

## STANDING RESOLUTIONS OF

### THE GENERAL SYNOD / TE HINOTA WHANUI

The 2004 General Synod / te Hīnota Whānui agreed with the recommendation contained in the report of the Judicial Committee that the Standing Orders of the Church should be re-grouped for ease of reference. The groupings are listed below with reference to the previous Standing Resolution number for archival research purposes.

<b>Intercommunion</b>	<b>SRIC</b>	<i>(Standing Resolution Intercommunion)</i>
<b>Administrative</b>	<b>SRA</b>	
<b>Bicultural Partnership</b>	<b>SRBP</b>	
<b>Ecumenical Relationships</b>	<b>SRER</b>	
<b>Liturgical</b>	<b>SRL</b>	
<b>St John's College</b>	<b>SRSJ</b>	
<b>Other</b>	<b>SRO</b>	

#### **INTERCOMMUNION** **SRIC**

##### **SRIC 1. OLD CATHOLIC CHURCH (SR1)**

That this Synod on the recommendation of the Bishops and of a Select Committee of the Synod, thankfully accepts the statement agreed upon between the representatives of the Old Catholic Churches and the Churches of the Anglican Communion at a Conference held at Bonn on 2nd July, 1931, opening the way to a state of inter-communion on the following terms:

1. Each Communion recognises the catholicity and independence of the other, and maintains its own.
2. Each Communion agrees to admit members of the other Communion to participate in the sacraments.
3. Inter-communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith. [1952].

##### **SRIC 2. PHILIPPINE INDEPENDENT CHURCH (SR2)**

That this Synod, acting on behalf of the Church of this Province, do now enter into concordat with the Philippine Independent Church, opening the way to a state of inter-communion, on the lines of the Bonn agreement with the Old Catholic Church, on the following terms:

1. Each of our two Communions recognises the catholicity and independence of the other and maintains its own;
2. Each of our two Communions agrees to admit members of the other Communion to participate in the sacraments;
3. Full communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith. [1966].

### **SRIC 3. CHURCH OF SOUTH INDIA (SR3)**

That this General Synod, acting on behalf of the Church of the Province, do now enter into an agreement with the Church of South India creating a relationship of unrestricted *communio in sacris* including the mutual recognition of ministries. [1974]

### **SRIC 4. CHURCH OF PAKISTAN (SR4)**

That this General Synod, acting on behalf of the Church of the Province, do now enter into an agreement with the Church of Pakistan creating a relationship of unrestricted *communio in sacris* including the mutual recognition of ministries. [1974]

### **SRIC 5. CHURCH OF NORTH INDIA (SR5)**

That this General Synod, acting on behalf of the Church of the Province, do now enter into an agreement with the Church of North India creating a relationship of unrestricted *communio in sacris* including the mutual recognition of ministries. [1974]

### **SRIC 6. CHURCH OF LANKA (SR6)**

Annulled 1998

### **SRIC 7. MAR THOMA CHURCH (SR7)**

That this General Synod, acting on behalf of the Church of the Province, do now enter into an agreement with the Mar Thoma Syrian Church creating a relationship of unrestricted *communio in sacris* including the mutual recognition of ministries and the Standing Committee of General Synod be authorised to finalise any details. [1976]

### **SRIC 8. LUSITANIAN CHURCH (SR8)**

Annulled 1998

### **SRIC 9. SPANISH REFORMED CHURCH (SR9)**

Annulled 1998

### **SRIC 10. CHURCH OF BANGLADESH (SR10)**

That this General Synod acting on behalf of the Church of the Province do now enter into an agreement with the Church of Bangladesh creating a relationship of unrestricted *communio in sacris* including the mutual recognition of ministries, and the Standing Committee of General Synod be authorised to finalise any details. [1978]

## **SRIC 11. RECOGNITION OF BISHOPS, PRIESTS AND DEACONS FROM OTHER CERTAIN CHURCHES.**

Adopts the Porvoo Concordat of October 1992 (between the Anglican Churches in Ireland, Scotland, Wales and England and The Nordic and Baltic Lutheran [Episcopal] Churches); the Waterloo Declaration of 2001 (between the Anglican Church of Canada and the Evangelical Lutheran Church in Canada); and the Concordat of Agreement / Called to Common Mission of January 2001 (between the Evangelical Lutheran Church in America and The Episcopal Church of the U.S.A) for the limited purposes of recognition in terms of Title G Canon XIII clause 6.1, to officiate in terms of clause 6.2; and to be licensed within this Church in terms of clause 6.3 for any bishop, priest or deacon from the churches (not being within the Anglican Communion) parties to these Concordats and Declaration, namely 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: [2008]

### **ADMINISTRATIVE SRA**

#### **SRA1. EXPENSES OF SYNOD (SR11)**

That the reimbursement of expenses incurred by members attending Synod or any Committees or Commissions of the General Synod / te Hīnota Whānui shall cover the cost of appropriate and reasonable transport to and from meetings, accommodation at a designated venue, and when the Synod, Committee or Commission is meeting during the evening, an evening meal.

Authority is hereby given to the General Secretary to reduce the amount paid to any claimant if the claim submitted appears to the General Secretary to be in excess of the provisions of this resolution. [2000]

#### **SRA2. OVERDRAFT (SR12)**

That the Treasurer be authorised to borrow such sum by way of bank overdraft not exceeding \$6,000.00 or such other amount as the Standing Committee of General Synod / te Hīnota Whānui shall from time to time approve. [1984]

#### **SRA3. GRANTS FROM GENERAL CHURCH TRUST (SR13)**

That requests for provision for grants in excess of \$10,000 for any biennial period from the General Church Trust or through General Synod / te Hīnota Whānui Assessment must be supported by statement of receipts and payments of the applicant relating to a two-year period just prior to each session of General Synod / te Hīnota Whānui together with details of proposed disbursement by the applicant of the Grant applied for. [1972]

#### **SRA4. PRINTING OF CANONS (SR14)**

That for 1970 and in future the Code of Canons, etc be printed in loose leaf form with copies being supplied to all Clergy in active Diocesan or Parochial Work, Members of General Synod / te Hīnota Whānui, Chancellors and Registrars and that amendment pages be printed as and when required and supplied to those holding copies of the Code of Canons, etc. [1972]

*Note: The Constitution / te Pouhere and the Code of Canons of this Church also appear on the Website [www.anglican.org.nz](http://www.anglican.org.nz)*

#### **SRA5. ST STEPHEN'S AND QUEEN VICTORIA SCHOOLS' TRUST BOARD (SR20)**

- (a) That the St Stephen's and Queen Victoria Schools' Trust Board be constituted to take over the management and control of the said Schools and the ownership and control of all assets held upon trust for such Schools [1961].
- (b) That the Board consist of up to 13 members who shall hold office subject to the provisions of the Canons until their successors are elected by this Synod or the number of members is reduced by this Synod. At every ordinary session of the General Synod every member shall retire but shall be eligible for re-election [1961, 1988].
- (c) That pursuant to clause 7 of the Third Schedule of the Anglican Church Trusts Act 1981, the St Stephen's and Queen Victoria Schools' Trust Board be hereby authorised to exercise the powers of carrying on farming, agriculture, horticulture and silviculture set out in Clause 16 of the Second Schedule of the said Act for the purpose of developing and turning to better account the part of the Board's land at Bombay not required for school purposes and any nearby land and land hereafter acquired by the Board. [1984].
- (d) That pursuant to the provisions of Paragraph 7 of the Third Schedule to the Anglican Church Trusts Act 1981 The St Stephen's and Queen Victoria Schools' Trust Board is hereby authorised to purchase residential units held under cross sub-lease titles in the Parnell area in any case where the freehold reversion in the land is owned by that Board for the purpose of arranging with other cross lease title holders for the conversion of the titles to the whole into strata titles under The Unit Titles Act 1972 or for the purpose of facilitating the surrender of any sublease or the head lease whether for the purpose of sale of the freehold or not and to use in or towards such activities any moneys in its hands arising from any sales made pursuant to Paragraph 1 of the said Schedule or pursuant to the corresponding provisions of the Church of England Trusts Act 1913.[1986]
- (e) All the provisions of Title F, Canon VIII, concerning the qualification of members of certain Committees and Trust Boards, apply to members of the Trust Board. [2006]

## **SRA6. REPORTS AND ACCOUNTS PRESENTED TO GENERAL SYNOD (SR21)**

Reports and Accounts from the following bodies shall be submitted to every ordinary session of General Synod / te Hīnota Whānui:

The St Stephen's and Queen Victoria Schools' Trust Board  
Te Aute Trust  
General Church Trust  
Otaki and Porirua Trusts  
Papawai and Kaikokirikiri Trusts  
Whanganui College Trust [1984]

and the St Stephen's and Queen Victoria Schools' Trust Board, Te Aute Trust Board, the Otaki and Porirua Trusts Board and the Papawai and Kaikokirikiri Trusts Board shall report to Te Runanganui o Te Pīhopatanga o Aotearoa and to their associated Hui Amorangi as follows:

<u>Trust Board</u>	<u>Associated Hui Amorangi</u>
St Stephen's and Queen Victoria Schools	Te Tai Tokerau
Te Aute	Te Tairāwhiti
Otaki and Porirua	Te Upoko o Te Ika
Papawai and Kaikokirikiri	Te Upoko o Te Ika

## **SRA6 (b) TE AUTE TRUST BOARD (SR48)**

This General Synod Te Hīnota Whānui agrees to provide in its business regular future opportunities to enable the strategic plans of these two colleges, Te Aute College and Hukarere Girls college, to be presented for the information and support of this Anglican Church under which the Colleges were established.

