

TITLE GMISCELLANEOUS

CANON I

§1. Of Certain Necessary Alterations

- 1.1. **[*F]** Those parts of the Service for the Consecration of Bishops which relate to the King's Mandate shall be omitted and discontinued. *Omission of King's Mandate 1874*
- 1.2. **[*F]** Those parts of the Services for the Consecration of Bishops and for the Ordering of Priests and Deacons, which refer specially to the Parent Church and State, may be omitted and changed so as to adapt them to the circumstances of the Colony. *Parts of Services may be changed 1874.*
- 1.3. **[*F]** The following explanatory words shall be appended to the 21st of the 39 Articles, viz.:-"It is not to be inferred from this Article that the Church in the Colony is hindered from meeting in Council without the authority of the Civil power." *Explanatory words 1874.*
- 1.4. **[*F]** The following explanatory words shall be appended to the 37th of the 39 Articles:- "It is not to be inferred from this Article that the Civil Power has authority in this Colony to determine purely spiritual questions, or to hinder the Church in the Colony from finally determining such questions by its own authority, or by tribunals constituted under its authority." *Similar 1874.*
- 1.5. This Church, which in the Fundamental Provisions of the Constitution / te Pouhere, is designated as a "Branch of the United Church of England and Ireland", shall be referred to and designated in English as *The Anglican Church in Aotearoa, New Zealand and Polynesia*, and shall be referred to and designated in te reo Māori, as *Te Hāhi Mihinare ki Aotearoa ki Niu Tirenī, ki ngā Moutere o Te Moana Nui a Kiwa.* *Designation of Church 1968, 1992.*
- *F These clauses are part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.*

CANON II
OF A NEW TABLE OF LESSONS

1. [**F**] This Synod adopts the new Table of Lessons of 1871 provisionally, until such time as it shall be determined by the General Synod on what principles, and in what manner, this or any other alteration in the Formularies should be adopted. *New Table of Lessons 1874.*
2. This Synod authorises the use of the Alternative Table of Lessons published in the proposed Book of Common Prayer, 1928, in accordance with the rules therein prefixed to the same. *Alternative Table of Lessons 1937.*

**F This clause is part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.*

CANON III

2000

OF MARRIAGE

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*

- 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.
- 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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| <p>1. A man may not marry his –</p> <p>(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.</p> | <p>2. A woman may not marry her –</p> <p>(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.</p> |
|---|--|
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)

CANON IV**OF THE USE OF CERTAIN PORTIONS OF THE
BOOK OF COMMON PRAYER, 1928**

1. **[*F]** The use is authorised in the Anglican Church in Aotearoa, New Zealand and Polynesia of those portions of the Book of Common Prayer approved in the Convocations of Canterbury and York in the year 1928 by the adoption of a measure known as "The Prayer Book Measure, 1928" as set out in the schedule hereto.

Wherever in any service or order, the use of which is hereby authorised or in any rubric relating thereto, reference is made to Communion, then insofar as concerns the Book of Common Prayer 1928, it shall be deemed to refer to those portions only of An Alternative Order for the Administration of the Lord's Supper or Holy Communion as are set out in Clause 7 of the Schedule hereto.

2. **[*F]** The services and provisions authorised by the last preceding clause hereof may be used in a Diocese only with the approval of the Bishop of the Diocese and are to be regarded as alternative or additional to those appearing in the Book of Common Prayer 1662.

