

**General Synod 2025
A Resolutions Index**

A001-A019 Procedural Resolutions

- A001 Adoption of Agenda
- A002 Minutes of 43rd Session of General Synod
- A003 Reception of Notices of Motion
- A004 Courtesies of the General Synod
- A005 Reception of Reports
- A006 Report of the Nominating Committee (Available during General Synod)

A020-A029 Officers of General Synod

- A020 Funding the Pathways

A050-A059 Handbook: Canons

- A050 Motion for Second Reading of Amendment to Canon XVII (Licensing) from GS 2023 to Clarify that Licenses May be Granted to Bishops, Priests and Deacons Ordained in The Anglican Church of Canada or a Church in Full Communion with The Anglican Church of Canada

A090-A099 Communications Coordinating Committee

- A090 Amendment to Communications Coordinating Committee Terms of Reference

A120-A129 Faith, Worship, and Ministry Committee

- A120 Theological Statement on the Diaconate
- A121 Practices for a Restored Diaconate
- A122 Feast of the Creator
- A123 Addressing Anti-Judaism in Holy Week and Easter
- A124 Thematic RCL
- A125 United Church of Canada 100th Anniversary
- A126 Presbyterian Church in Canada 150th Anniversary

A130-A139 Financial Management Committee

- Available closer to General Synod

A160-A169 Partners in Mission Committee

- A160 Just Peace in the Philippines
- A161 A National Strategy for Local Ministries of Hospitality and Advocacy with Migrant Workers in Canada

A170-A179 Pension Committee

A170 General Synod Pension and Benefits Plan

A171 Continuing Education Plan

A180-A189 Primate's Commissions

A180 Creating Pathways for the Transformational Change of the General Synod

A200-A209 Public Witness for Social and Ecological Justice Committee

A200 The Fossil Fuel Non-Proliferation Treaty

A201 Reducing Greenhouse Gas Emissions

A202 Tenets of Disability Theology

See also A161 – A National Strategy for Local Ministries of Hospitality and Advocacy with Migrant Workers in Canada

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A001

Subject: Adoption of Agenda

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

Adopt the agenda (dated May 14, 2025) for this meeting.

Source: General Synod Planning Committee/Agenda Committee

Submitted By: General Synod Planning Committee/Agenda 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

Procedural resolution.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A002

Subject: Minutes of 43rd Session of General Synod

Moved By: Chancellor Canon Clare Burns

Seconded By: Canon Ian Alexander

Be it resolved that this General Synod:

Adopt the minutes of the 43rd session of the General Synod, held at the University of Calgary, Calgary, Alberta June 27-July 2, 2023.

Source: Certification Committee

Submitted By: Certification 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

Procedural resolution.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A003

Subject: Reception of Notices of Motion

Moved By: Chancellor Canon Clare Burns

Seconded By: Canon Ian Alexander

Be it resolved that this General Synod:

Receive the Notices of Motion as contained in the Convening Circular.

Source: The Ven. Alan T. Perry, General Secretary

Submitted By: The Ven. Alan T. Perry, General Secretary

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

Procedural resolution.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A004

Subject: Courtesies of the General Synod

Moved By: Chancellor Canon Clare Burns

Seconded By: Canon Ian Alexander

Be it resolved that this General Synod:

Extend the Courtesies of the General Synod to the partners, invited guests, the directors of General Synod at the National Office, and presenters.

Source: The Ven. Alan T. Perry, General Secretary

Submitted By: The Ven. Alan T. Perry, General Secretary

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

Procedural resolution.

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](#).

Invited Guests

(As of May 9, 2025)

The Most Rev. Martinez Bassotto
The Rev. Michael Blair
The Most Rev. Michael Curry
The Rev. Susan Johnson
Sharon Jones
The Rev. Dr. Betsy Miller
Peter Noteboom
The Rt. Rev. Anthony Poggo
The Rev. Canon C.K. Robertson

Directors of General Synod

(Excludes those who are members of General Synod)

Amal Attia
Deborah Barretto
Dr. Andrea Mann
Henrieta Paukov
The Rev. Dr. Eileen Scully
Dr. Ryan Weston

Presenters

(As of May 9, 2025)

Dr. Scott Brubacher
Sheilagh McGlynn
Jodey Porter
Will Postma
The Rev. Canon Dr. Scott Sharman
The Ven. Monique Stone

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A005

Subject: Reception of Reports

Moved By: Chancellor Canon Clare Burns

Seconded By: Canon Ian Alexander

Be it resolved that this General Synod:

Receive the reports contained in the Convening Circular.

Source: The Ven. Alan T. Perry, General Secretary

Submitted By: The Ven. Alan T. Perry, General Secretary

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

Procedural resolution.

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

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A020

Subject: Funding the Pathways

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

Agrees that the next Officers and Council of the General Synod shall be permitted to allocate \$2 million of the unrestricted funds held in the Consolidated Trust Fund over the next three years for the purpose of pursuing the pathways outlined in the document *Creating Pathways for the Transformational Change of the General Synod*.

Source: Officers of the General Synod

Submitted By: Officers of the General Synod

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

If yes, has the General Synod Expenditures Committee considered the implications? Yes No
Will be considered by General Synod Expenditures Committee prior to presentation at General Synod.

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

EXPLANATORY NOTE/BACKGROUND

The Officers of the General Synod have concluded that there are not sufficient staff resources to pursue the work outlined in the pathways in the report of the Primate's Commission on *Creating Pathways for the Transformational Change of the General Synod* and have therefore engaged in a very preliminary consideration of what it may cost to do the work with the aid of consultants and/or additional FTEs before General Synod 2028. This motion is brought now to promote transparency, and to supplement the development of detailed budgets for this work. The motion has the support of the Financial Management Committee.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A050

Subject: Motion for Second Reading of Amendment to Canon XVII (Licensing) from GS 2023 to Clarify that Licenses May be Granted to Bishops, Priests and Deacons Ordained in The Anglican Church of Canada or a Church in Full Communion with The Anglican Church of Canada

Moved By: Chancellor Canon Clare Burns

Seconded By: The Ven. Alan T. Perry

Be it resolved that this General Synod:

Give second reading to the following motion to amend Canon XVII (Licensing) as follows:

1. Add section 1 f) *“in good standing” means a bishop, priest or deacon who is not inhibited from, suspended from, deprived of or deposed from ministry due to a disciplinary matter, and who has not relinquished or abandoned the exercise of the ordained ministry without being reinstated thereto.*
2. Add section 8 c) *No bishop shall transfer or accept the transfer of a bishop, priest or deacon who is not in good standing.*

Source: Governance Working Group

Submitted By: Governance Working Group

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

PROCEDURE FOR ADOPTION (D)

Section 11 c) i) of the [Declaration of Principles](#) requires the enactment or amendment of all canons dealing with doctrine, worship or discipline to be passed by a two-thirds majority of each Order voting at two successive sessions of General Synod.

Note: This type of resolution must also be referred to all diocesan and provincial synods for information (not consent) after first approval by General Synod.

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A090

Subject: Amendment to Communications Coordinating Committee Terms of Reference

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

Confirm the amendments to the Terms of Reference for the Communications Committee, as adopted by the Council of the General Synod at its May/June 2024 meeting, and attached as Schedule A to this resolution.

Source: Communications Coordinating Committee

Submitted By: Communications 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

Procedural resolution.

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](#).

**COMMUNICATIONS COORDINATING COMMITTEE RESOLUTION
APPROVED BY THE COUNCIL OF THE GENERAL SYNOD DURING THE BIENNIUM (2023-2025)**

Resolution – No Debate List

May/June 2024

A No Debate List was presented to Council via email on Tuesday, May 28. The deadline for removing an item was by 8:00 PM on Thursday, May 30. The Prolocutor and Chair of the Resolutions Committee, Canon Ian Alexander, received no requests.

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this Council of General Synod:

Adopt the following resolutions on the No Debate list:

Moved By: The Ven. Tanya Phibbs

Seconded By: Canon Ian Alexander

That the minutes of the meeting of the Council of General Synod from November 23-26, 2023 (004-03-24-05) be approved.