## **SRA 7 ANGLICAN SCHOOLS OFFICE REPORT**

The Anglican Schools' Office is asked to submit to each ordinary session of the General Synod / te Hīnota Whānui a brief report on its work with all Schools associated with this Church.

The report is to include reference to the pattern of mission and ministry, the progress made to reflect the Constitution / te Pouhere of the Anglican Church in Aotearoa, New Zealand and Polynesia in each of the schools, together with any other matters the schools wish to communicate to the General Synod / te Hīnota Whānui.

## **SRA8. REGISTRARS, SECRETARIES and MANAGERS**

That those Registrars, Secretaries or Managers of each Episcopal Unit or Tikanga in this Church who are not members of the Synod / te Hīnota be requested to attend each Session of the General Synod / te Hīnota Whānui to observe the business of the Synod / te Hīnota and to assist the Clerk of the Synod / te Hīnota.

#### **SRA9. RECORDING STATISTICAL DATA (SR42)**

Each of the dioceses in New Zealand, the Diocese of Polynesia and Te Pīhopatanga o Aotearoa be asked to take responsibility for gathering and recording statistical data as appropriate, and forward one copy of that data to the General Synod Office annually. [1996]

#### **SRA10. GENERAL CHURCH TRUST FUNDING OF COMMISSIONS (SR46)**

The cost of those Standing Commissions specifically appointed by the General Synod / te Hīnota Whānui to undertake work / roles on behalf of this Three Tikanga Church, is properly a charge on Part A of the General Synod / te Hīnota Whānui budget. (2002)

#### **SRA11. MOTIONS REQUIRING FINANCIAL PROVISION:(SR47)**

Any member of the General Synod / te Hīnota Whānui proposing to move in the Synod / Hīnota a Motion which requires or provides for the expenditure of General Synod / Hīnota Whānui funds be requested to consult with the Distribution Advisory Committee of the Standing Committee at least six months prior to the Session at which such Motion will be moved,

Any Resolution of the General Synod / te Hīnota Whānui which provides for the expenditure of funds at the disposal of the General Synod / te Hīnota Whānui shall remain provisional until that expenditure is authorised by the passing of the Finance Statute. (2002)

#### **SRA12. COPIES OF REGULATIONS (SR40)**

That where the General Synod / te Hīnota Whānui has amended any Canon of the Code of Canons to provide that in accordance with Part D clause 1, Part E clause 1 and Part F clause 1 of the Constitution / te Pouhere, Te Runanga o Te Pīhopatanga o Aotearoa, the several diocesan synods of the dioceses in New Zealand, and the Synod of the Diocese of Polynesia shall each made regulations to provide for their own government, constitution and organisation then Te Runanga o Te Pīhopatanga o Aotearoa, the several diocesan synods of the dioceses in New Zealand and the Synod of the Diocese of Polynesia shall within 28 days of making such regulations forward a copy of them to the General Secretary of this Church. [1992]

#### **SRA13. LEGAL ADVICE (SR41)**

The Chancellor of the Diocese of Polynesia, the Legal Adviser to Te Pīhopatanga o Aotearoa or an alternate to be nominated by Te Pīhopatanga o Aotearoa, and a Chancellor of one of the New Zealand Dioceses to be nominated from time to time by the Inter-Diocesan Conference or its Co-ordinating Group, be asked to act in an advisory capacity on legal matters referred to them by the Primate or General Secretary. [1996]

#### **SRA14. CORRECTIONS IN SPELLING (SR49)**

The Chair of the Common Life Liturgical Committee is authorized to assist the General Secretary in the correction of any spelling mistakes prior to any printing authorized by General Synod Te Hīnota Whānui. [2008]

## **BICULTURAL PARTNERSHIP SRBP**

### **SRBP1. INCLUSION OF MĀORI LANGUAGE AND CULTURE IN ORDINATION TRAINING PROGRAMMES (SR31)**

That training for ordination requires Māori language and cultural studies of sufficient rigour, intensity and depth to ensure that candidates for ordination have the capacity to conduct fluently all of the important tikanga karakia in Māori, and to be able to perform ably on Marae and in other Māori settings. [1986]

### **SRBP2. USE OF THE MĀORI LANGUAGE (SR32)**

That this General Synod, being of the view that the selective use of Māori words in spoken and written English enriches the English language and enhances communication, and gives New Zealand English a distinctive character, and wishing to acknowledge the koha to the Māori language of English words and expressions:

1. supports the use by English speakers of Māori words in everyday speech and writing, in formal documents, and in liturgical revisions when those words convey a better meaning;
2. encourages Māori speakers to suggest the substitution of Māori words which may give a better meaning, and to correct English speakers' misuse of Māori words. [1986]

### **SRBP3. KOHANGA REO (SR33)**

That congregations and trustees of premises and plant throughout New Zealand be encouraged to make their facilities available to assist Kohanga Reo and the adult language programmes, and that English speaking parents be encouraged to consider the advantages of involving themselves and their children in Kohanga Reo. [1986]

### **SRBP4. MĀORI LANGUAGE PROGRAMMES IN EDUCATION BODIES ASSOCIATED WITH THIS CHURCH (SR34)**

1. That in view of the equal right of both Māori and Pākēha people to enjoy and express their own language and culture this General Synod recommends that all educational bodies associated with the Anglican Church in Aotearoa, New Zealand and Polynesia accept the study of Māori language as an integral part of their teaching programmes.
2. That all educational bodies associated with the Anglican Church in Aotearoa, New Zealand and Polynesia be urged to include in their teaching programmes at appropriate levels:
  - (i) an understanding of the principles of partnership and bi-cultural development and of various words and expressions as reported on by the General Synod Bi-Cultural Commission on the Treaty of Waitangi;
  - (ii) an understanding of marae kawa.[1986]

### **SRBP5. TIKANGA EVENTS (SR43)**

In order for a body or event to be accepted as a three Tikanga or Common Life body or event each of the following criteria must be fulfilled:

- a. The body or event must be established or organised by the three Tikanga, and the three Tikanga must be acting together.
- b. The body or event must be controlled by people appointed by, or with the consent of, each Tikanga, acting through its normal processes.
- c. The body or event must have clearly defined accountability to each Tikanga or to the General Synod / te Hīnota Whānui or other appropriate properly established three Tikanga body which is itself accountable to the General Synod / te Hīnota Whānui.

The Standing Committee of the General Synod / te Hīnota Whānui is empowered to declare what issues are of interest and concern to the three Tikanga.

General Synod / te Hīnota Whānui commends to each Tikanga the following criteria for a body or event to be considered a two Tikanga body or event:

- a. The body or event should be established or organised by two Tikanga, and the two Tikanga should be acting together.
- b. The body or event should be controlled by people appointed by, or with the consent of, each of the two Tikanga, acting through normal processes.
- c. The body or event should have clearly defined accountability to each of the two Tikanga or to the General Synod / te Hīnota Whānui or other appropriate properly established two or three Tikanga body which is itself accountable to the General Synod / te Hīnota Whānui.