[*F] SCHEDULE

- (1) An introduction to Morning or Evening Prayer.
- (2) An Alternative Order for Morning Prayer.
- (3) An Alternative Order for Evening Prayer.
- (4) A revised translation of Quicunque Vult.
- (5) The Litany.
- (6) Occasional Prayers and Thanksgivings.
- (7) The following portions of An Alternative Order for the Administration of the Lord's Supper or Holy Communion.
 - a) The substitutes for the Ten Commandments.
 - (b) The additional Collects, Epistles and Gospels.
 - (c) The Intercession.
 - (d) Proper Prefaces.
 - (e) The Communion of the Priest and People.
- 8) General Rubrics of the Ministration of Public Baptism of Infants.
- (9) An Alternative Order of the Ministration of Public Baptism of Infants.
- (10) The Ministration of Private Baptism of Children in Houses and the Public Receiving of such as have been privately Baptised.
- (11) The Ministration of Baptism to such as are of Riper Years.
- (12) General Rubrics of the Order of Confirmation.
- (13) An Alternative Order for Confirmation.
- (14) General Rubrics of the Solemnisation of Matrimony.
- (15) An Alternative Form of Solemnisation of Matrimony.
- (16) The Order for the Visitation of the Sick.
- (17) The Communion of the Sick.
- (18) The Rubrics at the close of An Alternative Order for the Communion of the Sick, referring to administration in both kinds together.
- (19) The Order for the Burial of the Dead.
- (20) An Order which may be used for the Burial of a Child.
- (21) The Thanksgiving of Women after childbirth commonly called the Churching of Women.
- (22) The Form and Manner of Making of Deacons.
- (23) The Form and Manner of Ordering of Priests.
- (24) The Form of Ordaining or Consecrating of an Archbishop or Bishop.
- (25) An Order for Prime.
- (26) An Order for Compline.
- (27) A Devotion.
- (28) An Exhortation

**F These clauses and the Schedule are part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.*

CANON V

OF TRANSLATIONS OF HOLY SCRIPTURE

1. **[*F]** The use is authorised in any service or order in the Anglican Church in Aotearoa, New Zealand and Polynesia of the translations of the Holy Scriptures set out in the Schedule hereto and of such other versions as may be added to the Schedule from time to time. *Authorisation.*
1966
2. **[*F]** The translations authorised by the last preceding Clause hereof may be used in a Diocese only with the approval of the Bishop of the Diocese and are to be regarded as alternative or additional to the use of the Authorised Version of the Holy Scriptures. *Approval of Bishop required.*
3. **[*F]** The use in public worship of the edition of Ko te Paipera Tapu first published by the Bible Society in New Zealand in 1952 is permitted. 1986

[*F] SCHEDULE

1966	The Revised Version.
1966	The Revised Standard Version.
1966	The New English Bible.
1966	The Revised Psalter 1964.
1970	The Psalms. A new translation arranged for singing from the Psalmody of Joseph Gelineau.
1970	The Jerusalem Bible.
1982	The Bible in Today's English Version.
1982	Psalms for Worship.
1990	The New Jerusalem Bible
1990	The New International Version
1990	The Grail Psalms - an inclusive language version
1992	The Revised English Bible
1994	The New Revised Standard Version Bible
1996	Bible for Today's Family - New Testament - Contemporary English Version.
1998	The Holy Bible - Contemporary English Version.
2008	The Holy Bible – English Standard Version
2008	Today's New International Version (TNIV)

***F** *These clauses and the Schedule can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.*

CANON VI

OF ALTERNATIVE SERVICES

1. The use is authorised in the Anglican Church in Aotearoa, New Zealand and Polynesia of the services contained in the First Schedule to this Canon. Such services shall be alternative or additional to the use of the services in the Book of Common Prayer of 1662 with such alternatives or additions as are authorised by Title G Canon IV. *1976, 1978, 1980, 1982, 1984, 1986*
2. The use is authorised in the Anglican Church in Aotearoa, New Zealand and Polynesia of the services contained in the Second Schedule to this Canon, in accordance with such conditions, if any, as General Synod may by resolution adopt. Their use is declared to be an experimental use in terms of section 4A of the Church of England Empowering Act 1928, and such services shall be alternative or additional to the use of the services in the Book of Common Prayer of 1662, with such alternatives or additions as are authorised by Title G Canon IV. *Authority for experimental use*
3. The use is authorised in the Anglican Church in Aotearoa, New Zealand and Polynesia of the services contained in the Third Schedule to this Canon after they have received the assent of Te Runanganui o Te Pīhopatanga o Aotearoa, Synod of the Diocese of Polynesia and a majority of the several Diocesan Synods in New Zealand. Their use shall be subject to such conditions, if any, as General Synod may by resolution adopt. Their use is declared to be an experimental use in terms of Section 4A of the Church of England Empowering Act 1928, and such services shall be alternative or additional to the use of those formularies listed in Clause 1 of Part B of the Constitution / te Pouhere. *Authority for use in terms of 1928 Empowering Act 2002*

[*F] FIRST SCHEDULE

Services deleted 2004

SECOND SCHEDULE

Services deleted 2002

THIRD SCHEDULE

An Alternative Form for Ordering the Eucharist

2006

A Form for Ordering a Service of the Word

2006

CANON VII

OF ADMISSION TO HOLY COMMUNION

1. All the baptised may receive the Holy Communion. 1998

***F** *This clause is part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.*

CANON VIII

OF LAY READERS AND

KAI KARAKIA

1986

Repealed 1992.