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

That the minutes of the meeting of the Council of General Synod from March 9, 2024 (004-04-24-05) be approved.

Moved By: Archdeacon Tanya Phibbs

Seconded By: Canon Ian Alexander

That the agenda (003-08-24-05) for this meeting be approved.

Moved By: Canon Andrew Stephens-Rennie

Seconded By: Ms. Ruth Travers

That the word 'ensure' in the Terms of Reference 1.c and 1.d of the Communications Committee be changed to 'monitor' as follows:

c) ~~ensure~~ **monitor** that the communications department effectively projects, promotes and celebrates the mission, ministry and values of the Anglican Church of Canada to internal and external audiences.

d) ~~ensure~~ **monitor** that the communications department facilitates effective communication between General Synod and dioceses, and among and within dioceses.

Rationale: This change is being suggested to clarify the role of the Committee. As it stands now, it is a little confusing. The Committee felt that the word 'monitor' was more indicative of a governance and oversight role rather than an administrative one.

ADOPTED #CoGS 001-05-24

Communications Coordinating Committee Terms of Reference

Duties and responsibilities:

The Committee shall have strategic and advisory responsibility for the entire communications portfolio of the Anglican Church of Canada.

The committee shall:

- a) interpret and carry forward the intentions of General Synod with regard to information and communications.
- b) discern and be responsive to the information and communications needs of Canadian Anglicans.
- c) monitor that the communications department effectively projects, promotes and celebrates the mission, ministry and values of the Anglican Church of Canada to internal and external audiences.
- d) monitor that the communications department facilitates effective communication between General Synod and dioceses, and among and within dioceses.
- e) support and foster an integrated communications function and staff structure for the General Synod, including an integrated journalistic service for the Anglican Church of Canada.
- f) review and approve a communications strategy (including resource allocation) as developed and implemented by management.
- g) conduct an annual review of the department's performance, based on an evaluation of outcomes against agreed goals and metrics as proposed by the committee and management and approved by the Council of General Synod, and report this to the Council of General Synod.
- h) have input into the job description and selection criteria for key positions, including the Executive Director of the department and the Editor of the Anglican Journal, and may be invited to participate in the selection and annual performance review processes for these positions.
- i) exercise oversight of the content and distribution of the Anglican Journal, and other journalistic products of the Anglican Church of Canada, such as online news, in consultation with the Editorial Board, and provide advice, as required, to the Council of General Synod, acting on behalf of General Synod as the publisher. In exercising this responsibility, the committee is guided by appropriate journalistic standards, including the editorial mandate and journalistic guidelines as approved by the Council of General Synod, as well as other applicable journalistic ethics, standards and policies which may be proposed by the committee and approved by the Council of General Synod.

- j) exercise oversight of all other communications products of the Anglican Church of Canada (including, without limitation, corporate communications, branding, archives, data management, web site, social media, resource production and distribution, graphics, Anglican Video and ABC Publishing). In exercising this responsibility, the committee is guided by standards such as those of the International Association of Business Communicators, the Canadian Public Relations Society, and other relevant standards and policies which may be proposed by the committee and approved by the Council of General Synod.
- k) support the work of departmental management and advise as requested.
- l) advise the Primate on appointments to the Editorial Board, maintain liaison with the Board through a common member, receive an annual report from the Board and transmit it to the Council of General Synod.
- m) exercise those functions common to all committees, namely:
 - i) develop annual budget proposals
 - ii) communicate with other committees and groups
 - iii) report regularly and make recommendations to the Council of General Synod
 - iv) within the committee's mandate, do functional strategic planning and visioning
 - v) maintain liaison with the House of Bishops
 - vi) at least once in each triennium, review policies governing the various areas of work of the Communications and Information Resources Department.
 - vii) may from time to time establish sub-committees which will be created according to the procedures outlined in Procedures for Sub-units of Standing Committees.
- n) meet annually face-to-face and maintain regular contact between meetings.

Adopted by the Council of the General Synod May 31, 2024

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A120

Subject: Theological Statement on the Diaconate

Moved By: The Rt. Rev. Lynne McNaughton

Seconded By: The Rev. Canon Claudette Taylor

Be it resolved that this General Synod:

1. Adopt *Theological Statement on the Diaconate (2025)* as an agreed theological statement.
2. Commend the *Theological Statement on the Diaconate (2025)* to the theological colleges and ministerial training centres associated with The Anglican Church of Canada for study and feedback, and reporting back to the Faith, Worship, and Ministry Coordinating Committee by October 2027.
3. Commend the *Theological Statement on the Diaconate (2025)* to our ecumenical and full communion partners and official dialogues for study and feedback, and reporting back to the Faith, Worship, and Ministry Coordinating Committee by October 2027.
4. Request that the House of Bishops include in their agenda significant time for discussion of their understandings of their theology and practices with respect to the diaconate, and reporting back to the Faith, Worship, and Ministry Coordinating Committee.

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

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A121

Subject: Practices for a Restored Diaconate

Moved By: The Rt. Rev. Lynne McNaughton

Seconded By: The Rev. Canon Claudette Taylor

Be it resolved that this General Synod:

1. Commend the compendium of *Practices for a Restored Diaconate* (2025) to the church as a working document.
2. Request that the dioceses of The Anglican Church of Canada engage actively with the compendium of *Practices for a Restored Diaconate* within their own contexts of ministry, studying and experimenting with the principles and practices recommended, and reporting back to the Faith, Worship, and Ministry Coordinating Committee by October of 2027.
3. Commend the compendium of *Practices for a Restored Diaconate* for the Diaconate to the theological colleges and ministerial training centres associated with The Anglican Church of Canada for study and feedback.
4. Commend the compendium of *Practices for a Restored Diaconate* to our ecumenical and full communion partners and official dialogues for study and feedback to the Faith, Worship, and Ministry Coordinating Committee by October of 2027.

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

Along with the creation of the Theological Statement on the Diaconate, Anglican Deacons Canada (ADC) commissioned the writing of a compendium of Best Practices. The Writing group studied the existing policies and practices of dioceses and worked out additional recommended practices drawing from the principles inherent in the theology of the diaconate, and based on experiences in ministry of Canadian deacons.

The resolution is aimed towards giving General Synod's authority to a process of study and engagement with the document over the coming triennium. We are a church that has been living in to the renewed diaconate since the 1980s. Continuing to grow this order is important to the future ministry of the church in service of God's mission in the world. The document at present is intended to be open, a working document painting a picture of what diaconal ministry can look like.

It is hoped that feedback from serious engagement by dioceses over the coming triennium may shape a next stage of work. The aim will be to provide guidance to help to order some common expectations around the discernment, formation, education, deployment, licensing, and support for deacons across the church, expressed locally.

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, but requires that other things to fall to lesser priority attention or to inaction.

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](#).

**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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A123

Subject: Addressing Anti-Judaism in Holy Week and Easter

Moved By: The Rev. Stephen Black

Seconded By: The Rt. Rev. Dr. Susan Bell

Be it resolved that this General Synod:

Receive and commend to dioceses the Statement of the Consultation on Common Texts, *Addressing Anti-Judaism in Holy Week and Easter* (dated April 8, 2025).

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 Anglican Church of Canada is a founding member of the Consultation on Common Texts (CCT), an ecumenical liturgical roundtable that gathers representatives of nearly 30 denominations in North America. Along with their work to steward and to augment the Revised Common Lectionary, such as the creation of Revised Common Lectionary Daily Readings, the CCT has been looking carefully at the critiques of the selections of readings offered in Holy Week and Easter Season. As the CCT, and its international partner, the English Language Liturgical Consultation, look to possible revision of the Revised Common Lectionary over the coming years, and the conversations leading in to those revision questions always start with questions about Holy Week and Easter.

This short essay was drafted by a Task Force within the Consultation on Common Texts and adopted at their April 2025 meeting. It offers a few suggestions for careful approaches to counter anti-Judaism that may creep in during Holy Week. It is not comprehensive, but is a good place to start.

