

STANDING RESOLUTIONS

LITURGICAL (SRL)

SRL 1. 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F* This clause is part of the Formularies of the Church and can be altered or repealed only by way of the procedure stated in the Church of England Empowering Act, 1928.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]

SRL 2. 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]

SRL 3. 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.

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- (b) That it authorises Te Pīhopa 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 Pīhopatanga upon such conditions as Te Pīhopa 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]

SRL 4. 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

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- 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.

4. 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.

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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

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.

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]

SRL 5. 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].

SRL 6. 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.