CANON IX

OF THE HOLY COMMUNION

IN RELATION TO CHRISTIAN UNITY

1. Without prejudice to the discipline of the Church and in the hope of promoting the recovery of unity in faith and order within the whole Church of Christ: 1990

- (a) All Christians duly baptised in the name of the Holy Trinity are welcome to receive the sacrament of Holy Communion in the Anglican Church in Aotearoa, New Zealand and Polynesia. *Baptised Christians welcome to receive Sacrament.*
- (b) Baptised Anglicans are free to attend the Eucharist in other Christian Churches and to receive the Sacrament as conscience dictates when they know they are welcome to do so. *Attendance in other Churches.*
- (c) With the approval of the bishop having appropriate episcopal jurisdiction or oversight, and subject to the provisions of Part C Clause 14 of the Constitution / te Pouhere, an ordained minister of another Christian Church may be invited to preside at a celebration of an ecumenical eucharist in any church or other place of worship. *Invitation to ordained minister of another Church, 1992, 1994.*

**CANON X
OF TRANSLATIONS OF SERVICES**

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| 1. | Any Service which is part of the Formularies may be published and used in another language in full or in part. | <i>Translations of Formularies 1987.</i> |
| 2. | A translation into the Māori language shall not be published or used unless it has been approved by Te Pīhopa o Aotearoa after consultation with Te Runanga Whāiti. | <i>Translation in Māori.</i> |
| 3. | A translation into a language used in the Diocese of Polynesia shall not be published or used unless it has been approved by the Bishop in Polynesia after consultation with the Bishop's Council. | <i>Translations for Diocese of Polynesia.</i> |
| 4. | A translation into the English language shall not be published or used unless it has been approved by the Convening Bishop of the Dioceses in New Zealand after consultation with the Inter-Diocesan Coordinating Group. | <i>Translation in English, 2000</i> |

**CANON XI
OF LAY ASSISTANCE IN
THE DISTRIBUTION OF THE
ELEMENTS AT HOLY COMMUNION**

Repealed 1992.

CANON XII

1987, 1996.

OF THE LECTIONARY

1. The General Secretary shall cause to be published annually a Lectionary for the Anglican Church in Aotearoa, New Zealand and Polynesia.
2. The General Synod may from time to time direct which parts of the following Formularies are to be included in the Lectionary:
 - (a) The Tables of Lessons in the Book of Common Prayer 1662 as revised in 1871.
 - (b) The Alternative Table of Lessons published in the Book of Common Prayer 1928.
 - (c) The Table of Lessons for Sundays and the other Principal Days and Other Feasts and Holy Days 1987.
 - (d) The Table of Psalms for Sundays and certain other days 1987.
 - (e) The Table of Lessons for Weekdays 1987.
 - (f) The Order how the Psalter is Appointed to be Read in the Book of Common Prayer 1662, and an Alternative Order how the Psalter is appointed to be read (1928).
 - (g) The Table of Psalms for Weekdays 1987.
 - (h) The Calendar - Te Maramataka, as set forth in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989).
 - (i) The Table to Regulate Observances When Two Feasts or Holy Days Fall on the Same Day set forth in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989).
 - (j) The Collects, Epistles, and Gospels to be used throughout the year in the Book of Common Prayer 1662, and in the Book of Common Prayer 1928.
 - (k) The Sentences, Prayers and Readings for the Church's Year as set forth in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989).
 - (l) The Readings for Holy Communion Three Year Series as set forth in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989).
 - (m) The Table of the Moveable Feasts according to the several days that Easter can possibly fall upon, the Tables to Find Easter Day and the General Tables in the Book of Common Prayer 1662.
 - (n) The Table to Find Movable Feasts and Holy Days set forth in A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989).