Regarding the table of Easter readings cited in this document: In 2023 the General Synod adopted the Alternative Hebrew Scripture/Old Testament Readings for Eastertide as a way of countering a bias in the original RCL. The General Synod has already taken this action. The readings provided as alternatives for Pentecost are to be considered as suggestions, and feedback on the recommendations is welcomed.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A124

Subject: Thematic RCL

Moved By: Mr. Dion Lewis

Seconded By: The Rev. Stephen Black

Be it resolved that this General Synod:

Adopt the Thematic stream of lectionary readings presented in the Revised Common Lectionary (1992) for Pentecost/Ordinary time for use where permitted by the Ordinary.

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 Anglican Church of Canada is a founding member of the Consultation on Common Texts (CCT), an ecumenical liturgical roundtable that gathers representatives of nearly 30 denominations in North America. This ongoing group was the author of the Revised Common Lectionary (1992).

The Revised Common Lectionary (RCL) offers two streams of tables of readings for the Season after Pentecost up to Reign of Christ: one with a somewhat continuous stream in the Old Testament narrative, which is linked to the Psalm, (this is called the semi-continuous stream), and the other which continues the pattern of the other seasonal tables by a thematic connection between the gospel and the first reading (this is called the thematic stream). The full text – including the Thematic (or “Complementary”) readings can be found here: www.commontexts.org/rcl.

When The Anglican Church of Canada adopted the Revised Common Lectionary in 1995, it approved only the semi-continuous stream of readings. The argument at the time was that the semi-continuous reading of the Hebrew Scripture narrative texts in Pentecost/Ordinary time allowed more of the integrity of those Old Testament narratives to be held. Over the decades, other considerations have provided cause to wonder why continue to not permit the use of the thematic stream. Are Anglican parishioners in church Sunday by Sunday always to hear the longer narrative unfold? In those situations where it does not make sense to the liturgical life of the community, why not permit the use of the thematic stream?

Though no study has been done on practice, anecdotally there is evidence that there are a good number of Canadian Anglican clergy who do not know that the thematic stream of readings is not officially permitted. This in itself is no argument towards permission. Raising the question within the Liturgical Advisory Committee and Faith, Worship, and Ministry drew affirmations that the use of the thematic readings is somewhat normalized. This also is not a reason to argue for permission. It is as we heard that the thematic readings are being chosen intentionally by some, with reports of appreciating the flexibility for good pastoral, homiletic, and liturgical reasons, that suggests that a change in legislation would do well to follow practice, and open up to Canadian Anglicans, officially, the use of the thematic stream of RCL readings in Ordinary Time. This is to be enacted where permitted by the Ordinary (Diocesan Bishop).

The staffing implications are that, if adopted, eventually these changes will need to be incorporated in to the Canadian Church Desk Diary and Wall Calendar, the Online Lectionary, and The Book of Alternative Services (print and online). This is work normally undertaken by staff in Communications and Faith, Worship, and Ministry together, and will need to be worked into work plans as a new item.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A125

Subject: United Church of Canada 100th Anniversary

Moved By: The Rt. Rev. Dr. Susan Bell

Seconded By: Mr. Dion Lewis

Be it resolved that this General Synod:

1. Extend warm greetings and congratulations to the United Church of Canada on the occasion of the 100th anniversary of their formative Union, June 1925.
2. Encourage the dioceses of The Anglican Church of Canada to extend similar salutations to the United Church Regional Councils with which their jurisdictions overlap.
3. Give thanks for the decades of fruitful ecumenical dialogue and deepening partnership between the two churches, including especially the unique witness of the growing number of both long established and newly forming Anglican-United Ecumenical Shared Ministries which exist across the country.
4. Encourage the Council of the General Synod to act on the creation of a National Coordinating Committee for Unity and Mission between The Anglican Church of Canada and the United Church of Canada, as originally called for by General Synod 2016 Resolution A-141.

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 United Church of Canada was formed in 1925 through the organic union of the Methodist Church, Canada, the Congregational Union of Ontario and Quebec, two-thirds of the Presbyterian Church in Canada, and the Association of Local Union Churches. The Evangelical United Brethren Church also joined some years later. Though not without some difficult points of conflict and tension along the way, for much of the 100 years since, The Anglican Church of Canada has regularly worked alongside of and in common cause with United Church siblings in Christ in numerous areas of mutual concern as an expression of our shared witness to the Gospel of Jesus Christ. In recent decades, ecumenical dialogues and active engagement between Anglican and United disciples have enabled Anglicans to receive many gifts from

the distinct witness of the United Church and have allowed our two churches to grow even more closely together as partners in common mission. This has included numerous arrangements in certain local contexts which have seen some Anglican parishes and United Church communities of faith able to share together deeply in their mutual ministry – in some cases everything from outreach programs, to buildings, to clergy, to regular gathered worship. As we anticipate even more opportunities for collaboration in the future, at local, regional, and national levels, the occasion of the 125th anniversary of the United Church of Canada represents an important moment to express our gratitude for one of our closest ecumenical partners, and to rededicate ourselves to ongoing ecumenical friendship and cooperation in the years ahead.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A126

Subject: Presbyterian Church in Canada 150th Anniversary

Moved By: The Rt. Rev. Dr. Susan Bell

Seconded By: Mr. Dion Lewis

Be it resolved that this General Synod:

1. Extend warm greetings and congratulations to the Presbyterian Church in Canada on the occasion of their 150th anniversary.
2. Encourage the dioceses of The Anglican Church of Canada to extend similar salutations to the PCC Presbyteries with which their jurisdictions overlap.
3. Give thanks for the ongoing ecumenical relationship between the Presbyterian Church in Canada and The Anglican Church of Canada, including especially the unique witness of Anglican-Presbyterian Ecumenical Shared Ministries which exist across the country.
4. Encourage the Council of General Synod to initiate renewed exploration of the potential for greater ecumenical collaboration and sharing of resources between The Anglican Church of Canada and the Presbyterian Church in Canada at local, regional, and national levels.

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 Presbyterian Church in Canada was formed in 1875 through the joining of four predecessor Presbyterian church expressions of European origin that had been in Canada for several decades prior. While a portion of Canadian Presbyterians entered the Union that formed the United Church of Canada in 1925, another portion continued as the Presbyterian Church in Canada from that point on. Anglicans and Presbyterians in Canada, as elsewhere, have not always enjoyed peaceful and positive relations. However, with the dawning of the modern ecumenical movement in 1910, and especially with the formation of the World Council of Churches and Canadian Council of Churches in the 1940s, Presbyterians and Anglicans have come to know one another more deeply and to work together more closely in common mission. This has included several arrangements in certain local contexts which have seen some Anglican

parishes and Presbyterian congregations able to share together deeply in their mutual ministry – in some cases everything from outreach programs, to buildings, to clergy, to regular gathered worship. As we anticipate even more opportunities for collaboration in the future, at local, regional, and national levels, the occasion of the 150th anniversary of the Presbyterian Church in Canada represents an important moment to express our gratitude for these our valued ecumenical partners, and to rededicate ourselves to ongoing ecumenical friendship and cooperation in the years ahead.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A160

Subject: Just Peace in the Philippines

Moved By: The Rev. Canon Dr. Philip Der

Seconded By: The Rev. Dr. Blessing Shambaré

Be it resolved that this General Synod:

Reaffirm and strengthen the historic commitment (A252/2008) of our church to the pursuit of lasting peace with justice for the peoples of the Republic of the Philippines.

We ask:

1. The Primate to participate in opportunities for solidarity and advocacy, urging:
 - a. the Government of Canada to:
 - i. publicly support the resumption of peace talks between the Government of the Republic of the Philippines (GRP) and the National Democratic Front of the Philippines (NDFP) in order to address the roots of the armed conflict;
 - ii. call for the repeal of the GRP's counter-insurgency policies and strategies; and
 - iii. take the following steps to ensure human rights are a priority in its relations with the GRP:
 1. Perform an audit of Canada's provision of financial, programmatic, and technical support to the GRP in order to ensure that these are used to uphold human rights and pro-people community development;
 2. Halt negotiations of the Status of Visiting Forces Agreement (SOVFA);
 3. Suspend Canada's Memorandum of Understanding on Enhanced Defence Cooperation; and
 4. Commit to the participation of women in the peace process.
2. Canadian Anglicans to engage in solidarity and advocacy through prayer and action with church partners in the Philippines, communities of faith, and civil society groups toward just peace, including the International Coalition for Human Rights in the Philippines-Canada, to stop violations on human rights like extrajudicial killings, disappearances, and 'red-tagging - the labelling of unarmed civilians, human rights defenders, and church members as a tactic of state terror to suppress dissent - and the weaponization of laws which lead to rampant filing of trumped-up charges which have primarily targeted human rights defenders, lawyers, social activists, journalists, peasants, and church workers. There is also a need to mitigate the violations on International Humanitarian Law which has affected countless civilians in communities in the Philippines.