General Synod / te Hīnota Whānui requests each Tikanga to inform the other Tikanga when acting with regard to matters which may be of interest or concern to them. [1998]

### **SRBP6. TIKANGA EDUCATION COMMISSION (SR37)**

Annulled 2002

### **SRBP7. TE RUNANGANUI O TE PĪHOPATANGA O AOTEAROA (SR45)**

That whenever there is any reference in the Constitution / te Pouhere, or in the Canons and Standing Resolutions of the General Synod / te Hīnota Whānui or in Acts of the New Zealand Parliament to 'te Runanga o Te Pīhopatanga o Aotearoa', or to 'the Aotearoa Council' the reference shall be deemed to be a reference to the representative Governing Body of Te Pīhopatanga o Aotearoa now known as 'Te Runanganui o Te Pīhopatanga o Aotearoa'. (1998)

### **SRBP8. SALE OF CHURCH LAND (SR28)**

Annulled 2000

## **SRBP9. TIKANGA DELEGATION**

That when the General Synod or its Standing Committee authorises any one Tikanga to act for the Anglican Church in Aotearoa, New Zealand and Polynesia with other Churches or within society in general in any area of ministry or administration that delegated Tikanga shall always act recognising it does so on behalf of the three Tikanga, taking into account that the issues can affect another Tikanga or the whole Church; consulting with other Tikanga where that is seen as appropriate prior to acting; and keeping the other Tikanga and the Standing Committee of General Synod fully informed of any action or statement made in the name of the whole Church. [2006]

## **ECUMENICAL RELATIONSHIPS SRER**

### **SRER1. THE COVENANT (SR24)**

That the Church of the Province of New Zealand do enter into the Covenant between the Associated Churches of Christ in New Zealand, the Church of the Province of New Zealand, the Congregational Union of New Zealand, the Methodist Church of New Zealand and the Presbyterian Church of New Zealand as contained in the 12th Report of the Joint Commission on Church Union. [1980]

### **SRER 2. AGREEMENT TO COOPERATE WITH OTHER CHRISTIAN CHURCHES (SR25)**

*“Whereas this Church entered into an Act of Commitment in 1967 with the Presbyterian Church of New Zealand, the Methodist Church of New Zealand and the Associated Churches of Christ and the Congregational Union in New Zealand;*

*And in 1986 accepted the principle of Unity by Stages (as recorded in preamble 17 of the Constitution / te Pouhere 1992);*

*And the cooperative local ministry and mission units with these churches are governed for their administration by the Guide to Procedures in Cooperating Ventures (called “the Guide”);*

*That this General Synod declares that it shall be lawful for any Diocesan Synod or Hui Amorangi to authorise its Standing Committee or Amorangi Whāiti to enter into agreements to form co-operating local ministry and mission units or co-operating ventures and such agreements shall be based on the Guide as shall be approved on behalf of General Synod from time to time.*

*The guide and the rules for Co-operating local ministry and mission units shall be approved on behalf of this Church by the following principles and procedures:-*

- a. That amendments to the Guide shall be considered endorsed and approved by the General Synod / te Hīnota Whānui Standing Committee (because the issues can affect the whole Church, and may include matters of doctrine and order and they may also impact on the Māori and Pasefika parts of other Churches).*

- b. *That the method of approval of the Guide for Anglican members of the Forum of Cooperative Ventures Standing Committee<sup>1</sup> shall be by referral from their meeting to both the Chair of the Tikanga Pākēha Ecumenical Group and to the Council for Ecumenism then referral by them with any recommendations to the Inter Diocesan Conference Coordinating Group, and then referral with any recommendations to the Standing Committee of the General Synod / te Hīnota Whānui for decision.*
- c. *That where any Diocesan Synod or Hui Amorangi authorises its Standing Committee or Runanga Whāiti to enter into an agreement to cooperate with other Christian Churches the agreement reached shall first have been approved by the General Synod / te Hīnota Whānui or its Standing Committee.”*
- d. *That the Council on Ecumenism explore with the Executive of the Forum of Co-operative Ventures<sup>1</sup> a mandate for Episcopal Units to develop bilateral agreements with the appropriate Church Courts of our negotiating Church partners to provide shared governance of Co-operative Venture’s in areas where the existing Joint Regional Committee structures have effectively broken down. [2004]*
  - 1. [The New title is the Standing Committee of Uniting Congregations of Aotearoa, New Zealand].

### **SRER3. ECUMENICAL CO-OPERATION (SR38)**

While acknowledging that attitudes to ecumenism within and beyond this Church are at present such as to make the achievement of organic union with the other churches in the near future unlikely, the General Synod / te Hīnota Whānui reaffirms its adherence to the act of Commitment 1967, and as a sign of its commitment to the wider search for the unity of the church in its mission to the world, encourages joint worship and ecumenical co-operation, especially in the areas of evangelism, social service and social transformation, and in accordance with its "Unity by Stages" programme. [1992]

## **LITURGICAL SRL**

### **SRL1. FORMULARIES (SR39)**

- (i) Each clause in the Canons that has become part of the Formularies shall be marked in the Code of Canons with an easily identifiable symbol, such as (F\*), with a footnote stating:
  - 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.
- (ii) An Appendix shall be added to the Code of Canons, listing all the alterations / additions / deletions made to the Formularies. This shall be clearly identified as being for information only and not a definitive statement; and shall identify the original Statute and the date of confirmation, for ease of reference. It shall be updated whenever necessary by the General Secretary or the Statutes and Canons Committee. [1992]

### **SRL2. INCLUSIVE LANGUAGE (SR26)**

- (a) That all bills and motions to be considered be in language that is deliberately inclusive avoiding terminology which perpetuates sex stereotypes.
- (b) That all members be requested to ensure:
  - (i) That all future legislation and motions be drafted in deliberately inclusive terms; and
  - (ii) That existing statutes and regulations be revised in deliberately inclusive terms as they come forward for revision or amendment.
- (c) That where appropriate in the future the President request that all language used should be deliberately inclusive, and that this principle be observed in all matters arising for revision, renewal or reconsideration by Synod and by all commissions, committees and other bodies established under its authority. [1984]

### **SRL3. EXPERIMENTAL FORMS OF SERVICE (SR22)**

Whereas liturgical change is an on-going process and whereas following the publication of *A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa (1989)* it is desirable that authority should be given for continuing experimentation in local and special situations; now this Synod resolves:

- (a) That it authorises the Diocesan Bishop and other Bishops with episcopal jurisdiction within a Diocese in New Zealand to allow experimental forms of service to be produced and used in individual parishes, after consultation with the Vestry, and in other particular areas of the Church's work, upon such conditions as they may individually determine in each case, and in consultation with their Diocesan liturgical committees: provided that such experimental forms shall not contradict in principle the teaching in the Formularies.
- (b) That it authorises Te Pihopa o Aotearoa and Bishops with episcopal jurisdiction in relation to a Hui Amorangi to allow experimental forms of service to be produced and used in different situations in Te Pihopatanga upon such conditions as Te Pihopa may determine: provided that such experimental forms shall not contradict in principle the teaching in the Formularies.
- (c) That it authorise the Bishop in Polynesia and other Bishops with episcopal jurisdiction within the Diocese of Polynesia to allow experimental forms of service to be produced in different situations in the Diocese of Polynesia upon such conditions as the Bishop in Polynesia may determine; provided that such experimental forms shall not contradict in principle the teaching in the Formularies
- (d) That when any experimental form of service appears to be receiving some general acceptance in a settled form, the Bishop concerned with it will be expected to cause it to be brought to this Synod with a view to its being given wider experimental use pursuant to the provisions of Section 4A of the Church of England Empowering Act 1928. [1992]

#### **SRL4. GUIDELINES FOR CHRISTIAN INITIATION (SR36)**

The following Guidelines for Christian Initiation are adopted as Guidelines for Christian Initiation (1990) for this Church:

##### **1. Baptism**

Baptism is usually administered in the context of the Eucharist or another service of congregational worship, unless there are special pastoral circumstances. Tangihanga, hura kohatu, weddings and other whānau, hapu or iwi events, significant festivals and other important occasions in the life of the Church, including those where the Bishop may preside, are appropriate times for Baptism.

Adult candidates for Baptism, and the parents or guardians as well as any other godparents of younger candidates are called to participate regularly in the worshipping life of the Church. Education in the faith, sacraments and mission of the church precedes and follows Baptism.

In the case of children:

- (a) At least one parent or guardian will affirm Baptism for the child and may show this by becoming a godparent. Parents or guardians as well as any other godparents undertake to bring up the child as a member of the Body of Christ, participating in the worship, education and community life of the Church.
- (b) Parents or guardians as well as any other godparents, receive education for teaching the child:
  - i) The Lord's Prayer and how to pray
  - ii) The Creeds and the faith of the church
  - iii) The Commandments and how to obey the teaching of Christ
  - iv) How to read the Scriptures to discover the Word of God
  - v) Parents or guardians as well as any other godparent are also to encourage the child to take his / her place in the eucharistic community, to make a commitment to Christ, and in Confirmation to receive, in the Laying on of Hands, the strengthening power of the Holy Spirit for witness and service.

##### **2. Laying on of Hands for Confirmation**

- (a) Candidates will have been helped to explore and understand the faith of their Baptism, and their calling as disciples.
- (b) Candidates will affirm their faith in Christ and be strengthened for ministry as responsible Christians in the world by the Laying on of Hands and prayer.
- (c) The rite of Confirmation is an occasion for reaffirmation of Christian faith and commitment to service by the whole congregation.
- (d) The Bishop shall be the minister of Confirmation.