3. The General Synod may also from time to time direct that there be included in the Lectionary any further material which is not inconsistent with the Formularies.
4. When the General Synod / te Hīnota Whānui is not in session, the Common Life Liturgical Commission is responsible for directing which parts of the Formularies and / or which further material not inconsistent with the Formularies is to be included in the Lectionary.

CANON XIII

[*F] OF HOLY ORDERS IN THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND AND POLYNESIA

1986, 1987,
1988, 1992

- 1.1 The Anglican Church in Aotearoa, New Zealand and Polynesia holds and teaches that there are these orders in Christ's Church: Bishops, Priests (also called Presbyters), and Deacons, and that no person shall be accounted or taken to be a Bishop, Priest or Deacon in the Anglican Church in Aotearoa, New Zealand and Polynesia or permitted to exercise any of the functions of the same, without being called, tried, examined, and admitted thereunto according to the Ordinal or to any ordination liturgy approved by the General Synod, or without having had episcopal consecration or ordination in some Church whose orders are recognised and accepted by this Church.

*Three orders.***2. Ordination of Bishops**

- 2.1. No person shall be ordained to the office of Bishop by fewer than three Bishops present together and joining in the act of ordination, of whom one shall be the Primate or a Bishop appointed by the Primate.
- 2.2. No person shall be ordained Bishop who is not at least 30 years of age.

*Number of bishops required to ordain.**Minimum age.***3. Ordination of Priests and Deacons**

- 3.1. Ordination to the office of Priest or Deacon shall be carried out in the presence of the congregation and at a time and place chosen by the Bishop.
- 3.2. No person who is not at least 23 years of age shall be made Deacon.
- 3.3. No person shall be ordained both Deacon and Priest upon one and the same day.
- 3.4. A Deacon shall exercise that office for at least a year before being ordained a Priest, unless the Bishop shall find good cause for the contrary.
- 3.5. No Bishop shall ordain a person Deacon or Priest, unless satisfied such person shall be licensed to an office under the Canons or except pursuant to Letters Dimissory issued by another Bishop of this Church or another Province.
- 3.6. No Bishop shall issue Letters Dimissory to another Bishop to ordain a person Deacon or Priest unless satisfied that such person shall be licensed to an office under the Canons.

*Place of ordination.**Minimum age.**Not on same day.**Length of diaconate.**No ordination without licence to office.**Letters Dimissory.*

4. Certificate and Testimony to be provided by those to be ordained Deacon or Priest.

- 4.1. Every person who is to be made a Deacon shall exhibit to the Bishop of the Diocese: *Requirements.*
- (a) a certificate or other sufficient evidence of the date of birth; *Birth Certificate*
 - (b) a certificate or other evidence of Baptism and Confirmation; *Baptism.*
 - (c) testimony as to character and quality of life from persons specified by the Bishop. *Testimonials.*
- 4.2. Every person who is to be ordained Priest shall exhibit to the Bishop of the Diocese:
- (a) Letters of Orders to the diaconate *Letters of Orders.*
 - (b) testimony of character and quality of life from persons specified by the Bishop. *Testimonials.*
- 4.3. Before any person is ordained Deacon or Priest an announcement shall be made to one or more of the congregations in which that person is known, not less than 14 days before the day appointed for the Ordination, and a certificate that it has been so made shall be sent to the Bishop by the officiating minister and a representative of the laity who shall also inform the Bishop of the support of the congregation or whether any impediment has been alleged. *Announcement to congregation.*

5. Examination for Holy Orders

5. Before a person shall be ordained Deacon or Priest that person shall be carefully examined by the Bishop, assisted by others appointed for the purpose, to establish that such a person possesses sufficient knowledge of Holy Scripture and of the doctrine, discipline and worship of this Church. *Required knowledge*