3. The General Synod Office to:

- a. provide prayer, educational and advocacy resources to church members, connecting local solidarity efforts with ecumenical and international efforts for just peace in the Philippines, including the annual September 1st Day of Prayer for Just and Lasting Peace in the Philippines; and
- b. continue to support the Episcopal Church in the Philippines, Iglesia Filipina Independiente, and National Council of Churches in the Philippines, in their deep capacity for and implementation of programs that work toward just peace in the Philippines.

Source: Partners in Mission Coordinating Committee

Submitted By: Partners in Mission 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

How does this resolution *Invite and Deepen Life in Christ*? This resolution strengthens the Church's pursuit of justice, reconciliation, peace and dignity for all in the Philippines. It works to dismantle structures of violence that suppress civil society and freedoms. In the work it asks of the Primate, church members, and the ministries of General Synod, this resolution aspires to nurture and sustain right relationships among people of faith in local, national, and global communities and networks.

EXPLANATORY NOTE/BACKGROUND

There is critical opportunity now for Canada to influence the resumption of peace talks between the Government of the Republic of the Philippines (GRP) and the National Democratic Front of the Philippines (NDFP), and to demonstrate the strong commitment of Canadians to international human rights, peacebuilding and women's participation in peace processes. It is also vital that Canada ensure it is not complicit in human rights violations and extra-judicial killings in the Philippines and that human rights remain a priority in Canada's foreign policies, including the new Indo Pacific Strategy.

This motion for a just peace in the Philippines is supported by many communities of faith across Canada, including The Anglican Church of Canada, United Church of Canada, Kairos Canada, Presbyterian Church in Canada, Canadian Catholic Organization for Development and Peace, Iglesia Filipina Independiente-Canada, Caritas Canada, and the Evangelical Lutheran Church in Canada, with longstanding partnerships with churches, civil society organizations, and human rights defenders in the Philippines, notably the Episcopal Church in the Philippines, Iglesia Filipina Independiente, and the National Council of Churches in the Philippines. As a Christian church, we firmly believe in justice and political negotiations as the way to achieve long term peace and justice for all.

Over the years, The Anglican Church of Canada has participated in many ecumenical and civil society efforts to advocate for Canadian government engagement and leadership in supporting just peace in the Philippines. This work has included statements and calls by church leaders for support for the renewal of peace talks, for independent investigation -Investigate PH -into the disappearances and killings of human rights and community leaders, including clergy, students, teachers, lawyers, and Indigenous Peoples, and

participation in the September 1st annual National Day of Prayer for Just and Lasting Peace in the Philippines. For further information: www.anglican.ca/publicwitness/peace-and-conflict/philippines.

The people of the Philippines have endured dictatorship, militarization and counterinsurgency attacks on human rights defenders for more than 50 years. Following the long dictatorship of Ferdinand Marcos, there was hope for peace with the transition to democratic government in 1986 and the initiation of peace talks with the signing of the Hague Joint Declaration in 1992.

Despite several suspensions of the peace talks, significant progress had been made until former President Rodrigo Duterte terminated talks in November 2017. All agreements achieved between the two parties during those negotiations were voided and replaced by counter-insurgency offensives involving extra-judicial killings, red-tagging of civil society and humanitarian groups, and attacks on human rights defenders, including faith leaders. United Nations experts and human rights organizations point to the counter-insurgency campaign as the cause for the unprecedented escalation of violations of human rights and international humanitarian law against civilians during Duterte's administration. His presidency was characterized by Human Rights Watch as "the worst human rights crisis since the dictatorship of Ferdinand Marcos."

Today, the Philippines under President Marcos Jr. (son of the former dictator) and Vice-President Sara Duterte (daughter of former President Rodrigo Duterte) remains plagued by serious human rights violations. Duterte's counter-insurgency policies and strategies have been kept in place by President Marcos Jr. Church partners and many civil society human rights organizations continue to be victims of red-tagging and labelled as terrorists. International supporters, including Canadian clergy and faith-based groups have also been 'red-tagged' and worse for their solidarity. Laws like the Anti-terrorism Law and the Anti-Terrorism Financing Act have been weaponized against civil society. There are increasing cases of filing of trumped-up cases against activists and NGO workers including church workers. Those arrested for these cases result in prolonged detention of political prisoners. Furthermore, NDFP peace consultants who have been guaranteed with safety and immunity in the past have been killed or arrested which have become a major obstacle to peace talks resumption.

Canada's current trade and military policies and relationships with the GRP must not directly or indirectly contribute to the continuation of human rights abuses. An immediate audit of Canada's provision of financial, programmatic, and technical support to the Government of the Philippines is essential. This audit should be completed and publicly reported to Parliament before any new agreements are contemplated, including visiting forces agreements that could place Canadian soldiers on the ground.

Recent developments in the Philippines present an opportunity in 2025 for Canada to support a path towards a just peace. On November 23, 2023 the GRP and the NDFP released a Joint Statement indicating a possible resumption of peace negotiations. In October 2024, both parties re-affirmed their commitment to the resumption of the peace talks, and the Presidential Peace Adviser acknowledged the need to remove the conditions hindering the forging of a final peace agreement with the NDFP. Canada's public support and encouragement would be key.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A161

Subject: A National Strategy for Local Ministries of Hospitality and Advocacy with Migrant Workers in Canada

Moved By: The Rt. Rev. Dr. Susan Bell

Seconded By: The Rev. Dr. Blessing Shambaré

Be it resolved that this General Synod:

Strengthen its commitment toward the elimination of human trafficking and modern slavery in Canada, and globally, in the work urged upon church leaders and members in the 2019 General Synod Resolution A204: Human Trafficking and Modern Slavery by developing and enabling a national strategy for faith-based ministries of hospitality that support the needs of migrant workers in Canada and address the systemic injustices that migrant workers experience.

We ask:

1. The Primate and National House of Bishops of The Anglican Church of Canada to continue to constructively engage federal, provincial and municipal government on relevant policy areas to ensure safe and non-exploitative labour for migrant workers in Canada, including support for:
 - a. Permanent Residency Pathways for Temporary International Workers in Essential Occupations in Canada, which would afford such workers the rights and protections granted to other workers in Canada;
 - b. Regularization of undocumented workers, stemming from Canada's 58-year-old Temporary Foreign Workers Program, which ties employees to employers, creating a system rife with abuse;
 - c. Labour rights that ensure fair wages, safe working conditions, and protection against exploitation; and
 - d. Equitable access to healthcare, education and social services.
2. The Office of General Synod to share and promote resources that will support and connect the participation of local Canadian Anglican parishes and groups in ministries of hospitality and advocacy in partnership with migrant workers and migrant serving organizations, including resources that:
 - a. Raise awareness and promote learning about the contributions of migrant workers to local and national food security, economy and community;
 - b. Raise awareness about migrant worker experiences in Canada, including learning about and responding to:
 - i. The root causes of enforced migration;
 - ii. Migrant exploitation and labour abuses in Canada;
 - iii. Misinformation, discrimination, and xenophobia; and
 - c. Enable faith-based initiatives including ministries of:
 - i. Pastoral care and worship;

- ii. Study and prayer that ground service and advocacy in scriptural and theological teachings about welcoming the stranger and protecting the vulnerable;
 - iii. Enabling relationships between migrant workers and local parishes and congregations that build mutual understanding, friendship and support;
 - iv. Direct services that meet basic needs, such as clothing, language skills, shelter, transportation, access to health care, and more; and
 - v. Empowerment programs in support of migrant organizing and advocacy for their own rights.
- d. Strengthen Anglican participation and partnerships of collaboration with local, regional, and national migrant justice networks, ecumenical groups, civil society organizations, and government agencies to address issues and solutions holistically; and
 - e. Enable effective ministry monitoring, evaluation, and long-term sustainability and vision.