3. Eucharist

The sacramental means of entry and incorporation into the Body of Christ occurs through Baptism. The Eucharist is the sacramental means by which members of the Body are sustained and nurtured in that community and is the central act of worship in the Christian Church. Baptism confers full membership of the Church, and therefore provides the ground for admission to the holy communion. All may therefore receive communion from the time of their Baptism irrespective of age.

Variations in pastoral practice in relation to admission to the communion may be found, but those once admitted (whether at Baptism, or when judged pastorally appropriate by priest and family, or at a special service after more formal instruction, or after receiving Laying on of Hands for Confirmation), are welcome to receive communion in any parish in this Church.

A process of education is essential in developing an awareness and understanding of the meaning of the Eucharist. Teaching on the Eucharist should be made widely available.

3. Pastoral Rites

A. Thanksgiving for the gift of a child

Encouragement is to be given to the use of this service whether or not the parents and families wish to have the child baptised. "This service provides an opportunity for parents and families to give thanks for the birth or adoption of a child and to offer prayer for family life. It may take place in the home, the hospital, in church, or some other suitable setting as soon as convenient after the birth or adoption of a child". This may be an opportunity to give encouragement in Christian parenting.

B. Rites Marking Spiritual Growth

Authorised rites marking stages of growth in spiritual awareness and understanding of faith may take place preceding and / or following education programmes. Parents or guardians as well as any other godparents are encouraged to be involved in the education of the young person.

C. Renewal of Baptism Vows

Individuals ready to make a new beginning in Christian faith and ministry may renew their Baptism vows and receive the Laying on of Hands with prayer. The rite of Confirmation and significant festivals are appropriate times for renewal.

D. Reception from another Christian Church

Those who are baptised members of other Christian Churches may be welcomed in a suitable manner at any service of public worship. They may make some appropriate declaration, and / or profess their faith in Confirmation or reaffirm their faith in an act of Renewal (Sections 2 and 4c, above).

5. Records

A record of the Baptism and the Laying on of Hands in Confirmation shall be kept by the Church and a copy given to the person. [1990]

## **SRL5 TEMPLATE – A FRAMEWORK FOR WORSHIP**

“The 2004 General Synod / te Hīnota Whānui approved a framework for planning and arranging Liturgy using ‘A New Zealand Prayer Book He Karakia Mihinare o Aotearoa’ and Other Liturgical Resources.

The framework can be found as Appendix A to these Standing Resolutions”.

The 2006 General Synod / te Hīnota Whānui further resolved :-

“This template is designed to assist those conducting forms of worship to make better use of existing prayer book services. They are reminded that, when conducting services for which there are prayer book forms, they must still follow the specific instructions given there for each service, concerning the order of service and the forms of prayer, etc, which must be used. This template does not contradict any of those requirements.” [2006].

### ***Notes on the Calendar and Precedence in Liturgical Observance***

The General Synod / te Hīnota Whānui has approved Statutes 628 (2002) and 635 (2004) “*A Statute to Repeal the Table to Regulate Observances and Amend Provisions to Regulate Precedence in Liturgical Observance*”.

For reference purposes the detail of the amended provisions appear as Appendix B in this Standing Resolutions section.

## **ST JOHN'S COLLEGE SRSJ**

### **SRSJ1. ST JOHN'S COLLEGE TRUST BOARD (SR16)**

**Whereas** under and by virtue of the St John's College Trust Act 1972, the St John's College Trust Board is empowered to hold certain lands and investments and to provide for the administration thereof upon the Trusts declared by the said Act;

**And Whereas** certain powers conferred upon the said Board as aforesaid (being the powers more particularly referred to in the Schedule set out hereunder) require the prior authority or consent of General Synod;

**And Whereas** General Synod by virtue of Section 13 of the said Act is empowered to delegate the functions powers and duties conferred or imposed on it by the said Act;

**And Whereas** General Synod meets biennially and it is considered expedient and desirable for the more efficient administration of the said Trusts by the said Board that

General Synod should delegate its powers of approval or consent in respect of the powers of the said Board set out in the said Schedule;

#### **Now this Synod hereby resolves:**

Firstly in respect of the powers referred to in paragraphs 1-6 inclusive of the said Schedule that General Synod doth hereby delegate its powers of approval or consent to Te Kotahitanga (as defined in Title E Canon II).

Secondly in respect of the power referred to in paragraph 7 of the said Schedule that General Synod doth hereby authorise the St John's College Trust Board to sell any endowment land held by it upon the Trusts referred to or any part or parts thereof at such time and on such terms and conditions as the said Board shall deem to be for the benefit of the said Trusts.

Thirdly those Boards exercising the powers of General Synod under delegation by this resolution shall forward to the General Secretary of the General Synod, immediately after the 31st day of December next preceding each biennial session of the General Synod, a list of the powers exercised on its behalf during the immediately preceding biennial period, and such list shall be printed in the volume of the Proceedings of the Synod to which such list is presented.

Fourthly any direction given under Section 3(c) of the said Act and any authority given under Sections 7(2) and 7(3) of the said Act shall remain in force for no longer than five years but may be renewed from time to time.

Schedule of Powers of the Board requiring prior authority of General Synod as defined in the St John's College Trust Act 1972.

1. Section 3(c). Application of College funds towards the education of students of all races.
2. Section 5(a). The demolishing of existing buildings of the College.
3. Section 5(b). Additions and extensions to existing buildings of the College or the erection of new buildings.
4. Section 7(2). Application of income of scholarship funds towards maintenance and support of candidates for ordination or ordained persons studying for a university degree or diploma in New Zealand or elsewhere.
5. Section 7(3). Application of income of scholarship funds for the teaching of theology within New Zealand.
6. Section 8. Transfer of surplus income of scholarship funds.
7. Section 11(a). Sale of Land [1976, 1982, 1984, 1998]

#### **SRSJ2. CANDIDATES FOR ORDINATION - METHODIST CHURCH (SR17)**

Whereas Title E, Canon II, Clause 1 provides that "Candidate for Ordination" means a person intending to be ordained into the Ministry of any Christian Church which General Synod may from time to time for the time being nominate; Now therefore this Synod hereby nominates the Methodist Church of New Zealand as well as the Anglican Church. [1976]

#### **SRSJ3. STUDENTS FROM OTHER PROVINCES OR OVERSEAS CHURCHES AT ST JOHN'S COLLEGE (SR19)**

1. That the St John's College Trust Board be authorised to make scholarships available, excluding travel costs, accommodation for students with accompanying dependents, education costs for the children of students and all medical costs, to four students from the Church in Melanesia at any one time to enable them to study at St John's College.
2. That approval be given under Section 4(a) of the St John's College Trusts Act 1972 for the St John's College Board of Governors to admit year by year two students from Churches overseas (and in addition to the four places held for students from the Province of Melanesia) [1998, 2004].

#### **SRSJ4. ST JOHN'S COLLEGE (SR27)**

Annulled 2002

**SRSJ6. ST JOHN'S COLLEGE - CONCORD WITH METHODIST CHURCH (SR30)**

That this General Synod agrees to enter into, and authorises the Primate to sign on behalf of the Church of the Province, a Concord with the Methodist Church of New Zealand in relation to St John's College as set out on pages 19 and 20 of the Proceedings of General Synod 1986. [1986]

**SRSJ7. ST JOHN'S COLLEGE - ANGLICAN / METHODIST (SR29)  
PARTNERSHIP AGREEMENT**

That this General Synod approve the Board of Governors of St John's College entering into the Partnership Agreement between the Board and the Trinity Methodist Theological College Council to enable shared work in Residential Ministerial Education, as adopted at the Board meeting of 12 / 13 November 1985. [1986]

**SRSJ8. KAITIAKI – MEADOWBANK SITE (SR44)**

That this General Synod / te Hīnota Whānui resolves that Te Pīhopatanga o Aotearoa shall exercise the role of Kaitiaki in relation to Theological Education and Ministry Training within Aotearoa New Zealand, on the Meadowbank Site. [1998]

**SUNDRY / OTHER SRO**

**SRO1. PRINCIPLES OF MISSION (SR35)**

That this General Synod / te Hīnota Whānui endorses the principles as to the mission of the Church set out by the ACC 6 and ACC 8 resolution(s) namely:

- (i) To proclaim the good news of the Kingdom;
- (ii) To teach, baptise and nurture the new believers;
- (iii) To respond to human needs by loving service;
- (iv) To seek to transform unjust structures of society;
- (v) To strive to safeguard the integrity of creation and sustain and renew the life of the earth [1988, 1994].