6. Admission of Clergy of Churches in Communion with this Church

- 6.1. The Anglican Church in Aotearoa, New Zealand and Polynesia recognises as being in full communion with itself (a relationship of unrestricted communio in sacris including the mutual recognition of ministries) these Churches, namely: The Church of England and all other Churches of the Anglican Communion, and such other Churches as shall be recognised by General Synod from time to time as being in the same full communion. *Churches in full communion.*
- 6.1.1. The Lutheran Churches of the Nordic and Baltic Lutheran (Episcopal) Churches, the Evangelical Lutheran Church of Canada, and the Evangelical Lutheran Church in America as listed in the Third Schedule are recognized by the General Synod / te Hīnota Whānui in terms of clause 6.1. 2008
- 6.2. A Bishop may permit any Bishop, Priest or Deacon from a Church in full communion with this Church as defined in clause 6.1 to officiate in any church, parish or congregation for one or more services upon being satisfied that the person is duly ordained. *Permission from Bishop.*

6.3 Any Bishop, Priest or Deacon from a Church in full communion with this Church as defined in clause 6.1 of this Canon shall be eligible to *Eligibility for licence.*

be licensed or issued with a Permission to Officiate pursuant to Title A Canon II, or to hold office as a Bishop in this Church.

7. Admission of ministers ordained by Bishops not in Communion with this Church.

7.1 When a Priest or Deacon ordained by a Bishop of the (A) Roman Catholic Church or other Church in communion with the See of Rome or (B) 15 Autocephalous (self governing) and 4 Autonomous (self ruling) Orthodox churches as listed in the Third Schedule, or other such Church as shall be recognised by General Synod for the purposes of this Canon shall apply to a Bishop of this Church to hold office in the same, that person shall produce to the Bishop: *Other churches.*

- (a) Letters of Orders to the priesthood or diaconate; *Requirements*
- (b) Testimony of character and quality of life from persons specified by the Bishop;
- (c) A signed Declaration of Baptism and membership in the form set out in the First Schedule to this Canon or to the like effect. *1998*

7.2 The Bishop shall be satisfied that such a person meets the requirements set out in Clause 5 of this Canon. *Role of Bishop*

7.3 The person to be licensed, in addition to subscribing the Declaration required by Part C clause 15 of the Constitution, shall renounce all recourse to any other ecclesiastical jurisdiction. *Declaration*

8. Relinquishment of Orders.

8.1. No person who has been admitted to the order of Bishop, Priest, or Deacon can ever be divested of the character of that order, but may either by deed completed in accordance with the Canon voluntarily relinquish the exercise of that order, or by canonical process be deprived of the exercise of that order or deposed finally therefrom. *Exercise of orders may be relinquished.*

8.2. The Deed shall be in the form set out in the Second Schedule hereto or to the like effect and after signature it shall be presented to the Bishop of the Diocese in which the relinquisher last held office who shall acknowledge it on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia. The Bishop shall then forward it to the General Secretary who shall enrol it and send a certificate of such enrolment to the relinquisher. The Bishop shall also notify the Bishops of the Dioceses where the relinquisher was ordained deacon and was ordained priest. *Form of Deed. 1998*

FIRST SCHEDULE

1998

I,....., do hereby declare that I have been baptised and am a member of the Anglican Church in Aotearoa, New Zealand and Polynesia, and that I have been for the past four months and am now a member of the congregation attending the Church of(worshipping community), in the(parochial unit).

SECOND SCHEDULE

1998

BY THIS DEED I, of having been ordained to the Order of Deacon in the Diocese of and to the Order of Priest in the Diocese of and having been admitted to the Orders of Deacon and Priest

in the Anglican Church in Aotearoa, New Zealand and Polynesia in [Diocese or Te Pihopatanga] and having resigned from the office of in Te Pihopatanga / the Diocese of.....

DO HEREBY DECLARE that I relinquish all rights, privileges, advantages and exemptions of the Orders of Deacon and Priest as by law belonging to them and that I terminate my submission to the authority of the General Synod of the said Church in respect of those Orders.

IN WITNESS WHEREOF I have hereunto set my hand this day of Two thousand and

SIGNED by the abovenamed in the presence of:

Witness
Occupation
Address

Original Enrolled in the Records of this Church this day of 20 and Certificate sent to the relinquisher on the day of 20 .

Acknowledged on behalf of the Anglican Church in Aotearoa, New Zealand and Polynesia.....Bishop. I certify that the following Bishop(s) of and have been notified.