Source: Partners in Mission Coordinating Committee and Public Witness for Social and Ecological Justice Coordinating Committee

Submitted By: Partners in Mission Coordinating Committee and Public Witness for Social and Ecological Justice 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
Will be considered by General Synod Expenditures Committee prior to presentation at General Synod.

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

EXPLANATORY NOTE/BACKGROUND

The Anglican Church of Canada is committed to challenging the crimes of human trafficking and modern slavery in Canada and globally. Core to this commitment are Canadian Anglican church people, parishes, and partnerships with ecumenical, civil society, private sector and government allies working to ensure fair wages, safe working conditions, and protection against exploitation for migrant workers in Canada.

Presently, several Canadian Anglican dioceses support comprehensive diocesan ministry programs with and for regional migrant workers, while a small number of Anglican parishes elsewhere provide a range of initiatives including monthly migrant led worship services in workers' first languages, pastoral care, community meals, clothing centres, and more. Such ministries are living commitments of our baptismal covenant, of the Anglican Communion's marks of mission and principles of partnership, and of The Anglican Church of Canada's strategic ministry commitments.

Unfortunately, Canadian foreign and immigration policies can be seen as complicit in enforced migration globally and are associated with ongoing experiences of precarious living and working conditions for migrant workers in Canada. Without permanent residency status, migrant workers, of whom the vast majority are tax payers, have restricted access to social services and few guarantees of their labour rights. Immigration policies, rather than addressing real labour needs, restrict opportunities for residency, which encourages unstable and potentially exploitative migrant work contexts.

Unfortunately, few Canadians are aware of migrant workers who are all but invisible in our rural and urban workplaces. Many of us know little about migrant workers' experiences and their direct contributions to local, regional, national, and international economies and food security.

This resolution serves to support existing and future Anglican ministries with migrant workers from coast to coast to coast through providing resources and connections for the church's leaders and members with other faith-based communities also engaged in similar ministries of hospitality and advocacy. It also serves to build bridges between diverse communities in Canada, such as migrant and Indigenous peoples, and supports education toward racial justice.

This resolution serves to strengthen the Church's commitment to recognize, uphold and defend the dignity of every human being, and work toward the dismantling of racism and colonialism within the church and beyond. This resolution seeks justice and aspires to nurture and sustain right relationships among people of faith in local, national, and global communities and networks.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A170

Subject: General Synod Pension and Benefits Plan

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

Confirm the amendments to the General Synod Pension and Benefits plans approved by the Council of the General Synod as attached as Schedule A to this resolution.

Source: Pension Committee

Submitted By: Pension 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

Confirmation of amendments previously approved by the Council of the General Synod.

Pursuant to [Canon VIII](#) section 4(b), the Pension Committee is empowered to adopt and amend regulations regarding the pension and benefits plans that it administers, subject to the approval of the Council of the General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of the General Synod during the last biennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

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](#).

**GENERAL SYNOD PENSION AND BENEFITS PLAN RESOLUTIONS
APPROVED BY THE COUNCIL OF THE GENERAL SYNOD DURING THE BIENNIUM (2023-2025)**

Resolution - General Synod Pension Plan – Canon VIII – Motion 1

May/June 2024

Moved by: The Ven. Jonathan Hoskin

Seconded by: The Rt. Rev. Helen Kennedy

Be it resolved that the Council of General Synod approve the recommendation of the Pension Committee to provide a 3% increase to all active members, inactive members, and retired members effective July 1, 2024, in respect of accrued pensions as of December 31, 2023.

ADOPTED #CoGS 007-05-24

Resolution - General Synod Pension Plan – Canon VIII – Motion 2

May/June 2024

Moved by: The Rt. Rev. David Lehmann

Seconded by: The Rev. Canon Dr. Stephen Fields

Be it resolved that the Council of General Synod approve the recommendation of the Pension Committee to amend Schedule A of the Regulations of Canon VIII by adding Section 13 as follows:

13. Bonus Addition to Accrued Pensions as of December 31, 2023

The amount determined as of December 31, 2023, in accordance with Regulation 5.1 with respect to a Member shall be increased by 3.0% effective July 1, 2024. For greater clarity, this increase applies to all Active Members, Inactive Members and Retired Members as of December 31, 2023.

Note: Bold text is new, and ~~strikeout~~ is removed.

ADOPTED #CoGS 008-05-24

Resolution - General Synod Pension Plan – Canon VIII – Motion 3

May/June 2024

Moved by: Ms. Kim Chadsey

Seconded by: Canon Andrew Stephens-Rennie

Be it resolved that the Council of General Synod approve the recommendation of the Pension Committee for the amendment of Section 1.6 of Regulations of Canon VIII as follows:

“Back Service” means:

- If the Member’s eligibility in the Plan is in accordance with Regulations 2.1 or 2.2, **or if the Member’s eligibility in the Plan is in accordance with Regulation 2.2A and they became an Active Member on or after January 1, 2020,** the years or part years served after ordination or after employment by the Church , or any other body in the Anglican Communion, and before being enrolled in the Plan for which no funds were transferred to the Plan from any other pension program;
- If the Member’s eligibility in the plan is in accordance with Regulation 2.2A or 2.2B, the years or part years of service for which the member participated in a registered retirement program with the Participating Employer and before being enrolled in the Plan for which no funds were transferred to the Plan from any other pension program.

Note: Bold text is new, and ~~strikeout~~ is removed.

ADOPTED #CoGS 009-05-24

Resolution – General Synod Pension Plan – Canon VIII

March 2025

Moved by: The Rt. Rev. Helen Kennedy

Seconded by: The Rev. Canon Dr. Stephen Fields

Be it approved that the Council of General Synod:

- a) approve the recommendation of the Pension Committee to implement a 4% increase to pensions accrued as of December 31, 2024, for all active members, inactive members, and retired members effective July 1, 2025.
- b) approve the recommendation of the Pension Committee to amend Schedule A of the Regulations of Canon VIII by adding Section 13 as follows:

13. Bonus Addition to Accrued Pensions as of December 31, 2024

The amount determined as of December 31, 2024, in accordance with Regulation 5.1 with respect to a Member shall be increased by 4.0% effective July 1, 2025. For greater clarity, this increase applies to all Active Members, Inactive Members and Retired Members as of December 31, 2024.

Note: Bold text is new, and ~~strikeout~~ is removed.

ADOPTED #CoGS 002-03-25

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A171

Subject: Continuing Education Plan

Moved By: Canon Ian Alexander

Seconded By: The Ven. Tanya Phibbs

Be it resolved that this General Synod:

Confirm the amendments to the Continuing Education Plan (CEP) approved by the Council of the General Synod as attached as Schedule A to this resolution.

Source: Pension Committee

Submitted By: Pension 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

Confirmation of amendments previously approved by the Council of the General Synod.

Pursuant to [Canon XII](#) section 6(b), the Pension Committee is empowered to adopt and amend regulations regarding the continuing education plan that it administers, subject to the approval of the Council of the General Synod. All such regulations must be confirmed by the General Synod at its next session in order to remain in effect. These amendments were duly adopted by the Pension Committee and ratified by the Council of General Synod during the last biennium. They are presented for confirmation by the General Synod as required by the canon referred to above.

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](#).

**CONTINUING EDUCATION PLAN RESOLUTIONS
APPROVED BY THE COUNCIL OF THE GENERAL SYNOD DURING THE BIENNIUM (2023-2025)**

Resolution – Canon XII – Regulations for the Operation of the Continuing Education Plan

November 2024

Moved by: The Rt. Rev. Helen Kennedy

Seconded by: The Rt. Rev. David Lehmann

Be it resolved that the Council of General Synod approve the recommendation of the Pension Committee to amend Section 4(b) of Canon XII – Regulations for the Operation of the Continuing Education Plan as follows:

~~Special grants of \$300 or less may be authorized by the Administrator in consultation with the chair of the Administrative Unit or the designate of the chair.~~

“The Administrator may, in consultation with the chair of the Administrative Unit or the designate of the chair, authorise the payment of disparity grant as follows:

- ***\$750 or less effective January 1, 2025.***
- ***\$900 or less effective January 1, 2026”.***

Note: Bold is new, and ~~strikeout~~ is removed.

