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|  | **CANON III** **OF MARRIAGE** | *2000* |
| **1.** | **Pre-requisites For Marriage** |  |
| 1.1 | | Those intending to marry shall give adequate notice to the minister. | *Notice of Marriage* |
| 1.2 | | The minister shall be assured of the right of the parties to contract a marriage according to the laws of the State. | *Right to marry* |
| 1.3 | | The minister shall provide education to the parties seeking marriage on the Christian understanding of marriage, or see that such education is provided by some other competent person, in accordance with any Guidelines that General Synod may from time to time issue. In particular the minister shall ascertain that the parties understand that Christian marriage is a physical and spiritual union of a man and a woman, entered into in the community of faith, by mutual consent of heart, mind and will, and with the intent that it be lifelong. The Church's teaching on Christian marriage is enshrined in the Formularies of the Church and is expressed in all the marriage services in the Formularies and in the introduction for the congregation to Christian marriage in *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, (See Schedule II of this Canon). | *Education about Marriage* |
| 1.4 | | The minister shall be satisfied that the parties to the marriage freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation. | *Consent* |
| 1.5 | | The minister shall be satisfied that the intended marriage is not within the list of forbidden marriages as defined in the Schedule to this Canon. | *Forbidden Marriages* |
| 1.6 | | The minister shall ascertain that at least one of the parties to the marriage has been baptised or is intending to be baptised provided that the minister may waive this requirement in unusual pastoral circumstances in consultation with the appropriate episcopal authority. | *Baptism*  *2006* |
| **2.** | | **The Marriage Service** |  |
| 2.1 | | It is usual for the marriage service to be conducted in a church or customary place of worship. Nevertheless for pastoral reasons, a clergy person may use discretion in agreeing to the service being conducted in another appropriate place. An appropriate record of the marriage register shall still be entered in a marriage register held by a church. | *Location of Marriage*  *2008* |
| 2.2 | | As a matter of courtesy, any minister conducting a marriage service in a place of worship in which he or she does not ordinarily conduct worship shall do so only after consultation with the appropriate authority. | *Courtesy in alternative locations* |
| 2.3 | | There shall be at least two witnesses present in addition to the officiating minister. | *Witnesses* |

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| 2.4 | The minister shall be a priest or bishop and shall have been nominated by the appropriate church authority to the relevant civil authority as an officiating minister. | *Officiating Minister* |
| 2.5 | The minister shall comply with all instructions issued by the relevant civil authority from time to time for the conduct of marriage ceremonies and for the registration of the marriage. | *Compliance with State Law* |
| 2.6 | The minister shall use one of the marriage services or a composite of the required elements of the authorised services provided in the Formularies of the Church. | *Use of Formularies* |
| 2.7 | The minister officiating at the service shall have responsibility for all matters relating to the conduct of the service. | *Responsibility for the service* |
| 2.8 | A record of the marriage shall be entered in the Marriage Register provided by the Church. | *Record of the Marriage* |
| 2.9 | The marriage service of a person who has been divorced may be conducted by a minister even though the other party to the prior marriage is still living. | *Marriage of divorced persons* |
| 2.10 | If any persons have contracted marriage before a civil registrar or secular marriage celebrant and desire to have their marriage blessed according to the rites of the Church, a minister may use for such a blessing one of the marriage services provided in the Formularies of the Church,  PROVIDED:  (1) it is certified to the minister that the marriage has been contracted already;  (2) the marriage service is modified by alteration of the appropriate words to indicate that the contract of marriage has already been made; and  (3) the provisions of this Canon are observed.  No licence is required for such a service, and no record is to be given to the relevant civil authority, but an appropriate record shall be kept for the Church. | *Blessing of a Civil Marriage* |
| 2.11 | Any minister shall have full discretion to decline to conduct any marriage service. | *Discretion to decline* |