**SRO2. TARAMAKAU SETTLEMENT (SR23)**

Rescinded 2000

**SRO3. ST STEPHEN'S CHAPEL, PARNELL (SR15)**

That this Synod directs that St Stephen's Chapel, Parnell shall be under the control of the Bishop of Auckland for the time being. [1928]

**SRO4. C W WAKEFIELD LEGACY (SR18)**

Whereas in 1937 the Reverend C W Wakefield bequeathed \$2000 "to the General Synod of the Church of the Province of New Zealand (commonly called "The Church of England") for the general purposes of the Church of the Province aforesaid";

And Whereas it is the wish of the Standing Committee of General Synod that the accrued income be capitalised and that future income be paid to the General Secretary for the purposes of the Primacy;

And Whereas combined capital and income stands at \$6,280; now therefore this Synod hereby directs the General Trust Board of the Diocese of Auckland as Trustees of the General Church Trust to capitalise the accumulated income of the C W Wakefield Legacy as at the 30th September 1975 and to pay future income to the General Secretary for the purposes of the Primacy. [1978]

*Note: The name of the Trust Board is now "The General Church Trust Board" (2002)*

#### **SRO5. REPRESENTATION OF WOMEN (SR49)**

This General Synod Te Hīnota Whānui encourages Tikanga and Episcopal, and parochial units to give effect to this goal, the Millennium Development Goal of equal representation of women and men in decision making at all levels – when electing or appointing representatives to governing and consultative bodies in this Church and beyond. [2008]

## **DIOCESAN BOUNDARIES**

Standing Committee of General Synod in 1972 requested publication of definitive details of boundaries. Reference to the following statute of General Synod should provide some guidelines as to diocesan boundaries.

### **AUCKLAND**

Statute 181 p.149 1928 Proceedings; Statute 190 p.89 1934 Proceedings; Statute 168 p.56 1925 Proceedings (formation of Waikato); Statute 171 p.468 1925 Proceedings (amending 168).

### **CHRISTCHURCH**

Statute 190 p.90 1934 Proceedings; Taramakau Settlement p.52 1970 Proceedings; Statute 508 p.107, 1990 Proceedings; Statute 534 1992 Proceedings; Statute 610 p.S42, 2000 Proceedings.

### **DUNEDIN**

Statute 534, 1992 Proceedings.

### **NELSON**

Statute 190 p.90 1934 Proceedings; Taramakau Settlement p. 52 1970 Proceedings; Statute 508 p.107 1990 Proceedings; Statute 610 p.S42, 2000 Proceedings.

### **WAIAPU**

Statute 181 p.150 1928 Proceedings; Statute 190 p.89 1934 Proceedings; Statute 259 p.83 1961 Proceedings (repealing second schedule Statute 181); Statute 323 p.136 1972 Proceedings; Statute 324 p.137 1972 Proceedings.

### **WAIKATO**

Statute 168 p.56 1925 Proceedings; Statute 171 p.468 1925 Proceedings; Statute 259 p.83 1961 Proceedings; Statute 323 p.136 1972 Proceedings; Statute 600 p.S36 1998 Proceedings.

### **WELLINGTON**

Statute 181 p.151 1928 Proceedings; Statute 190 p.90 1934 Proceedings; Statute 324 p.137 1972 Proceedings; Statute 600 p. S36 1998 Proceedings.

### **POLYNESIA**

See p.221 1955 Proceedings.

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**GENERAL CHURCH TRUST STATUTE 1928 (EXTRACT)**

*A Statute to confirm the creation of the General Church Trust and to provide for the administration thereof and of the Cathedral Site and Bishop's House Site in the Diocese of Auckland.*

**The Statute may be read in full in the 1928 Proceedings of General Synod / te Hīnota Whānui at pages 94 to 114 inclusive.**

In the Preamble there are 54 clauses which recite the terms of the trusts included in the Statute and the history of the transfers from The Right Reverend G A Selwyn to various bodies of trustees, and, finally, to the General Church Trust.

The Statute has seven clauses and five schedules.

Clause 3 excludes the property described in Schedule A from purposes extending to "the whole Ecclesiastical Province of New Zealand", and confines it to the Cathedral Church of the Diocese of Auckland.

Clause 4 similarly excludes property described in Schedule 8 and confines it to the House of the Bishop of Auckland.

Statute 564, to be found in the 1994 Proceedings of General Synod / te Hīnota Whānui, amended Statute 175 of 1928 in relation to Clause 4.

Statute 574, to be found in the 1996 Proceedings of the General Synod / te Hīnota Whānui, amended Statute 175 in relation to clauses 5 and 6

Clause 2 applies to "the Province" and is as follows:

That the rents issue and profits described in Schedules C, D and E hereto being the lands transferred to the Trustees of the said General Church Trust and the interest accruing from the proceeds of the sale or disposal of any such lands as have been or may thereafter be sold or otherwise disposed of shall be applied for the purposes set out in the said Deeds of Conveyance dated the 9th day of August, 1859 and the 18th day of August, 1859 that is to say

The permanent endowment of Bishoprics of the said Church in New Zealand;

The building maintaining and repairing of Cathedral Churches and Bishops' Houses in the several Dioceses of the said Church in New Zealand and of buildings appertaining to such Cathedral Churches and Bishops' Houses;

The maintaining and repairing of St Stephen's Chapel aforesaid;

The maintenance of Candidates for Holy Orders whilst under instruction or examination by the Bishop or the Bishop's Chaplain previously to Ordination;

The defraying of the expenses of meetings of Synods and of registration and of visitations of Bishops and Archdeacons;

the application of such rents issues profits and interest to all or one or more of the purposes aforesaid to be in such proportions with such priorities under such conditions and in such manner as the said General Synod shall from time to time direct on that behalf.

Clauses 3, 4, 5 and 6 of the General Church Trust Amendment Statute 1986 modified the foregoing Clause 2 as follows:

3. Te Pīhopatanga o Aotearoa is acknowledged to be one of the "Bishoprics of the said Church in New Zealand" as those words are used in Clause 2 of the Principal Statute.

## STANDING RESOLUTIONS

4. So long as the Diocese of Polynesia remains an integral part of the Ecclesiastical Province of New Zealand, the Cathedral in that Diocese and the House of the Bishop in that Diocese are acknowledged to be within the words "Cathedral Churches and Bishops' Houses in the several Dioceses of the said Church in New Zealand" as those words are used in Clause 2 of the Principal Statute.
5. The House of Te Pīhopa o Aotearoa is acknowledged to be one of the "Bishops' Houses in the several Dioceses of the said Church in New Zealand" as those words are used in Clause 2 of the Principal Statute.
6. Te Runanga o Te Pīhopatanga o Aotearoa is acknowledged to be the equivalent of a Synod so that the expenses of its meetings may be defrayed in the same way as the expenses of the meetings of any other Synod.

## Appendix A

### Notes on the Common Life Liturgical Commission Template

#### Introduction

This template for Anglican worship is a framework for planning and arranging liturgy. It comes from what we have learned as a Three Tikanga Church about what it means to be the body of Christ.

The template allows each Tikanga to bring their experience and the challenges of their particular context to the task of preparing worship.

Each Tikanga is challenged in a different way to:

- Discover Christ in Tikanga
- Hear Christ in Tikanga
- Experience Christ in Tikanga
- Express Christ in Tikanga

This creative experience of exploring where Christ is leading us in each Tikanga will lead us to moving beyond the boundaries of the Tikanga.

#### **‘A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa’**

#### **Using the Prayer Book and Other Liturgical Resources**

The prayer book is the foundation of the template and provides the principle content for its use. However new understandings may happen from the process of rethinking familiar services; in some cases to provide additional insights and in others to discover completely new possibilities.

#### **The Template**

The template directs us to three sections into which we assemble elements of our worship. Each of these sections

1. **Gathering** - to name and establish
2. **Story** - to form and nurture
3. **Going Out** - to launch and empower

is integral to the structure of the new community expressing itself in worship.

#### **The Framework**

#### **Gathering - we establish the community of faith**

In this section we acknowledge who and where we are. This involves recognising and welcoming those present, the new faces and the familiar, and paying our respects to the place where we meet and those who have gone before us. We might need to name and any newsworthy events that press in on us, locally or more widely, whether celebrations or crises. Those who are to lead worship and what sort of worship is to follow may need to be introduced.

