



# CHRISTUS REX

Monthly eMagazine of Christ the King, Claremont  
Anglican Church of Southern Africa

**November 2021**

**We are called to love, worship and obey God; to put His love into practice in the power of the Holy Spirit through our witness and service, that all may know Christ our King**

## **Anglican Ecumenical Dialogues**

### **International Commission for Anglican-Orthodox Theological Dialogue**

In recent months CHRISTUS REX has given attention to Anglican dialogues with Roman Catholic and Protestant churches. This issue explores some of the dialogue Anglicans have had with Orthodox churches. These have taken place under the auspices of the International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD).

As a result of talks in 1962 between the Archbishop of Canterbury, Dr Michael Ramsey, and the Ecumenical Patriarch, Athenagoras I of Constantinople, the Primates of the Anglican Communion were approached and agreed unanimously to the setting up of an Anglican Theological Commission to confer with theologians of the Orthodox Churches. The Ecumenical Patriarch Athenagoras I described Archbishop Michael Ramsey's 1962 visit to Constantinople as 'the beginning of a new spiritual spring that may lead to greater rapprochement and the closer collaboration of all churches'.

After a preparatory phase (1966- 72) in which the Anglican and Orthodox Commissions met separately, the first series of joint conversations took place (1973-6) and resulted in the production of an Agreed Statement on the Knowledge of God, the Inspiration and Authority of Holy Scripture, Scripture and Tradition, the Authority of the Councils, the Filioque Clause, the Church as the Eucharistic Community, and the Invocation of the Holy Spirit in the Eucharist (The Moscow Agreed Statement). During his visit to the Ecumenical Patriarch Demetrios I in 1982 Archbishop Robert Runcie of Canterbury referred to the "new spiritual spring" remark of Patriarch Athenagoras I and then spoke of the first series of Anglican - Orthodox conversations as a 'spiritual summer' with the Moscow Agreed Statement as its 'first-fruits'. He went on to speak of a 'wintry season' of difficulties experienced in Anglican-Orthodox relations. For when the Anglican Orthodox Joint Doctrinal Commission met at Cambridge in 1977 to study the subjects agreed at the conclusion of the Moscow a 'thunderstorm' broke out presaging the onset of 'winter'. This was because the Orthodox members 'realised with regret' that the ordination of women was 'no longer simply a question for discussion but an actual event in the life of some of the Anglican churches' and asked themselves 'how it will be possible to continue the dialogue, and what meaning the dialogue will have in these circumstances'.

In February 1978 the Bishop of St Albans told the General Synod of the Church of England that 'the future as well as the character of these valuable doctrinal discussions now hangs in the balance'. The main part of the 1978 Conference in Athens was devoted to setting out the Orthodox and Anglican positions on the Ordination of Women to the Priesthood.

In its report the Orthodox members said: 'We see the ordination of women, not as part of the creative continuity of tradition, but as a violation of the apostolic faith and order of the Church . . . This will have a decisively negative effect on the issue of the recognition of Anglican orders ... By ordaining women Anglicans would sever themselves from continuity in apostolic faith and spiritual life.' They added: 'It is obvious that, if the dialogue continues, its character would be drastically changed.' The joint conclusions to the report stated: 'We value our Dialogue together and we are encouraged that our Churches and their leaders, as well as the members of our Commission, hope that it may continue under conditions acceptable to both sides.'

In July 1979 the Steering Committee of the Anglican-Orthodox Joint Doctrinal Commission (AOJDD) met and agreed that the Full Commission should continue its work in July 1980. 'The ultimate aim remains the unity of the Churches', it affirmed. But 'the method may need to change in order to emphasise the pastoral and practical dimensions of the subjects of theological discussions'. It concluded: 'Our conversations are concerned with the search for a unity in faith. They are not negotiations for immediate full communion. When this is understood the discovery of differences on various matters, though distressing, will be seen as a necessary step on the long road toward that unity which God wills for His Church.'

By 1984 the Anglican-Orthodox Joint Doctrinal Commission had re-established itself and developed a productive and satisfactory way of working. There was a freshness and liveliness brought into the Commission by the presence of new members both Anglican and Orthodox, as well as much valued continuity and a wealth of experience provided by its older and longer-serving members. There was a prayerfulness which permeated its work, and which brought the Commission to a new stage of fellowship in Christ. Also, some of the pressures of the past had gone.

The AOJDD stated: 'We are not required to solve outstanding problems (such as the ordination of women) as a condition of continuing the dialogue. Nor are we trying to produce too quickly materials that might be used as the basis for early decisions to enter a new stage of relationships between our Churches. Instead, the Commission is freer to explore together and understand better the faith we hold and the ways in which we express it.'

