

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A122

Subject: Feast of the Creator

Moved By: The Rev. Stephen Black

Seconded By: The Very Rev. Dr. Tim Dobbin

Be it resolved that this General Synod:

1. Adopt the Feast of the Creator as a Major Feast within the liturgical calendar of The Anglican Church of Canada, to be celebrated on September 1, transferrable to a Sunday within the Season of Creation.
2. Direct the Faith, Worship, and Ministry Coordinating Committee to continue to monitor developments in the Consultation on Common Text's ecumenical work to establish common Proper Readings for the Feast in a three year lectionary cycle, and to present for authorization a table of readings for the Feast.
3. Direct the Faith, Worship, and Ministry Coordinating Committee to oversee the development of Proper Prayers for the Feast as well as a collection of Prefaces, Intercessions, Eucharistic Prayers and other liturgical resources to be brought for authorization.
4. Direct the Faith, Worship, and Ministry Coordinating Committee and the Public Witness for Social and Ecological Justice Coordinating Committee to compile and develop additional resources to support participation in the Feast of the Creator and in the Season of Creation across the church.

Source: Faith, Worship, and Ministry Coordinating Committee

Submitted By: Faith, Worship, and Ministry Coordinating Committee

Does this motion contain within it any financial implications? Yes No

If yes, has the General Synod Expenditures Committee considered the implications? Yes No

Does this motion contain within it any staffing implications? Yes No

EXPLANATORY NOTE/BACKGROUND

The Orthodox Church has, for over a millenium, held a Feast on September 1 marking God's original acts of creation; by 1989, they had expanded the focus of the Feast to include prayers for creation. Invited by the Ecumenical Patriarch, representatives of major world Communion have been engaging the question of adopting such a Feast in the Protestant, Roman Catholic, and Anglican Churches for several years. 2025, being the 1700th anniversary of the Council of Nicaea and thus of the Nicene Creed, leaders from the Roman Catholic creation care group, Laudato Sí, along with the Vatican, the World Council of Churches,

the World Alliance of Reformed Churches, the Lutheran World Federation, the Anglican Communion, and others gathered in 2024 to begin to explore the ecumenical consensus towards adoption, more globally, of this Feast. The consensus in principle has been a deep success.

The Laudato Si' Research Institute, based at Campion College in Oxford, has been instrumental in drawing together ecumenical conversations to consider moving forward on a Feast of Creation. Along with Pro Civitate Christiana they served as organizers and co-hosts of a major seminar held in Assisi, Italy, in March of 2024. Participants included representatives of the World Council of Churches and major world communions, including the Anglican Communion, the World Communion of Reformed Churches, the Lutheran World Federation, and the World Methodist Council. Consensus was easily expressed, and participants look upon this time as an important *kairos* moment for the Body of Christ globally.

At this same time, the Consultation on Common Texts in North America began in earnest to consider lectionary possibilities for the Feast. That work within the CCT is expected to be completed in the Spring of 2025, and includes the Revised Common Lectionary's three year schema for a selection of readings. The May 2024 conference ended with a strong consensus that Western churches should adopt a Feast in their liturgical calendars.¹ This was followed by a second gathering in Assisi in December 2024, convened by the Roman Catholic Church, to which ecumenical partners were invited.^{2 3} Members of The Anglican Church of Canada have participated in these ecumenical conversations and work at the international and North American levels.

In 2019 The Anglican Church of Canada adopted the Season of Creation, beginning September 1st and continuing through to October 4, the Feast of St. Francis, "as an annual season of prayer, education and action to protect the gift of God's creation". The designation of September 1st as a liturgical feast is intended to reinforce and further develop the Season of Creation, not replace it.

The word "Creation" in English is ambiguous, as it refers both to God's act of creation, and to the created order itself. The proposed focus of the Feast would be on the first of these, giving praise and worship to the Trinity for the divine grace and power shown in the creation of the heavens and earth, and exploring the implications of that doctrine for our attitudes towards the world around us, ourselves, and God. It can be argued that this is a gap in our liturgical calendar, that this first and foundational act of God's loving generosity, as "creator of heaven and earth" (second line in the Nicene Creed) is currently not sufficiently marked with its own Feast. As 2025 is the 1700th anniversary of the Nicene Creed, it has been suggested that the institution of this feast would be a fitting tribute to that church-shaping event.

A major liturgical principle long held by ecumenical as well as Anglican traditions is that all Sundays of the liturgical year, as well as all Major Feasts, are Christocentric in nature. They are all Feasts of our Lord. The focus of a Feast of God, Creator, reminds us of the Trinitarian nature of God, and that all Persons of the Holy Trinity are involved in the creation of the universe and its active sustenance, as well as in the bringing about of the new creation in our midst.

In this time of global climate crisis the impetus is on us to take seriously the Fifth Mark of Mission "to strive to safeguard the integrity of creation, and sustain and renew the life of the earth" which was approved by General Synod 2013 as an addition to our Baptismal Covenant. Whilst the Feast Day will focus

¹ [1. Assisi Story \(Digital\).pdf](#)

² [Catholic seminar in Assisi - Feast of Creation - concept note.pdf](#)

³ [December seminar, Assisi - Program \(Detailed\)](#)

on the work of God as Creator, the Season of Creation that follows can be used to focus our attention on our continued offering of worshipful gratitude as well as our work, “with God’s help” as stewards of God’s creation.

In summary, the purpose of this resolution is:

- that The Anglican Church of Canada join an emerging ecumenical consensus around a Feast of Creation by adopting this Feast on September 1 as the inauguration of the Season of Creation;
- that we might pay more intentional liturgical attention to this important aspect of God’s being and action which is expressed in the Nicene and Baptismal (Apostles’) Creeds;
- that the Season of Creation might begin with a strong theological reflection on the origin of the created order in God;
- that Canadian Anglican churches might be encouraged in their celebration of God the Creator, and of God’s good creation; and
- that existing liturgical resources will be collected and new liturgical resources be developed to support the discipleship and worship of Canadian Anglicans.

The staffing implication is that there is need for there to be staff dedicated to supporting this work in the coming triennium. Normally this is done through the management of regular Faith, Worship, and Ministry staff workloads.

PROCEDURE FOR ADOPTION (G)

In the normal course, an ordinary motion must be passed by a majority of the members of General Synod present and voting together.

Six members of General Synod may, prior to the question being put, require a vote by Orders, with a majority of each Order being necessary to pass.

If a question passes on a Vote by Orders, any six members (two from each of three different dioceses) may immediately before the next item of business require a vote to be taken by dioceses. A motion passes if a majority (or a tie) of dioceses vote in favour.

Source: Sections 4 and 5 of the [Declaration of Principles](#) and sections 18, 19 and 20 of the [Rules of Order and Procedure](#).