SCHEDULE I

The following marriages are forbidden under this Canon

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| 1. A man may not marry his –   (1) Grandmother:  (2) Grandfather's wife:  (3) Wife's grandmother:  (4) Father's sister:  (5) Mother's sister:  (6) Mother:  (7) Stepmother:  (8) Wife's mother:  (9) Daughter:  (10) Wife's daughter:  (11) Son's wife:  (12) Sister:  (13) Son's daughter:  (14) Daughter's daughter:  (15) Son's son's wife:  (16) Daughter's son's wife:  (17) Wife's son's daughter:  (18) Wife's daughter's daughter:  (19) Brother's daughter:  (20) Sister's daughter. | 1. A woman may not marry her –   (1) Grandfather:  (2) Grandmother's husband:  (3) Husband's grandfather:  (4) Father's brother:  (5) Mother's brother:  (6) Father:  (7) Stepfather:  (8) Husband's father:  (9) Son:  (10) Husband's son:  (11) Daughter's husband:  (12) Brother:  (13) Son's son:  (14) Daughter's son:  (15) Son's daughter's husband:  (16) Daughter's daughter's husband:  (17) Husband's son's son:  (18) Husband's daughter's son:  (19) Brother's son:  (20) Sister's son. |

3. The foregoing provisions of this Schedule with respect to any relationship shall apply whether the relationship is by the whole blood or by the half blood.

4. In this Schedule, unless the context otherwise requires, the term "wife" means a former wife, whether she is alive or deceased, and whether her marriage was terminated by death or divorce or otherwise; and the term "husband" has a corresponding meaning.

Note The marriages forbidden by the Church under this Schedule are identical with the marriages forbidden by the New Zealand Marriage Act 1955 and amendments thereto up to and including 1997.

SCHEDULE II

The following are the major relevant excerpted sections from the Formularies to be read in conjunction with the proposed Canon, clause 1.3. The teaching enshrined in the Formularies is further enlarged by considering the whole of the service to be used at any specific wedding.

1. Marriage is intended by God to be a creative relationship - God’s blessing enables husband and wife to love and support each other in good times and bad. For Christians, marriage is also an invitation to share life together in the spirit of Jesus Christ. It is based upon a solemn, public and life-long covenant between a man and a woman, made and celebrated in the presence of God and before a priest and congregation. (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, p. 779)
2. Marriage is a gift of God our Creator, whose intention is that husband and wife should be united in heart, body and mind. In their union they fulfil their love for each other. Marriage is given to provide the stability necessary for family life, so that children may be cared for lovingly and grow to full maturity. Marriage is a way of life to be upheld and honoured. No one should enter into it lightly. It involves a serious and life-long commitment to each other’s good in a union of strength, sympathy and delight. (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, p. 780)
3. Praying is an outlook, a sustained energy, which creates a marriage and makes love and forgiveness life-long. Eternal love never fails; our love needs to forgive and be forgiven. As we pray and forgive we minister reconciliation. Those who marry are God’s ministers to each other of reconciliation and change. As they grow together, wife and husband foster one another’s strengths, they provide each other with reassurance and love needed to overcome their weaknesses. From this beginning God draws them now to a completely new life. They become awake to each other, aware of each other, sensitive to each other’s needs. (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, p. 785f.)
4. Marriage is the promise of hope between a man and a woman who love each other, who trust that love, and who wish to share the future together. It enables two separate people to share their desires, longings, dreams and memories, and to help each other through their uncertainties. It provides the encouragement to risk more and thus to gain more. In marriage, husband and wife belong together, providing mutual support and a stability in which their children may grow. (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, p. 790)
5. Marriage involves caring and giving. It involves learning to share one’s life with another person, forgiving as Christ forgives; enjoying the love and meaning which can be found together. It involves facing together whatever adversity may arise. (*A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa*, p. 790)
6. [Marriage is to be entered into in the fear of God], duly considering the causes for which Matrimony was ordained.

First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called by God to this holy estate, should continue therein in pureness of living.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity. (*Book of Common Prayer*, 1928).