It is also noteworthy that far more consideration has been given to prayer and spirituality than is usual in inter-church encounters of this type. If we accept that Anglican-Orthodox Dialogue is still in the first stage of exploring each other's faith and seeking co-operation in mission and service, then it can perhaps be seen that much good work is being done by this particular bilateral conversation to help bridge the ancient divide between Eastern and Western Churches.

During the Archbishop of Canterbury's visit to Constantinople in 1982, Archbishop Methodios of Thyateira and Great Britain, the Orthodox Co-Chairman of the Joint Doctrinal Commission, said: 'There is positive progress towards the first stage of common prayer and co-operation.' Members of the Commission are convinced, as an Anglican Consultative Council report has said, that their work contributes greatly to 'the mission and peace of the Churches after the ancient division of East and West', and to the Church's ministry of reconciliation and peace 'in the midst of world political tensions and their resulting pressures'.

International Anglican-Orthodox Dialogue both draws from and seeks to promote local Anglican-Orthodox dialogue, remembering that the latter's task is not to duplicate but to make known International Agreements and to develop relationships between the people of the two Churches. Anglican-Orthodox discussions take place in the context of Anglican-Roman Catholic, Orthodox-Roman Catholic and other bilateral and multilateral conversations. Each draw from and contributes to the other. We are convinced that our discussions have a further part to play in East-West relations, in inter-church relations and in theological explorations from which we all benefit.

The full text of the Agreed Statement issued in Dublin in 1984 may be found at: [https://www.anglicancommunion.org/media/103812/the\\_dublin\\_statement.pdf](https://www.anglicancommunion.org/media/103812/the_dublin_statement.pdf)

In 2020 the ICAOTD released the 'Canterbury Statement' *Stewards of Creation: A Hope-Filled Ecology*. This 84-page publication contains chapters dealing with: From Dominion to

Stewardship; From Stewardship to Priesthood; Creation and Ecology; Creation, Ecology; The Churches' Engagement Today; How Then Should We Live? and concludes with Hymns of Praise. The entire PDF file may be read or downloaded at: <https://www.anglicancommunion.org/media/421649/stewards-of-creation-a-hope-filled-ecology.pdf>

The introduction states:

"Questions of ecology, care for creation and the dangers of climate change are extremely topical around the world at this time. However, the theological importance of the place of human beings in the created order is both historical and eternal. The crisis that faces God's world today is of practical and spiritual significance for human beings and for the Church. Both Orthodox and Anglicans have given priority to, and have engaged deeply with, ecological issues in recent years."

There are thirty-six agreed statements, the first of which reads:

"Anglicans and Orthodox proclaim that creation is a divine gift that expresses God's love. We proclaim the giftedness of creation in an uncertain and precarious time, as the ecological and environmental crisis deepens, threatening humanity and all living things upon the earth."

Copyright restrictions prevent reproduction of all items that were agreed, but a sense of the progress made in the dialogue may be obtained from a quotation from *In the Image and Likeness of God: A Hope-Filled Anthropology*:

"Orthodox and Anglicans, relying on Scripture and the common Christian tradition, understand the fundamental determining reality of the human person to be our relationship with the triune God. Creation, including humankind, is a gift of God, expressing his love and revealing the divine intention. In creation, God brings into existence human beings with the freedom to love both God and their fellow creatures. To be human is to know, love, and delight in God and to share in God's life as far as created beings may."

## Answers to October Bible Quiz: Organisers

**In the Bible there are examples of people who organized and got things done.  
Match the people with what they organized.**

- |                                |   |
|--------------------------------|---|
| 1. Jethro [Exodus 18:9-24]     | a. Suggested Moses organize judges to help him.           |
| 2. The twelve [Acts 6:1-7]     | e. Organised deacons to assist them.                      |
| 3. Jesus [Luke 10:1]           | d. Organized seventy pairs of followers in pairs.         |
| 4. Jacob [Genesis 33:1-4]      | b. Organised his family when he went to meet his brother. |
| 5. Joshua [Joshua 6:1-7]       | f. Organised for the defeat of Jericho.                   |
| 6. David [2 Samuel 24:1-2]     | c. Organized a census of the children of Israel.          |
| 7. Moses [Exodus 13:17-20]     | i. Organised the Israelites for a trip in the wilderness. |
| 8. Gideon [Judges 7:4-7]       | g. Organised soldiers for battle by using water           |
| 9. Nehemiah [Nehemiah 2:17-18] | j. Organized the rebuilding of the Jerusalem wall.        |
| 10. Paul [Acts 15:30]          | h. Organized a mission trip                               |

## November Bible Quiz Natural Calamities

**Regardless of where we live, all of us are subject to natural calamities of one sort or another. Match the person with the calamity they experienced.**

- |    |                     |              |
|----|---------------------|--------------|
| 1. | A flood             | a. Pharaoh   |
| 2. | Drought             | b. Elijah    |
| 3. | Tempest             | c. Samuel    |
| 4. | Lightning           | d. Ahab      |
| 5. | Hail                | e. Johnathan |
| 6. | Earthquake          | f. Noah      |
| 7. | Whirlwind           | g. Jonah     |
| 8. | Black clouds & wind | h. Jacob     |
| 9. | Thunder             | I. Moses     |

## The Bates Organ Christ the King, Claremont

During 2013 Christ the King celebrated over 50 years of inspiring worship with its fine Bates and Son Pipe Organ. The Bates Organ has led our communal worship with strength and authority, a towering musical presence that is at the very heart and soul of our congregational song.