Liturgical components of this section, in no special order, could include:

- mihimihi
- special attention to children
- the exchange of the peace of Christ
- opening songs and other musical offerings

- opening or bidding prayers
- confession and absolution
- announcement of themes, sentences for the day, opening responses, seasonal material

### **Story - a new community is formed and nurtured**

In this section we find the source of our life and purpose for which we gather as a community of faith. It is the story of the God we meet in Jesus Christ that makes this community new and renewing. The section is built around the hearing and interpreting of Scripture, sacramental and symbolic actions in Eucharist, and a whole variety of rituals of healing, blessing, offering, intercessing etc.

Liturgical components, in no special order, could include:

- Scripture read or enacted
- responses through sermon, meditation, prayer
- praise and thanksgiving
- prayers of the people
- credal and other affirmations of faith
- silence
- non verbal, symbolic actions involving candles, images, greenery, water etc
- sacramental actions such as a blessing and breaking bread, anointing, blessing of places, baptizing, making and renewing of vows, hura kohatu, tuku and last rites
- offering of gifts
- sharing of bread and wine
- musical responses and offerings

### **Going out - a new community is launched**

The section is the least developed of the three, often treated briefly, even abruptly in the liturgy but continued in fact through the after service function. The three Tikanga commission's plea is that we revalue this section and give it more prominence. For it is here that the expectancy and the mandate for being God's people at work in the world is created, the mission is named and the energy released by story and sacrament is focussed and directed. In addition, a sense of closure is sought, not to close us down but rather to open us up to the real work of ministry that awaits us outside the gathered community.

Liturgical components in this section, in no special order, could include:

- prayers after communion
- blessing and dismissal
- musical components
- feedback from children
- prayers with special intention
- recalling and summarising of mandate
- procession
- final notices
- after service function
- poroporoaki

## Appendix B

### Notes on the Calendar - Te Maramataka, and Precedence in Liturgical Observance - Kupu Whakamarama - Ko Tēhea te Rā Tuatahi o Ngā Rā Hākari

#### Sundays - Ngā Rātapu

All Sundays celebrate the paschal mystery of the death and resurrection of the Lord. Nevertheless, they also reflect the character of the seasons in which they are set.

#### Principal Feasts - Ngā Rā Hākari

The principal feasts which are to be observed are:

- Christmas Day - Te Rā Whānautanga o tō tātou Ariki, o te Karaiti - Baradin (Hindi)
- The Naming of Jesus - Te Whakaingoatanga o Ihu - O le Faasuafaina o Iesu (Samoan)
- The Epiphany - Te Whakaaturanga - 'Aho 'oe 'eiki Hili 'ae Epifane (Tongan)
- The Baptism of Christ - Te Iriiringa o te Karaiti - Krist Ka Baptishma (Hindi)
- The Presentation of Jesus in the Temple - Te Tapaenga o te Karaiti i te Temepara - Na Vakacabori i Jisu, e na Vale ni Soro (Fijian)
- The Annunciation of our Saviour to the Blessed Virgin Mary –  
Te Whakapuakitanga o tō tātou Kaiwhakaora ki te Puhī Tapu ki a Meri - O le Fofogaina o te Taupou o Maria e uiga i le afio mai o lo tatou Faaola (Samoan)
- Easter Day - Te Rā o te Aranga - Tucake Tale (Fijian)
- Ascension Day - Te Rā Kakenga - Koe 'aho 'oe Ha'ele hake (Tongan)
- The Day of Pentecost - Te Rā o te Petekoha - Penitiko (Fijian)
- Trinity Sunday - Te Rātapu o te Tokotoru - O le aso Sa o le Tasi Tolu Paia (Samoan)
- The Transfiguration of the Beloved Son - Te Whakaahuakētanga o te Tama aroha - Koe Faka-haha 'oe 'Alo 'Ofa'anga (Tongan)
- All Saints' Day - Te Rā o te Hunga Tapu Katoa - Santho Ka Din (Hindi)

On these days the holy communion is normally celebrated.

These days, and the liturgical provision for them, should not be displaced by any other celebration, except that the Annunciation, falling on a Sunday, is transferred to the Monday following or, falling between Palm Sunday / Rātapu Nikau and Easter 1 [the Second Sunday of Easter] inclusive, is transferred to the Monday after Easter 1 [the Second Sunday of Easter].

Except in the case of Christmas Day and Easter Day, the celebration of the feast begins with Evening Prayer on the day before the feast, and the collect at that Evening Prayer is that of the feast.

In the case of Christmas Eve / Te Rā i mua i te Rā Whānautanga and Easter Eve / Holy Saturday / Te Rā i mua i te Aranga, there is proper liturgical provision, including a collect, for the Eve, and this is used at both Morning and Evening Prayer.

In any year when there is a Second Sunday of Christmas, the Epiphany (6 January) may, for pastoral reasons, be celebrated on that Sunday.

The Presentation of Jesus in the Temple is celebrated either on 2 February or on the Sunday falling between 28 January and 3 February.

All Saints' Day is celebrated on either 1 November or the Sunday falling between 30 October and 5 November; if the latter there may be a secondary celebration on 1 November.

#### **Other Principal Holy Days - Ētahi atu Rā Tapu**

Ash Wednesday / Te Wenerei Pungarehu and Maundy Thursday / Te Taite Mone are principal holy days. On both these days the Holy Communion is normally celebrated.

Good Friday / Te Paraire Pai is a principal holy day.

These days, and the liturgical provision for them, should not be displaced by any other celebration.

#### **Eastertide - Te Rā o te Aranga**

The paschal character of the Great Fifty Days of Eastertide, from Easter Day to The Day of Pentecost, should be celebrated throughout the season, and should not be displaced by other celebrations. Except for a patronal or dedication festival, no festival may displace the celebration of Sunday as a memorial of the resurrection, and no saint's day may be celebrated in Easter Week.

The paschal character of the season should be retained on those weekdays when saints' days are celebrated.

The nine days after Ascension Day until Pentecost may be used as days of prayer and preparation to celebrate the outpouring of the Spirit.

#### **Festivals - Ngā Rā Whakamaharatanga o te hunga tapu i ngā Karaipiture**

The festivals are:

The Conversion of St Paul / Te Whakatahuritanga o Paora Tapu (*25 January*)

St Matthias the Apostle / Matiaha Tapu, te Apotoro (*24 February, or 14 May*)

St Joseph of Nazareth / Hohepa Tapu o Nahareta (*19 March*)

St Mark the Evangelist / Maka Tapu te Kaituhi Rongopai (*26 April*)

St Philip and St James, Apostles / Piripi Tapu rāua ko Hemi Tapu, ngā Apotoro (*1 May*)

The Visitation of Mary to Elizabeth / Te Haerenga o Meri ki a Erihapeti (*31 May, or 2 July*)

St Barnabas the Apostle / Panapa Tapu, te Apotoro (*11 June*)

St John the Baptist / Hoani Kaiiriiri (*24 June*)

St Peter and St Paul, Apostles, Martyrs / Pita Tapu rāua ko Paora, ngā Apotoro i Patua mo te Whakapono (*29 June*)

St Mary Magdalene / Meri Makarini Tapu (*22 July*)

St James and St John, Apostles / Hemi Tapu rāua ko Hone Tapu, ngā Apotoro (*25 July*)

St Mary, the Mother of Jesus / Meri Tapu, te Whaea o Ihu (*15 August*)

St Bartholomew (Nathanael), Apostle / Patoromu Tapu, te Apotoro (*24 August*)

The Builders of the Anglican Church in Aotearoa, New Zealand and Polynesia / Ngā Kaiwhakaū o te Hāhi Mihinare ki Aotearoa ki Niu Tireni, ki ngā Moutere o te Moana Nui a Kiwa (*1 September*)

Holy Cross Day / Te Rā o te Rīpeka Tapu (*14 September*)+

St Matthew, Apostle, Evangelist / Matiu Tapu te Kaituhi Rongopai (*21 September*)

St Michael and All Angels / Mikaera Tapu rātou ko Ngā Anahera Katoa (*29 September*)

St Luke the Evangelist / Ruka Tapu te Kaituhi Rongopai (*18 October*)

St James of Jerusalem / Hemi Tapu o Hiruharama (*23 October*)

St Simon and St Jude, Apostles / Himona Tapu rāua ko Hura Tapu, ngā Apotoro (*28 October*)

Christ the King / Ko te Karaiti te Kīngi (*Sunday next before Advent*)+

St Andrew, Apostle, Martyr / Anaru Tapu, te Apotoro i Patua mo te Whakapono (*30 November*)

St Thomas the Apostle / Tamati Tapu, te Apotoro (*21 December, or 3 July*)

St Stephen, the first Martyr / Tipene Tapu, te tuatahi o rātou i patua mo te Whakapono (*26 December, or 3 August*)

St John, the Evangelist / Hoani Tapu te Kaituhi rongopai (*27 December, or 6 May*)

The Holy Innocents / Ngā Kōhungahunga Tapu (*28 December, or 16 February*)

These days, and the liturgical provision for them, are not usually displaced. For each day there is full liturgical provision for the Holy Communion and for Morning and Evening Prayer.

