is that there were no liturgical texts such as proposed propers offered yet at this point in the project.)

2. With the ELCIC: Motion of Full Communion with Moravian Church Canada

Be it resolved that this Council of General Synod receive the declaration on recognition of full communion relations between the Anglican, Lutheran and Moravian churches in Canada for approval at the General Synod/Assembly 2022.

3. Youth Secretariat, FWM Committee: Motion: Youth Mental Health Crisis

Be it resolved that this Council of General Synod

1. extend its deep gratitude to Anglican youth ministry leaders for their essential ministry to young people in the midst of their many challenges, including psychological struggles, even when these ministers are themselves exhausted and under-resourced,
2. encourage dioceses to meet these expressions of gratitude by committing to engage their own discernment of the concrete ways in which they can listen to young people and youth ministry leaders in order to support local youth ministries in concrete ways
3. encourage dioceses to implement structures that support the mental well-being of all leaders, with a focus on those who minister with young people
4. encourage dioceses to commit to regular and intentional practices of upholding young people in prayer

5. direct the Faith, Worship, and Ministry committee to oversee the creation of a national Cycle of Prayer for Youth Ministries,
6. direct the Youth Secretariat to work with dioceses to work towards the implementation of youth mental health resources, including professionally accredited youth mental health training

Explanatory Background:

The Youth Secretariat calls upon the General Synod to act to thank young Anglicans, youth ministry leaders, and especially those creating, recognizing, supporting, and implementing mental health resources in the Anglican Church of Canada. Many young people, youth ministry leaders and other church leaders face significant challenges as they work diligently to ensure strong mental health practices and to help to provide access to resources for support in their local contexts of ministry across the Anglican Church of Canada. They were doing this work under stressful conditions already pre-pandemic, and their continuation in and in some cases expansion of these ministries under the pandemic conditions has been heroic. Words of support are welcome, but also need to be followed through with concrete actions of support discerned at the local level.

A spotlight has been shone, through social media and through the accounts of young people and youth ministry leaders, on the intense stress experienced by young people in so-called normal life, stress which has only been exacerbated by the global COVID-19 pandemic. National Youth Ministries leaders have seen the overwhelming nature of intense isolation and hopelessness, along with the realities of job insecurity, financial worries, and fear of losing loved one. These stressors are laid upon already existing suffering relating to family dynamics and traumas, the environment crises, and the challenges in these times to faith. Young people aged 15 to 24 are more likely to experience mental illness and/or substance use disorders than any other age group. An estimated 75% of children with mental disorders do not access specialized treatment services. A growing body of international evidence demonstrates that promotion, prevention, and early intervention initiatives show positive returns on investment. After accidents, suicide is the second leading cause of death for people aged 15-24. Of deep national concern to us is that First Nations youth die by suicide about 5 to 6 times more often than non-Aboriginal youth. Suicide rates for Inuit youth are among the highest in the world, at 11 times the national average. *Stats from Youth Mental Health in Canada* <https://ymhc.ngo/resources/ymh-stats>

The current National Youth Project of The Anglican Church of Canada and The Evangelical Lutheran Church in Canada, *More Precious*, focuses on Human Trafficking. These resources are a tool to build up young people so they will be less likely to be trafficked themselves. Through the work of developing the resources for this project we have learned of the hard work that many young people themselves are doing to help each other and themselves in areas of mental health. Some voices are heard; many voices are not heard. Young people are to be commended for their advocacy and courage. The first section of the resource related to the Project emphasizes and discusses the meaning of the dignity and value of each person.

There is a rapidly growing crisis in the mental health of young people. The General Synod is encouraged to engage with and act upon this growing crisis, the negative impacts of which are being felt in many parts of society and especially amongst the most vulnerable, racialized and poor communities. Young people, youth ministry leaders and other church leaders face exhaustion and are under-resourced in knowing how to respond to this crisis in youth mental health. The church is responsible to care for the vulnerable in our midst, and, as holy sanctuary, the church can be a part of creating a spiritual refuge in which young people know they are cared for, supported, and wholly loved. There are ways in which the

church can further encourage young people and youth ministry leaders in prayer, education, and structural supports.

4. **Motion: Interfaith Relations Engagement, Policy, and Guidelines**

Be it resolved that this Council of General Synod

- a. direct the Faith, Worship, and Ministry Coordinating Committee and FWM staff to undertake a theological and methodological review of the existing *Anglican Church of Canada Guidelines for Interfaith Dialogue* (1988) for the purposes of updating and expanding said guidelines such that they continue to reflect the increasingly diverse multi-faith context of Canada and are understood as connected to the Anglican Church of Canada’s wider work of anti-colonialism, anti-racism, and seeking right relationship among all people of faith in Canada;
- b. further direct that this review be done in consultation with appropriate international Anglican, Indigenous Anglican, full communion, and ecumenical partners in order to seek relative consistency and common vision in this area;
- c. communicate the updated and expanded guidelines to dioceses and other relevant networks throughout the church to promote awareness and engagement.

Explanatory Background:

Existing Guidelines for Canadian Anglicans in the area of Interfaith Relations have been in effect since approval by General Synod in 1988. In recent decades, the multifaith landscape of Canada has continued to grow such that Canada is now among the most spiritually and religiously diverse nations in the world. Over those years, theological and methodological reflection about Christian and Anglican engagement in Interfaith Relations has also developed, including within the Provinces of the Anglican Communion and among our ecumenical partner churches. Our church is also coming to an increasing awareness of the way in which openness to a path of dialogue with people of different spiritual and religious traditions in Canada and around the world is related to the work of anti-colonialism and anti-racism. These factors indicate that an updating and expansion of existing Interfaith Guidelines would be both prudent and desirable as this area as we move further into the third decade of the 21st century.