.....
General Secretary Bishop.

*F Clauses 1.1 to 8.2 and the Schedule to this Canon are part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.

THIRD SCHEDULE

Lutheran Churches

The Church of Denmark, the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Finland, the Evangelical Lutheran Church of Iceland, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Lithuania, the Church of Norway, the Church of Sweden, the Evangelical Lutheran Church in America, and the Evangelical Lutheran Church in Canada.

Orthodox Churches

The Autocephalous (self governing) Orthodox Churches namely the Churches of Constantinople, of Alexandria, of Antioch, of Jerusalem, of Russia, of Georgia, of Serbia, of Romania, of Bulgaria, of Cyprus, of Greece, of Albania, of Poland, of the Czech Lands and Slovakia, and in America;

and the Autonomous (self ruling) Orthodox Churches; namely The Churches of Sinai, of Finland, of Japan, and of Ukraine.

CANON XIV

1992

OF THE AUTHORISATION OF FORMS OF WORSHIP

1. Each Tikanga is authorised to approve forms of service not inconsistent with the Constitution / te Pouhere, or with the Formularies of this Church. *Tikanga responsibility.*
2. Within Tikanga Māori, Te Runanganui o te Pihopatanga o Aotearoa may act to grant such authorisation. *Aotearoa*
3. Within the Tikanga of the Diocese of Polynesia the Diocesan Synod of the Diocese of Polynesia may act to grant such authorisation. *Polynesia*
4. Within Tikanga Pākēha the Synodical Conference may act to grant such authorisation **provided** that this authorisation will apply only in those dioceses in New Zealand whose synod has ratified the authorisation of the Synodical Conference. *Special Conference*
5. Any form of service authorised under this canon is specifically stated to be not a Formulary unless it shall have been approved under the provisions of the Church of England Empowering Act, 1928 and the Constitution / te Pouhere. *Not as Formulary*
6. A copy of any service so authorised shall be forwarded to the General Secretary, to be held in the records and archives of the Church. *Copy required.*

APPENDIX
THE FORMULARIES AS AT MAY 1992

(NOTE: This Table is intended for reference only. Details should be sought from the relevant Statute quoted. Refer also **Proceedings of General Synod 1992** - Pages R.108 - R.116)

	Statute: Clause	Year Confirmed
The Formularies of the Church are:		
<u>I: THE BOOK OF COMMON PRAYER 1662</u>	Constitution	
<u>A: with the deletion of -</u>		
1. The Calendar and the Table and Rules for the moveable and immoveable feasts, together with the Days of Fasting and Abstinence, through the year.	438.2	1988
2. The Collects, Epistles and Gospels to be used throughout the year as required by the Book of Common Prayer 1662 or the Book of Common Prayer 1928, unless being used as part of a service from either of those books	447.2,4	1988
3. The Rubrics relating to the Catechism and to admission to Holy Communion and the rubric at the commencement of the Litany in the Book of Common Prayer 1662 and in the Book of Common Prayer 1928	448.6	1988
4. The Communion service	448.2	1988
<u>B: with the alteration of -</u>		
1. The mandatory requirements of the rubrics in the Forms of Prayer to be Used at Sea, and in the Service of Thanksgiving of Women after Child-birth, to make them optional.	448.2	1988
2. The mandatory requirements contained in the last two paragraphs of the portion of the Book of Common Prayer headed "Concerning the Service of the Church", to make them optional.	448.10	1988
3. The rubrics of the Book of Common Prayer 1662 and the Book of Common Prayer 1928, so that they apply when the services in those books are being used, but not otherwise.	448.8etc	1988
4. The Psalms, so that the Psalms for Worship from A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa may be used in any service or order of the Church.	446.2	1988
5. The rubrics governing admission to Communion, so that those baptised may be admitted to Communion prior to Confirmation.	365	1980

C: with the addition of -

- | | | | | |
|----|---|---------------------------|----------|------|
| 1. | Tables of Lessons | The Table of Lessons 1871 | 1928 Act | |
| 2. | Certain Portions of the Book of Common Prayer 1928 | | 241 | 1958 |