The Organ was built for St Mary's Roman Catholic Cathedral (Cape Town) in 1859. After 100 years of faithful service in the cathedral, the organ was briefly relocated to St Michael's, Rondebosch, before finding its home at Christ the King in the early 1970's.

As the oldest playable pipe organ in the Western Cape, it is an invaluable heritage asset to our parish of Christ the King, the community of Claremont, and the city of Cape Town. Indeed, this organ bears venerable witness to a rich tapestry that is the musical and religious history of all South Africa.

The present instrument consists of one manual division and pedal, comprising 10 draw-knob stops, 12 ranks, and 553 pipes. Indeed, great things do often come in small packages!

Restoration of the Organ was entrusted to Charles Hart of Cooper, Gill, and Tomkins Pipe Organ Builders who found the following issues with the organ.

The main problem found was that channels inside the soundboard were leaking across to the next channel. (The work involved to correct this is analogous to removing a vehicle's engine to repair an internal leak.)

The organ needed to be completely dismantled to remove the soundboard so that the required repairs could be done. The soundboard, which is the largest piece of equipment in the organ had to be removed, stripped, flooded to reseal, and then recovered in American cloth.

The disassembled organ gave access to all moving parts so that repairs and replacement of worn-out leather buttons and felt cloths could be done effectively.

The bellows needed to be re-leathered as there were a few cracks in the old leather. This also required its removal as it is a large double rise bellows.

Some weak notes on the wooden pipes indicated cracks in the pipes: resealing of these pipes was required. The leather around the stoppers that seal the top of the stopped pipes also needed to be replaced.

The final item that needed attention was correction of the pitch of the organ—this needed to be lowered to standard Concert Pitch of A440.

The Sesquialtera Cornet 3-rank of cone-tuned pipes needed slides to be specially made in Germany and fitted to lower their pitch to A440.

The complete specification for the organ is:

THE ORGAN OF CHRIST THE KING CHURCH			
T. C. BATES & SON ORGAN BUILDERS, Ludgate Hill, London (1859)†			
SINGLE MANUAL 54 notes (4½ Octaves) CC - f <sup>3</sup>			
LEFT JAMB		RIGHT JAMB	
4	Principal	54 pipes	8 Hautboy <i>(prepared)</i>
8	Clarabella	42 pipes	111 Sesquialtra <i>(sic)</i> & Cornet 162 pipes
8	Stopt Diapason	12 pipes	2 Fifteenth 54 pipes
8	Open Diapason	54 pipes	2 <sup>2/3</sup> Twelfth 54 pipes
8	Dulciana	42 pipes	4 Flute 54 pipes
PEDAL 25 notes (2 Octaves) C - c <sup>1</sup>			
16	Bourdon	25 pipes	
8	Pedals to Manual <i>(sic)</i>		
Mechanical key and stop action			
Three combination pedals ( <i>pp - mf - ff</i> )			
Hitch-down swell pedal			

Compiled by Richard Fuggle from Notes © 2021 by Stephen L. Furches, Checked by Charles Hart.

## Wise Words

We never really grow up; we only learn how to act in public.

Knowledge is knowing a tomato is a fruit. Wisdom is not putting it in a fruit salad.

A clear conscience is the sign of a fuzzy memory.

You're never too old to learn something stupid.

Do not argue with an idiot. He will drag you down to his level –  
and beat you through experience.

In the long run, human relationships are the most important thing in life.

## From the archives (1968) STEWARDSHIP AT CHRIST THE KING.

One of the most basic features of our Christian Religion is that we see all that we have and all that we are, as being the result of the Generosity and Goodness of Almighty God. Sometimes this is very clear and direct as when we know that there has been a good harvest – through the Goodness of God; often it is less clear, and somewhat indirect, as when we have to think back, to see that something apparently, quite unconnected with God, is the result, nevertheless, of raw materials mined out of God's Earth, being "processed" and shaped into e.g. modern luxury goods, by the invention and skills which God has led Man to find and utilise, also through His Goodness. So nothing, ultimately, is our own – it is a gift from God, even when acquired through our earnings.