ADOPTED #CoGS 004-11-24

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A180

Subject: Creating Pathways for the Transformational Change of the General Synod

Moved By: The Most Rev. Anne Germond

Seconded By: Mr. Dion Lewis

Be it resolved that this General Synod:

1. Urge the Primate and the next Officers and Council of the General Synod to begin actively pursuing the pathways outlined in Creating Pathways for the Transformational Change of the General Synod;
2. Ask that the Primate and the next Officers and Council of the General Synod report to the Members of General Synod no less than annually on steps taken in respect of the pathways outlined Creating Pathways for the Transformational Change of the General Synod with a cumulative report to be delivered to General Synod 2028.

Source: The Primate's Office

Submitted By: The Primate's Commission on Reimagining the Church: Proclaiming the Gospel in the 21st Century

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

If yes, has the General Synod Expenditures Committee considered the implications? Yes No
Will be considered by General Synod Expenditures Committee prior to presentation at General Synod.

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

EXPLANATORY NOTE/BACKGROUND

The Primate's Commission ('Commission'), having consulted with Anglicans from coast to coast to coast, have developed 6 pathways that the Commission trusts have the potential to strengthen the ministry of inviting and deepening life in Christ through the Anglican Church of Canada's General Synod and make a positive impact on Ecclesiastical Provinces, Dioceses and Territories, Parishes and Congregations.

The Commission looks specifically at the work of 'General Synod' that is defined for the purpose of this report as: *The national organizational entity, instituted by dioceses, that has continued to evolve since inception 1893 to take on specific responsibilities to hold Anglicans across the country in relationship with one another and with Anglicans across the Communion.*

Commissioned by the Most Rev. Linda Nicholls near the end of her term as Primate, the Commission, "Reimagining the Church: Proclaiming the Gospel in the 21st Century", was mandated to think creatively

and reimagine what changes need to be made so that the gospel could continue to be at the centre of our church's life. Restricted to a two-year time frame that began in July 2023 the Primate's Commission understood its tasks:

- to ask the question of what is needed now at the national level – in the 21st Century – to effectively proclaim the gospel in sustainable and life-giving ways?
- to chart a path for transformation of General Synod structures and resources to assist churches and communities of the Anglican Church of Canada to proclaim the Gospel, and
- to honour the ongoing journey with the Sacred Circle as described in *The Covenant* and *Our Way of Life*.

The report seeks to communicate a sense of prophetic imagination, urgency, a refusal to ignore difficult conversations, and an invitation to embrace provocative risk-taking ideas. It is not limited by the 'way things have always been done' but rather embraces our current context and the hope-filled mission to walk on the road with Jesus alongside us as the Gospel is proclaimed.

A full copy of the report is found in the General Synod Convening Circular (report 018).

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.

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A200

Subject: The Fossil Fuel Non-Proliferation Treaty

Moved By:

Seconded By:

Be it resolved that this General Synod:

Request the Primate, on behalf of The Anglican Church of Canada, to sign the Fossil Fuel Non-Proliferation Treaty letter <https://fossilfuel treaty.org/faith-letter#faith-letter> laying out a binding global plan to:

1. **End expansion of any new coal, oil or gas production** in line with the best available science as outlined by the Intergovernmental Panel on Climate Change (IPCC) and the United Nations Environment Programme;
2. **Phase-out existing production of fossil fuels in a manner that is fair and equitable**, taking into account the respective dependency of countries on fossil fuels and their capacity to transition; and
3. **Ensure a global just transition to 100% access to renewable energy globally**, support dependent economies to diversify away from fossil fuels, and enable all people and communities, not least the Global South, to flourish.

Source: Creation Matters Working Group

Submitted By: Public Witness for Social and Ecological Justice 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

It is the responsibility of the Creation Matters Working Group (CMWG) to bring forward important, timely and relevant issues as part of our church's commitment to the 5th Mark of Mission.

It is our moral imperative to protect those most in need and to uphold the human rights of future generations by employing renewable sources of energy.

The science surrounding the most urgent danger facing humanity is undeniable: to be good caretakers of our common home, we must act and phase out the production of fossil fuels.

As we transition from fossil fuels to renewable energy, like our fellow Christians who have joined the growing chorus of Indigenous Peoples, civil society leaders, youth, cities, lawmakers, academics, and scientists, and the 617 faith institution signatories, including the Anglican Consultative Council.

The following resolution was passed at ACC - Ghana June 2023 ACC-18

5 (b): Moratorium on new Fossil fuel developments

The Anglican Consultative Council: 1. 2. 3. notes that the 'Fossil Fuel Non-Proliferation Treaty' (to stop the increase of fossil fuel projects) offers a practical way to live out the fifth Mark of Mission in response to the climate crisis. supports the Treaty and requests the Secretary General to sign the Treaty on behalf of ACC; and encourages primates and bishops to sign on behalf of the Churches and dioceses of the Communion and advocate their governments to halt new gas and oil exploration. www.anglicancommunion.org/communications/press-and-media/press-releases/anglican-consultative-council-signs-fossil-fuel-non-proliferation-treaty.aspx

Working notes:

The Anglican Church of Canada notes that the 'Fossil Fuel Non-Proliferation Treaty' (to stop the increase of fossil fuel projects) offers a practical way to live out the fifth Mark of Mission in response to the climate crisis.

And that the ACC supports the Treaty and requests that the Primate sign the Treaty on behalf of ACC; and encourages bishops and parishes to sign on behalf of their respective diocese and faith community and advocate to their governments to halt new gas and oil exploration.

The Creation Matters Working Group Leadership Team encourages Canadian Anglicans from Coast to Coast to add their signature to the call from the 2024 Season of Creation celebration to sign as an institution or as an individual and join 464 Faith Institution Signatories from around this fragile planet lovingly created by God.

Explanatory Note:

seasonofcreation.org/2024/08/28/your-action-is-a-sign-of-the-holy-spirit-sign-the-faith-letter-in-support-of-the-fossil-fuels-non-proliferation-treaty

'A few days before the beginning of the [Season of Creation](#), we are called to "hope and act with creation", that is, to hope that "things can change" (LS 13). But, in turn, we must take action in concrete ways to contribute to God's plan for a worthy common home in which to live. Creation needs us.

As [Pope Francis](#) and [bishops around the world](#) have already stated in their messages calling for action during this Season of Creation, your action as a leader is essential in contributing to the fight against fossil fuels. How can you do this? By signing [this Faith Letter](#) for a Fossil Fuels Non-proliferation Treaty. You can do this either on behalf of an organization or as an individual. [I want to sign the faith letter](#)

What is this treaty about?

The [Fossil Fuels Non-proliferation Treaty](#) is a proposed treaty to explicitly halt the expansion of fossil fuel exploitation and manage a just transition from coal, oil, and gas to clean energy.

The treaty was first endorsed at the UN General Assembly by Vanuatu in September and by Tuvalu at COP27. The World Health Organization has also already endorsed it as have Cardinal Czerny of the Vatican's Dicastery for Promoting Integral Human Development and religious leaders representing 1.5 billion people. Other supporters include the European Parliament, 70 cities, including London, Paris and Los Angeles, and 1,700 NGOs.

What is the Fossil Fuel Non-Proliferation Treaty's Faith Letter?

Leaders of various religious and spiritual communities around the world want to call on governments to develop and implement the Fossil Fuels Non-Proliferation Treaty.

This letter has already been signed by more than 450 religious organizations worldwide and thousands of individuals. Help stop fossil fuels. Your actions as a leader are already the first fruits of hope, a sign of the Holy Spirit at work in us.

[I want to sign the faith letter](#)

Leaders across diverse religious and spiritual communities around the globe, have signed on, calling on governments to develop and implement a Fossil Fuel Non-Proliferation Treaty.