Provision is also made for a first Evening Prayer on the day before the festival where this is required.

Festivals falling on a Sunday may be kept on that day or transferred to the Monday (or, at the discretion of the minister, to the next suitable weekday). But a festival should not be celebrated on Sundays in Advent, Lent or Eastertide. Festivals coinciding with a Principal Feast or Principal Holy Day are transferred to the first available day.

The Baptism of Christ is only transferred when 6 January is a Sunday.

Christ the King is not transferred.

When St Joseph's Day falls between Palm Sunday and the Second Sunday of Easter inclusive, it is transferred to the Monday after the Second Sunday of Easter [Easter 1] or, if the Annunciation has already been moved to that date, to the Tuesday following.

When St Mark's Day fall between Palm Sunday and Easter 1 [the Second Sunday of Easter] inclusive, it is transferred to the Monday after Easter 1 [the Second Sunday of Easter].

The Thursday after Trinity Sunday may be observed as the Day of Thanksgiving for the Holy Communion (sometimes known as Corpus Christi), and may be kept as a festival.

### **Local Celebrations - Ngā Rā Whakamaharatanga o ia Rohe**

The celebration of the patron saint or the title of a church is kept either as a festival or as a principal feast.

The Dedication Festival of a church is the anniversary of the date of its dedication or consecration. This is kept either as a festival or as a principal feast.

When the date of dedication is unknown, the Dedication Festival may be observed on the first Sunday in October, or on the Last Sunday after Pentecost, or on a suitable date chosen locally.

When kept as principal feasts, the Patronal and Dedication Festivals may be transferred to the nearest Sunday, unless that day is already a principal feast or one of the following days: The First Sunday of Advent, The Baptism of Christ, The First Sunday of Lent, The Fifth Sunday of Lent or Palm Sunday.

Harvest Thanksgiving may be celebrated on a Sunday and may replace the propers for that day, provided it does not supersede any principal feast or festival.

In the calendar of the saints, diocesan, tribal and other local provision may be made to supplement The Calendar - Te Maramataka.

### **Lesser Festivals - Ētahi atu Rā Hākari**

Lesser festivals, which are listed in the calendar, are observed at the level appropriate to a particular church. Each is provided with a collect, psalm and readings, which may supersede the collect of the week and the daily eucharistic lectionary. The daily psalms and readings at Morning and Evening Prayer are not usually superseded by those for lesser festivals, but at the minister's discretion psalms and readings provided on these days for the Holy Communion may be used at Morning and Evening Prayer.

The minister may be selective in the lesser festivals that are observed, and may also keep some or all of them as 'commemorations'.

When a lesser festival falls on a principal feast or holy day or on a festival, its celebration is normally omitted for that year, but, where there is sufficient reason, it may, at the discretion of the minister, be celebrated on the nearest available day.

### **Commemorations - Ētahi atu Rā Whakamaharatanga**

Commemorations, which are listed in the calendar, are made by a mention in prayers of intercession and thanksgiving. They are not provided with collect, psalm and readings, and do not replace the usual weekday provision at either the Holy Communion or Morning and Evening Prayer.

The minister may be selective in the commemorations that are made.

A commemoration may be observed as a lesser festival, with liturgical provision from the common material for holy men and women, only where there is an established celebration in the wider church or where the day has a special local significance. In designating a commemoration as a 'lesser festival', the minister must remember the need not to lose the spirit of the season, especially of Advent and Lent, by too many celebrations that detract from its character.

### **Days of Self-Examination and Special Devotion - Ngā rā e whakaaro ai te tangata ki a ia anō me ngā inoi pūmau**

The weekdays of Lent and every Friday in the year are days of self-examination and special devotion, except all principal feasts and festivals outside Lent and Fridays from Easter Day to Pentecost.

The eves of principal feasts are also appropriately kept as days of self-examination and special devotion in preparation for the feast.

**Days of Prayer for the Ministry of the Church and Ordinands (Ember Days) - Ngā rā inoi mo te mahi minita i roto i te Hāhi me te hunga i karangatia hei minita**

Prayers are offered on the weekdays following the Day of Pentecost and the week preceding St Andrew's Day.

Days of Prayer for the Ministry of the Church and Ordinands (Ember Days) should be kept, under the bishop's directions, in the week before an ordination as days of prayer for those to be made deacon or priest.

Ember Days may also be kept even when there is no ordination in the Episcopal unit as more general days of prayer for those who serve the Church in its various ministries, both ordained and lay, and for vocations.

Traditionally they have been observed on the Wednesdays, Fridays and Saturdays within the weeks before the Third Sunday of Advent, the Second Sunday of Lent and the Sundays nearest to 29 June and 29 September.

**Days of Prayer for Industry, Science and Technology - Ngā inoi mo ngā wāhi mahi, taha taiao, pūtaiao taha tangata**

These are days in the month of May and provide an opportunity for prayers to be offered for God's guidance for those involved in Industry, Science, and Technology.

**Days of Prayer for the Care of Creation - Ngā rā inoi kia tiakina ngā mea katoa i hanga**

These are days on either side of the commemoration of St Francis of Assisi (4 October) and provide opportunities for prayer to be offered for God's blessing on the fruits and creatures of the earth, and the stewardship of the environment.

**Ordinary Time - He wā anō**

Ordinary time is the period after the Feast of the Presentation of Christ until Shrove Tuesday, and from the day after the Feast of Pentecost until the day before the First Sunday of Advent. During ordinary time, there is no seasonal emphasis, except that the period between All Saints' Day and the First Sunday of Advent is observed as a time to celebrate and reflect upon the reign of Christ in earth and heaven.

**Liturgical Colours - Ngā ritenga mo ngā kameta me ngā kākahu**

Appropriate liturgical colours are suggested: they are not mandatory and traditional or local use may be followed.

**White** is the colour for the festal periods from Christmas Day to the Presentation and from Easter Day to Ascension Day, for Trinity Sunday, for festivals of Our Lord and the Blessed Virgin Mary, for All Saints' Day, and for the festivals of those saints not venerated as martyrs, for the Feast of Dedication of a church, at Holy Communion on Maundy Thursday and in thanksgiving for Holy Communion and Holy Baptism. It is used for Marriages, and Baptisms. It may be used in preference to violet or black for Funerals, and should be used at the Funeral of a Child.

## STANDING RESOLUTIONS

**Red** is used during Holy Week (except at Holy Communion on Maundy Thursday), from the Friday after Ascension Day to the Feast of Pentecost, may be used between All Saints' Day and the eve of the First Sunday of Advent (except where other provision is made), and is used for the feasts of those saints venerated as martyrs. It is appropriate for any services which focus on the gift of the Holy Spirit, and is therefore suitable for Confirmation and Ordination.

**Violet** is the colour for Advent and from Ash Wednesday until the day before Palm Sunday. It may be used for Funerals and for the Commemoration of the Faithful Departed, although either black or white may be preferred. A Lent array of unbleached linen is sometimes used as an alternative to violet, but only from Ash Wednesday until the day before Palm Sunday.

**Green** is used from the day after the Presentation until Shrove Tuesday, and from the day after Pentecost until the eve of All Saints' Day, except when other provision is made.

Coloured hangings are traditionally removed for Good Friday and Easter Eve, but red is the colour for the liturgy on Good Friday.

The colour for a particular service should reflect the predominant theme. If the collect, readings, etc. on a lesser festival are those of the saint, then either red (for a martyr) or white is used; otherwise, the colour of the season is retained.

## Appendix C

This is an extract from the publication

**Te Kaupapa Tikanga Rua**  
**Bicultural Development (1986)**

and are printed at the request of the Standing Committee of the General Synod / te  
Hīnota Whānui

### The Meaning of Terms

*As the Commission sought to discover if the principles of **partnership** and **bi-cultural development** are implicit in the Treaty, the need for a clear definition of terms became evident.*

*The following paper deals with the terms **culture, biculturalism, bicultural development** and **partnership**, and sets out the meanings the Commission gives to them.*

### Culture

A definition of culture is given in the Report of the Archbishop's Commission on Multicultural Ministry and mission, Melbourne, 1985. Culture is "**The sum total of ways of living built up by a group of human beings which is transmitted from one generation to another**" (Macquarie Dictionary).

Culture therefore includes many things: religion, art, rituals, sciences, law, sport, politics, eating habits etc. Probably the most basic element in culture is language.

A culture is never completely static, and all cultures are affected and modified by the proximity and influence of other cultures.