Our religion teaches us frankly that we have a responsibility to offer back to God., in Thanksgiving, and if possible, at our time of Worship, a reasonable proportion of what we have received, to be used for His work on this earth. His official agency on earth is the Church, so this should be given to this agency, our local parish church. Our offerings should be:

1. as **generous** as possible, in response to God's unlimited generosity,
2. **sacrificial** – involving us in giving up something, remembering that God gave us His Son to redeem our Human Race and that this needs matching to some small extent by us in return,
3. **regularly reconsidered** as our circumstances improve or deteriorate, and at any time of family financial crisis, should this occur,
4. concerned with
  - (a) our **money** and possessions,
  - (b) our **time**,
  - (c) our **abilities** and talents.

This is Christian Stewardship – no Christian "response" is complete until these things are included. To worship at a church, but refuse these aspects of our religion, is to be deliberately unrealistic. These things are a first priority for Christians and other giving, as to favourite charities, follow – they do not precede.

Now when this is acknowledged and carried out, the local church, which is the local branch of God's earthly agency, can carry on its ministry – it cannot do so purely on "Good Wishes" or very occasional tips:

You expect to find. a Church with reasonable equipment and plant, and a Priest and some lay staff to keep running the worship and administration, and this involves regular costs – hence it requires regular backing. A great number of people want occasional things from "their church" but allow others to keep it running while they refuse to honour their Christian responsibility. If they were to be refused something when they asked the Church for it in some time of need, they would criticise the Church, or clergy, or parish administrators, and call this unchristian; but, by refusing regular, generous

support, they expect this on the cheap, paid for by somebody else's regular contributions. Administration, and this involves regular costs, requires regular financial backing.

In October 1966 some three and a half years after your professionally directed Planned Giving, this Parish began Christian Stewardship.

In the two years since October 1966 the number of pledges has changed from

377 to 317

the annual amount of money pledged: has dropped from

Pledged R9,850 (actually received R8,747) to Pledged R8,208

but the Church's commitments have not dropped nor has the daily cost of living. A number of pledgers are slack in paying their pledges and a number of others either never make a payment, or do nothing at all about keeping from falling into such large arrears that they have to be written off. On this kind of support, God's earthly work has to depend.

Every earning Christian must face these responsibilities of Christian Stewardship – they must remember they will have to answer to God over:

1. their stewardship of His generosity during this life, and
2. their concern for His work, which can be undertaken in this world only through all of us.

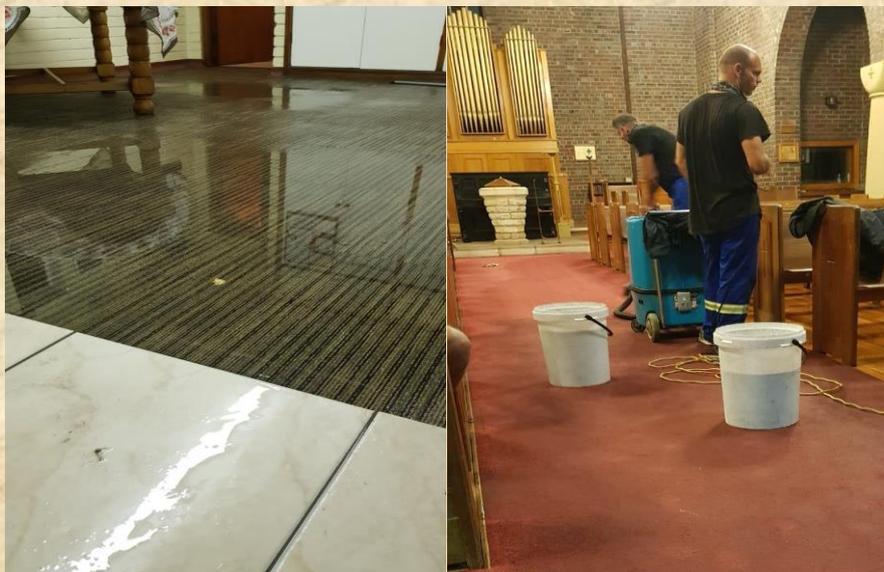
It is good for us to begin this when in training for Confirmation and to enlarge on it as we "go out to work" in God's World – seeing it as normal Christianity, not the cry of a parish priest and the Church officers anxious for the parish they administer.

Rev. W. A. D. Collins

Rector

October 1968

## Stop Press: Church Flooded 27 October



As a consequence of thieves breaking through the roof and stealing a length of copper pipe from the toilet in the vestry, water flooded ankle deep into the church. The pictures show the flooded vestry floor and workers extracting water from the carpets in the nave.

## **CHRISTUS REX.**

This monthly magazine is distributed via email to all parishioners and friends who have requested copies. Contributions to the magazine are invited and will be welcomed. Please email these to [Richard.fuggle@gmail.com](mailto:Richard.fuggle@gmail.com). Please advise Richard should you no longer wish to have this emagazine emailed to you.