We have been granted a gift, an earth created in all its diversity, vitality, and abundance, for which we are called upon to be stewards.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A201

Subject: Reducing Greenhouse Gas Emissions

Moved By: The Rt. Rev. Mary Irwin-Gibson

Seconded By: The Ven. Robert Camara

Be it resolved that this General Synod:

Encourage dioceses and the members of The Anglican Church of Canada to reduce the emissions of greenhouse gases (GHG) from their buildings to zero as quickly as possible, and by 2035 at the latest.

Source: Creation Matters Working Group

Submitted By: Public Witness for Social and Ecological Justice 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

- To encourage all dioceses, all members and all Canadians to move to low- GHG heating and cooling (i.e. electrification).
- To ensure that the heating of all church buildings is electric.
- To inform dioceses, members and the public of the potential cost savings.
- To alert them to the potential to decarbonize and start saving whenever a heating or cooling system has to be repaired or replaced.

The people of the whole world, including Canadians, are struggling to respond meaningfully to the current climate crisis. This crisis, largely caused by the energy innovations of Western nations, threatens at least our known ways of living, growing food and keeping safe. It may plausibly lead to the extinction of the human species. Significant changes are needed to reduce the cause of this crisis, which is the addition of human-generated greenhouse gases (GHG) to our atmosphere.

Certain changes are now available and realistic, and we should undertake them as rapidly as possible. Other changes will become more “available and realistic” each year, and should be undertaken by those who can, as soon as possible.

As Canadians, our buildings are a major source of GHG emissions through the burning of fossil fuels. As Christians, our church buildings are our major sources of GHG pollution. Heat-pump technology,

whether air-source or ground-source (geothermal), is now widely available, reliable, and cheaper to install and operate through its lifespan in most or all of Canada.

Because it is electricity-based, it is legislated to be zero-emitting by 2035. These systems also offer cooling to assist with rising local temperatures.

The best time to replace a heating system is immediately. The cheapest time to change is at the end of life of the furnace or boiler. Members are very often motivated to donate to reduce their congregation's carbon pollution and start saving money.

Except for the building owned by the General Synod, responsibility for buildings in the Anglican system rests with dioceses and/or congregations, and our members make their own decisions about their own homes. However, the actions of General Synod and the members of every single congregation are powerful evangelistic opportunities as we explain that we do this not only for our own well-being, but also because our Creator God cares for all of their Creation, including wayward humans.

Many of our dioceses are already working with programs such as Zero Emission Churches to provide free support for this transition. Challenging situations become the subject of case studies and costly errors are reduced or avoided.

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](#).

**(GENERAL SYNOD 2025
RESOLUTION**

Resolution Number A202

Subject: Tenets of Disability Theology

Moved By:

Seconded By:

Be it resolved that this General Synod:

Direct the Council of the General Synod to initiate a process across the Church for the dissemination and study, of the ten Tenets of Disability Theology, and to report back to the next meeting of the General Synod.

Source: Task Force on Ability and Inclusion

Submitted By: Public Witness for Social and Ecological Justice 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

Disability Theology

In 1994 seminal work by author Nancy Eiesland was provided in her book “The Disabled God”, which challenged and largely banished the discriminatory theology of the last many centuries. Disability Theology has become a vibrant and leading area of Christian thinking and action around the world. DISABILITY THEOLOGY proclaims the following ten clarion tenets:

1. Imago Dei (Image of God):

All people, including disabled individuals, reflect God’s image. Disability is part of human diversity, not a flaw.

2. Rejection of the Sin-Disability Link:

Disability is not caused by sin or divine punishment. It is a natural part of life, not a spiritual failing.

3. Jesus and Disability:

Jesus' interactions with disabled people focus on inclusion, dignity, and community rather than on fixing disability.

4. Healing vs. Wholeness:

True wholeness is not about curing disability but about love, inclusion, and full participation in the faith community.

5. Social Model of Disability:

Disability is not an individual problem but is created by societal barriers that exclude or marginalize disabled people.

6. The Role of the Church:

Churches should be places of radical hospitality, accessibility, and leadership opportunities for disabled people.

7. Suffering and Lament:

Suffering is acknowledged, but it does not define disabled lives. Lament provides a way to express pain while maintaining dignity.

8. Eschatology and Resurrection:

The assumption that disability will be 'fixed' in the afterlife is questioned. Resurrection may include diverse bodies.

9. Prophetic Witness:

Disabled people bring unique theological insights and challenge injustices within the church and society.

10. Interdependence Over Independence:

Christian theology values interdependence, mutual care, and shared vulnerability over the modern ideal of self-sufficiency.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number B001

Subject: Council of the North Funding

Moved By: Mr. Noah Skinner

Seconded By: The Rt. Rev. Dr. Todd Townshend

Be it resolved that this General Synod:

Direct the Council of the General Synod to review the effects of the financial cuts on the ministries of the Council of the North and to actively seek ways to continue funding the Council of the North at a sustainable level.

Source: Ecclesiastical Province of Ontario

Submitted By: Ecclesiastical Province of Ontario

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

If yes, has the General Synod Expenditures Committee considered the implications? Yes No
Will be considered by General Synod Expenditures Committee prior to presentation at General Synod.

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

EXPLANATORY NOTE/BACKGROUND

This funding is critical for the Council of the North to continue supporting the pastoral and sacramental ministry to all who are living in isolated communities in Canada's North.

The Ecclesiastical Province of Ontario at its Synod held in September 2024 asked that this motion be brought by two of its members of General Synod.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number C001

Subject: Modification to Canon III, Part 1, 4. b)

Moved By: The Rt. Rev. David Greenwood

Seconded By: The Rt. Rev. Rachael Parker

Be it resolved that this General Synod:

Request that the Council of the General Synod examine all that is necessary to modify Canon III, Part 1, 4. b) as follows, with a proposal to be brought forward to the next General Synod or at the direction of the Primate:

Replace “As soon as practicable following election, but in any case not more than 90 days after the date of election, the Primate shall resign any Episcopal and Metropolitan offices held at the time of election to the Primacy.”

With

“The Primate may at their discretion retain any Episcopal and Metropolitan offices held at the time of election to the Primacy. If an ecclesiastical offence is alleged to have been committed by the Primate, the Metropolitans in conjunction with the National Indigenous Archbishop shall determine if the alleged offence was committed in the Primate’s capacity as a Suffragan, Diocesan or Metropolitan Bishop. If Episcopal and/or Metropolitan offices, then the process for adjudication and imposition of discipline shall be as outlined in the applicable Provincial Canon and related policies. If Primatial, then Canon XVIII shall apply. If the offence was extra-parochial, then the highest office inhabited at the time of the offence shall determine the judicatory process placement accordingly. Any appeals shall be as per the applicable Canon (Provincial or National) and related policies.

“If there is a deadlock in the determination by the Metropolitans in conjunction with the National Indigenous Archbishop, the House of Bishops shall vote by simple majority to indicate judicatory process placement.

“If there is an apparent conflict of interest between the offices held concurrently (Suffragan, Diocesan, Metropolitan, Primate), then the individual shall recuse themselves from all involvement until the matter is decided.”

Source: Synod Delegates – Bishops

Submitted By: The Rt. Rev. David Greenwood

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

If yes, has the General Synod Expenditures Committee considered the implications? Yes No
Will be considered by General Synod Expenditures Committee prior to presentation at General Synod.

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

EXPLANATORY NOTE/BACKGROUND

In the world-wide Anglican Communion, the Anglican Church of Canada (ACC) and The Episcopal Church (USA) are the only two Primacies which do not maintain the role of Diocesan Bishop for the Primate. This has been the case in the ACC since 1970; prior to 1970 the Primate maintained their previous role as Diocesan bishop.

Maintaining the prior diocesan role keeps the bishop grounded in the life of a diocese, the basic building-block of the Anglican Communion. It avoids creating a “fourth order” of “CEO”, a concept which is foreign to the history of the church catholic as an organic body. A bishop presides, preaches, teaches, raises up, ordains; and needs the diocesan life to maintain that life with a degree of coherence.