An introduction to Morning or Evening Prayer

An Alternative Order for Morning Prayer

An Alternative Order for Evening Prayer

A revised translation of Quicunque Vult

The Litany

Occasional Prayers and Thanksgivings

The following portions of an Alternative Order for the Administration of the Lord's Supper or Holy Communion:

- (a) The substitutes for the Ten Commandments
- (b) The additional Collects, Epistles and Gospels
- (c) The Intercession
- (d) Proper Prefaces
- (e) The Communion of the Priest and People

General Rubrics of the Ministration of Public Baptism of Infants

An alternative Order of the Ministration of Public Baptism of Infants

The Ministration of Private Baptism of Children in Houses and the Public Receiving of such as have been privately baptised

The Ministration of Baptism to such as are of Riper Years

General Rubrics of the Order of Confirmation

An Alternative Order for Confirmation

General Rubrics of the Solemnisation of Matrimony

An Alternative Form of Solemnisation of Matrimony

The Order for the Visitation of the Sick

The Communion of the Sick

The Rubrics at the close of An Alternative Order for the Communion of the Sick, referring to administration in both kinds together

The Order for the Burial of the Dead

An Order which may be used for the Burial of a Child

The Thanksgiving of Women after childbirth commonly called the Churching of Women

The Form and Manner of Making Deacons

The Form and Manner of Ordering of Priests

The Form of Ordaining or Consecrating of an Archbishop or Bishop

3.	Alternative Services		
	The New Zealand Liturgy 1970	296	1972
	Orders of Service 1974	334	1976
	The Ordinal 1980	376	1982
	Funeral Services 1980	376	1982
	Services for Use with the Sick, and on other Pastoral occasions	376	1982
	An Alternative Form for Ordering the Eucharist	656	2006
	A Form for Ordering a Service of the Word		2006
4.	Services of A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa		
	The Calendar	438	1988
	<i>as amended</i>	518	1994
	<i>as further amended</i>	596	1998
	Liturgies of the Eucharist	439	1988
	<i>as amended</i>	593	1998
	<i>as further amended</i>	596	1998
	Liturgies of the Word	440	1998
	Liturgy of Baptism and the Laying on of Hands for Confirmation and Renewal	441	1988
	<i>as amended</i>	596	1998
	Marriage Liturgies	442	1988
	Pastoral Liturgies	443	1988
	<i>as amended</i>	519	1994
	<i>as further amended</i>	592	1998
	Funeral Liturgies and Services in the time of Death	444	1988
	Psalms for Worship	446	1988
	Sentences Prayers and Readings for the Church's Year	447.2	1988
	<i>as amended</i>	596	1998
	Readings for Holy Communion Three Years Series	447.6	1988
	Table of Lessons for Sundays and Other Principal Days and Other Feasts and Holy Days 1987	447.8	1988
	Table of Psalms for Sundays and certain other days	447.10	1988
	Table of Lessons for Weekdays	447.12	1988
	Table of Psalms for Weekdays	447.14	1988
	Table to Find Moveable Feasts and Holy Days for the years of our Saviour 1986 to 2013	447.16	1988
	Table to Regulate Observances	438	1988
	Sentence Prayers and Readings for other Special Days	466	1990

The Catechism	448	1988
<i>as amended</i>	596	1998

I: THE FORM AND MANNER OF MAKING, ORDAINING AND CONSECRATING
OF BISHOPS PRIESTS AND DEACONS

A: with the deletion of -

1. The Preface	414:2) 450.3)	1988
2. Provisions for the King's Mandate	1928 Act	

B: with the alteration of -

1. References to Parent Church and State	1928 Act	
2. The Canon on Holy Orders in place of Preface	414:2) 450.3)	1988
3. The rubrics in the Book of Common Prayer, so that they and the rubrics in the Ordinal 1980 shall apply when those services are being used, but not otherwise.	445.4	1988

C: with the addition of -

1. The Ordination Liturgies of A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa	445	1988
<i>as amended</i>	514	1994
<i>as further amended</i>	596	1998

III: THE THIRTY-NINE ARTICLES OF RELIGION

A: with these additions -

1. to Article 21: an explanatory note	1928 Act	
2. to Article 37: an explanatory note	1928 Act	