Māori culture has been modified by exposure to the culture brought to New Zealand by European settlers. At the same time, Pākēha culture has been influenced by Maori culture. Because of the unequal power and influence of the two groups, cultural change has been greatest within Māori culture. It has faced the possibility of extinction, but is now re-asserting its right to survive.

Traditional Māori culture has also been modified by the influence of the Christian Gospel. It is necessary to make a distinction between the Gospel and the culture of the first Gospel bearers, the early missionaries. Not all aspects of western culture can be said to be "Christian" even though the Gospel has profoundly affected western culture. Western missionary penetration of course hasn't always been sufficiently aware of the distinction, and tended at times to identify uncritically cultural values with Gospel values.

The Church is commissioned to take the Gospel of Christ to all people but cannot be wed to any particular culture. In a sense the Gospel stands in judgment over all cultures. Yet the Gospel always lives in and is expressed through a particular cultural context. Christ belongs in every culture and transcends every culture. Through the Gospel all cultures become elevated and are given integrity by Christ's presence.

### Bi-culturalism

Bi-culturalism is the theory that it is beneficial for two cultures to exist within one nation.

Bi-culturalism is the opposite of assimilation and may take at least two different forms. Apartheid is a distorted form of Bi-culturalism inconsistent with the Gospel. Bi-culturalism can allow for mutual dependence and responsibility, with a maximum level of cultural interaction and sharing.

The Treaty laid down the foundation for the existence together of two main cultural groups – Māori and Pākēha –within the one nation.

Bi-culturalism is a term that recognizes the presence and importance of these two main cultures in New Zealand. However there are also many other cultures represented in New Zealand and even sub-cultures within each of the two dominant groupings. Because of this, there are those who prefer to speak of New Zealand as multi-cultural society. While this is legitimate it can be used to mask the primary reality expressed in the Treaty of Waitangi, and the obligation to live by its principles.

Bi-culturalism can also refer to the ability of a person to embrace two cultures and “be at home” in both. Up until recently, bi-culturalism in this sense has been forced on Māori people but not expected of Pākēha people.

The Macquarie Dictionary defines “**multi-culturalism**” as “the theory that it is **beneficial** to society to maintain more than one culture within its structure”.

The definition emphasizes the value of cultural diversity to a nation.

If New Zealanders can come to such a positive view of cultural relationships and regard our two main cultures, (and other cultural groups), as potentially enriching to both individuals and to the total life of the nation, this would provide the best basis for social well being and nationhood.

#### **Bi-cultural development:**

Bi-cultural development is the process whereby two cultures grow and develop within one nation in a spirit of mutual respect and responsibility. Māori culture and Pākēha culture will be encouraged to develop as integral entities but also to intertwine and overlap.

Bi-cultural development recognizes that the majority culture is required to take positive steps to protect and encourage minority interests and needs, for without such a commitment a minority culture may not be able to survive.

Applied to the Church, bi-cultural development means taking steps to ensure that the Gospel of Christ takes root in, and is expressed through two different cultural forms within the one provincial or national Church. It witnesses to the enriching diversity of God’s creation, and at the same time recognizes the essential unity of all of creation in Christ.

Bi-cultural development is also the process whereby individuals identified with one culture, grow in understanding and experience of the other. Such a development for the Christian is an expression of neighbourly love.

Bi-cultural development is an enriching process for individuals, and for the church and for the nation.

#### **Partnership**

Partnership involves co-operation and interdependence between distinct cultural or ethnic groups within one nation. It implies that Māori and Pākēha have gifts to give and receive from one another and that nationhood is best established when both partners are valued and respected and share fairly in decision making and the resources of the nation.

Applied to the Church, the principle of partnership means that each cultural group or people is accorded the same dignity in Christ, make their distinctive contribution to the common life of the Church and each encourages and supports the other. There is mutual responsibility and inter-dependence within the Body of Christ.

A possible consequence of partnership is homogenization. Both cultural groups are modified by the influence of each on the other and a new culture evolves that is neither Māori nor Pākēha. New Zealand can be described as “one nation with three histories – Māori, Pākēha and one in the making”.

The emergence of a new “kiwi culture” may be the inevitable long term prospect but the Commission believes that this should not be accepted as a policy goal.

Healthy social development is most likely to occur when there is respect and trust between the partners, where there is creative interaction and communication, and where the pressures to conform to any particular culture are minimized.

While the definitions in this paper have described mainly relationships between cultural groups, the Commission recognizes that for effective and constructive partnership to exist much depends on the existence of not only helpful structures but also mature individuals.

The Church needs to ensure that its structures encourage respect and justice for all, and that its members “put on Christ” and show that the quality of love “with which He loved us”, if the principle of partnership is to become truly incarnate in its life.

### **Clarification of Māori Terms frequently used.**

In the course of receiving numerous submissions, the commission became aware of the need to explain and to clarify certain Māori terms used in the communication between the cultural groups.

The Commission is able to include in its report notes on the following:-

#### **MĀORI:**

- a) The term applied to the indigenous Polynesian of Aotearoa.
- b) The term applied by themselves to the Polynesian people of the Pacific.
  1. “A word which they apply to themselves as their peculiar name” – Taylor 1855.
  2. Williams – “ordinary” – “normal” – “Native” – “aborigine” – e.g. Wai-Māori = fresh water, Wai-Moriori = fresh water.
  3. A word signifying **anything** that is native or indigenous.

#### **PĀKĒHA:**

Beings resembling “man” but fair to look at.

The term applied to native born or acculturated New Zealanders of European descent.

1. Derives from “Pāke” – fair or white cf. “Pāke/ho” = limestone, white clay.
2. Alternatively derives from “Pākēha” beings with fair skin. Applied to fairy people in mythology.

#### **NOTE:**

The story that the word “Pākēha” is a corruption of an English swear word is merely a “barroom” legend which was attributed to an eminent Maori politician who was not only blessed with an Irish ancestry but had more than his fair share of the blarney humour of Ole Ireland.

### **NGA MĀORI O NGA MOUTERE**

The Māori name for the people of the Pacific.

It is common to hear reference to Peoples in other parts of the Pacific by Maori elders as “Nga Māori o te Moana-nui-a-Kiwa”, and “Nga Māori o Nga Moutere”. The use of the ethnographic term “Polynesian” is discouraged as a reference solely to the people of the Pacific.

### **TANGATA WHENUA:**

Denotes the people who belong to a particular place – “The people of the Land”.

1. A word whose valid application is limited to Pākēha people who “belong” in a particular place or area.
2. The host people of a marae or district for the manuhiri or visitors.

### **WHENUA:**

The word for “land”.

1. Used also for “after birth”. In earlier times, less frequently today, the after birth was always returned to the land and was buried in a traditional place.

There is a direct connection between this custom and the notion of “Tangata Whenua”.

2. Conceptually there also seems to be some similarity to the filial regard the British have for their own “motherland” or the German for his (“her”) “Fatherland”.

-A Māori living in Britain may regard it as his (“her”) home but could never claim it as “Motherland”.

-The Biblical connection between Tangata and Whenua (Compare Genesis 2) “God formed man out of the dust and breathed into his nostrils the breath of life.”

-In the final rites we are returned to Mother Earth with the words “From dust thou art to dust thou returneth.”

### **MANUHIRI:**

Visitor or guest in relation to “tangata whenua” or host.

1. Tribal connotation applies also in this case although in a converse way to when used in reference to tangata whenua.
2. People are always guests or manuhiri when visiting outside their tribal boundaries and kawa.
3. People are also guests or manuhiri when visiting their kin of other subtribes.
4. In nearly every Māori situation Ngati Pākēha are manuhiri or sometimes “tauwi” i.e. “outsider” and less favourably, “rawaho” or intruder, or outsider.
5. Inside his own kawa and on his own territory the Pākēha is the tangata whenua or host and others are his manuhiri or may be rawaho (intruders).
6. Such places and occasions as the opening of Parliament make his territory clearly discernable and where his kawa is strictly observed.
7. Generally the use of the terms tangata whenua and manuhiri are reserved for special occasions and the word ‘Pākēha’ or Ngati Pākēha should be the term most commonly used when Maori New Zealanders refer to pink New Zealanders.

**KAWA:**

- Protocol – procedure
- Each tribe has developed its own Kawa and insists upon its strict observance both by the tangata whenua themselves and by the manuhiri.
- A breach of the Kawa may sometimes lead to expulsion and in the earlier days to battle or death or cursing.
- Each tribe therefore respects the Kawa of another and demands the same from others in return.
- The Kawa of Ngati Pākēha should therefore receive the same respect by the manuhiri. The manuhiri should always be and act the “manuhiri” when invited to participate in a Pākēha occasion.
- To do this, is what is called being a Rangatira (a person of the highest breeding).