The current canon contains some aspects which are aspirational and of little direct impact to the functioning of the dioceses and their parishes (examples: the primate to visit all dioceses, perform confirmations and other sacramental offices if invited to by the diocesan) and are expressions of attempting community rather than furthering the mission and ministry of the local church. Some of these can be looked at to be eliminated or minimized, providing cost-savings, time-savings, a more concise role definition, and a focus on where the Primate may add functional value to the life of the church nationally, facilitating the General Synod in providing resources for mission and ministry in more remote and less resourced locations, providing for authorized liturgies, and providing for those areas of the churches work that collectively we agree are best done together.

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](#).

**GENERAL SYNOD 2025
RESOLUTION**

Resolution Number C002

Subject: Emancipation Sunday – The Last Sunday of July

Moved By: The Rev. Canon Dr. Stephen Fields

Seconded By: The Rt. Rev. Riscylla Shaw

Be it resolved that this General Synod:

1. Formally designate the last Sunday in July as Emancipation Sunday.
2. Direct the Faith, Worship, and Ministry Coordinating Committee to develop liturgical and educational resources to support parishes in observing this day through worship, reflection, and community engagement.
3. Actively support initiatives that address anti-Black racism, both within our ecclesial structures and in society at large.
4. Encourage dioceses to engage in dialogue with Black Anglican communities to ensure that this observance is meaningful and impactful.
5. Place on record its recognition of the Black Anglicans Coordinating Committee of the Diocese of Toronto which, for over 25 years, was a prophetic voice in the church and community advocating for the full inclusion of Black Anglicans in the life of our church, and has now been succeeded by the Black Anglicans of Canada, a national organization, from coast to coast to coast, whose *“mission is to increase the participation, representation, empowerment, and belongingness of Black People in lay and ordained leadership roles in the full life of the Anglican Church of Canada, and to develop partnerships with Black, Indigenous, and People of Colour (BIPOC) and other oppressed peoples.”*

Source: The Rev. Canon Dr. Stephen Fields

Submitted By: The Rev. Canon Dr. Stephen Fields

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 Transatlantic Slave Trade forcibly displaced millions of African people, subjecting them to unimaginable suffering. While legal emancipation in the British Empire began with the Slavery Abolition Act of 1833, the legacy of enslavement persists in the systemic racism, discrimination, and marginalization that Black people continue to face in Canada and beyond.

The Anglican Church has a complex history in relation to slavery. While some Anglicans advocated for abolition, others were complicit in the structures of oppression. The Anglican Church of Canada has acknowledged its past complicity in racist systems and has taken steps toward justice and reconciliation. On June 8, 2020, our Bishops wrote in a statement, *“The Anglican Church of Canada has committed itself to confronting racism in its own life and to acknowledging the place of racism and colonialism in our own nation. That commitment needs to be renewed daily”*. The statement concludes, *“we re-commit ourselves and our Dioceses to confront the sin of racism in all its forms and the patterns of silence and self-congratulation, which have silenced the experiences of people of colour, First Nations, Métis and Inuit peoples of this land.”* The Church also endorsed the United Nations-sponsored *“International Decade for People of African Descent (2015-2024).”*

History notwithstanding, Black Anglicans have been making their contribution to the life and ministry of the Anglican Church of Canada as far and as much as they were allowed. In his 1992 study, "Ministry in a Multicultural Society," Dr. Romney Moseley examined the Anglican Church of Canada's engagement with cultural diversity and identified several key issues:

1. **Cultural Identity and Integration:** Moseley emphasized the importance of recognizing and affirming the cultural identities of all members. He advocated for integrating diverse cultural expressions within the church's worship and community life to foster inclusivity.
2. **Leadership Representation:** He highlighted the underrepresentation of minority groups in leadership positions within the church. Moseley recommended proactive measures to ensure leadership reflects the church's diverse membership.
3. **Theological Reflection:** Moseley called for deeper theological engagement with multiculturalism, encouraging the church to develop theological perspectives that embrace cultural diversity as central to its mission.
4. **Policy Development on Racism and Multiculturalism:** He urged the church to adopt clear policies addressing racism and promoting multiculturalism, reflecting a commitment to justice and equality.

These insights and recommendations were later published in "No Longer Strangers: Ministry in a Multicultural Society," serving as a foundational document for the Church's Multicultural Policy (1992). This document was a catalyst for the work of the Black Anglicans Coordinating Committee which, for over 25 years, was a prophetic voice in the church and community advocating for the full inclusion of Black Anglicans in the life of our church. It has now been succeeded by the Black Anglicans of Canada, a national organization, from coast to coast to coast, whose *“mission is to increase the participation, representation, empowerment, and belongingness of Black People in lay and ordained leadership roles in the full life of the Anglican Church of Canada, and to develop partnerships with Black, Indigenous and People of Colour (BIPOC) and other oppressed peoples”*.

Many churches and civic organizations around the world have recognized Emancipation Day on August 1st as a time to remember and reflect on this history. In addition to several observances, including Black History Month, several Anglican parishes and communities have joined in the liturgical and other celebrations of Emancipation Day. We believe that as part of its ongoing work of reconciliation and inclusion and to give life to the aspirations of our Bishops, this General Synod should dedicate a Sunday, Emancipation Sunday, the Last Sunday in July, in our liturgical calendar to engage the whole Church in prayer, reflection, repentance, and renewed commitment to racial justice.

Work done to date by the Council of the General Synod

At the June 2020 meeting of the Council of the General Synod a resolution was passed establishing a Dismantling Racism Task Force to address systemic racism within the structures and processes of the Anglican Church of Canada. This report was received at the 2023 session of General Synod. In June 2024, the Council of the General Synod approved the terms of reference for the National Advisory Council of Dismantling Racism. The mandate of

the Advisory Council is to “conduct an initial and ongoing review of church structures, culture, policies, and practices pertaining to racism and anti-racism”; and to “develop and implement a national action plan to move from promoting diversity to living out full inclusion, equity, and belonging at all levels of the church (in both membership and leadership).”

We note that the Council of the General Synod has partnered with the Black Anglicans of Canada in their work to further the aspirations of Black Anglicans and to enable the Church to accomplish the recommendations of the Task Force.

What is Hoped For!

1. The Church must take an active role in acknowledging and addressing the lasting impact of slavery and systemic racism on Black communities within and beyond the Anglican Church of Canada.
2. Many Black Anglicans feel invisible or marginalized within the Church’s structures and ministries. A designated Emancipation Sunday would provide a tangible affirmation of their place within the Church.
3. Repentance must be accompanied by concrete action. A day of commemoration and reflection can serve as a catalyst for ongoing conversations and commitments to racial justice.

Biblical and Theological Basis

The Scriptures call us to do justice, love mercy, and walk humbly with our God (Micah 6:8). Jesus proclaims release to the captives and sets the oppressed free (Luke 4:18). The Apostle Paul reminds us that in Christ, there is neither Jew nor Greek, slave nor free (Galatians 3:28), calling us to dismantle the barriers that separate us from one another.

At the heart of this petition is the Reign of God, which calls for justice, liberation, and the restoration of human dignity. The Reign of God is not merely a distant hope but a present reality that we are called to live into, embodying Christ’s mission to bring good news to the poor and freedom to the oppressed (Luke 4:18-19). By designating Emancipation Sunday, the Anglican Church of Canada aligns itself with God’s vision of a reconciled world where all people, regardless of race or background, are affirmed as bearers of the divine image and called to participate fully in the life of the Church.

We end with the words of former Primate, The Most Reverend Linda Nicholls, “*As Anglicans, we are committed to the Marks of Mission including ‘To seek to transform unjust structures of society.’ Emancipation Day calls us all to action. We must act to address the realities of racism, discrimination, and exclusion in our parishes, in our communities, and in our country. As a Church, we look forward to the recommendations of the Dismantling Racism Task Force, calling us to specific action to move along our journey to true emancipation for all.*” (A Reflection in July 2022)

The establishment of Emancipation Sunday would be a significant step in the Anglican Church of Canada’s ongoing journey toward justice, healing, and reconciliation. It would provide a sacred space for remembrance, repentance, and renewal, affirming the dignity of Black Anglicans and recommitting the Church to the work of racial justice. We pray that the General Synod will give this resolution its approval.

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](#).