



CHRISTUS REX

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

October 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

A not inconsequential effect of the Covid protocols on church activities is that they preclude gatherings for Christian discussion. Some gatherings that are not happening are important, such as those between Christian churches engaged in Ecumenical Dialogues. Others are trivial, such as not gathering for times of fellowship after services, which prevents casual enquiries about prayer requests, a sermon, and sometimes feedback on material that has appeared in an issue of *CHRISTUS REX*. Last month's issue focused on Anglican Roman Catholic discussions that have taken place for close to fifty years. This prompted an apologetic query from a reader: "Are Anglicans talking to other churches in the same way as they are to Catholics?" This issue explores one of these initiatives: others will follow in future issues.

The acronyms used for the numerous discussions in which Anglicans are involved are so long and complex that it is little wonder that most Anglican churchgoers have probably skipped over them if they have ever come across them.

The following ecumenical meetings were or are due to be held in 2021:

- 8 to 15 May ARCIC
- 1 to 6 September IASCUFO
- 18 to 25 October ICAOTD
- 29 October to 5 November IARCCUM

ARCIC and IARCCUM relate to Anglican Roman Catholic interactions, IASCUFO is the focus of this issue.

IASCUFO

Inter-Anglican Standing Commission on Unity Faith and Order

IASCUFO's mandate is:

- to promote the deepening of Communion between the Churches of the Anglican Communion, and between those Churches and the other churches and traditions of the Christian oikumene
- to advise the Provinces and the Instruments of Communion on all questions of ecumenical engagement, proposals for national, regional, or international ecumenical agreement or schemes of co-operation and unity, as well as on questions touching Anglican Faith and Order
- to review developments in the areas of faith, order, or unity in the Anglican Communion and among ecumenical partners, and to give advice to the Churches of the Anglican Communion or to the Instruments of Communion upon them, with the

- intention to promote common understanding, consistency, and convergence both in Anglican Communion affairs, and in ecumenical engagement
- to assist any Province with the assessment of new proposals in the areas of Unity, Faith and Order as requested.

IASCUF0 started its work in November 2009. Since its inception this Commission has met on nine occasions and after each meeting published a communique. It has also published four Occasional Papers (OP) and four other documents (OD):

OP 1 Towards a Symphony of Instruments

OP 2 Communion in Ministry and Mission

OP 3 Created in the Image of God

OP 4 God's Sovereignty and Our Salvation

OD 1 Instruments Gift Signs and Stewardship

OD 2 A Mission Shaped Communion

OD 3 Receiving One Another's Ordained Ministries

OD 4 Anglican Study Guide for World Council of Churches document *The Church Towards a Common Vision*

Links to all these documents may be found at:

<https://www.anglicancommunion.org/ecumenism/iascufo.aspx>

Very Brief Synopsis: Towards a Symphony of Instruments

The first IASCUF0 paper, *Towards a Symphony of Instruments, Unity, Faith & Order Paper No. 1* provides a historical and theological consideration of the four 'ligaments' that unite the Anglican Communion and through which it seeks to promote ecumenical dialogue: these are known as the Instruments of Communion. They are;

The Archbishop of Canterbury. The Archbishop of Canterbury is seen by the Anglican Communion of churches as their spiritual leader. He is 'primus inter pares', first among equals, of the other Primates of the various provinces. The Archbishop of Canterbury is the Focus for Unity for the three other Instruments of Communion and is therefore a unique focus for Anglican unity. He calls the once-a-decade *Lambeth Conference*, chairs the *Meeting of Primates*, and is President of the *Anglican Consultative Council*.

The Lambeth Conference takes place approximately every ten years. The first was held in 1867. Bishops from around the Anglican Communion are invited to attend by the Archbishop of Canterbury. The next Lambeth Conference is in Canterbury from 27 July to 8 August 2022. Its theme is "God's Church for God's World: walking, listening and witnessing together". The event is organised and run by the Lambeth Conference Company assisted by staff from Lambeth Palace and the Anglican Consultative Council.

Primates Meeting. The Primates of the Anglican Communion are the chief Archbishops, Presiding Bishops, Moderators, and chief pastors of the 41 provinces. Their churches are autonomous yet inter-dependent in their relationships with each other. The Archbishop of Canterbury chairs their meetings, which are held at varying intervals around the world. The most recent was in Jordan in 2020. The Primates have no authority as a body and their own national churches determine how their ministry is carried out in their own context. The customs and responsibilities vary between provinces.

Anglican Consultative Council. The role of the Anglican Consultative Council (ACC) is to facilitate the co-operative work of the churches of the Anglican Communion, exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion and seeks to develop common policies with respect to the world mission of the Church, including ecumenical matters.

Unity, Faith & Order Paper No. 1 poses the question "What is the Anglican Communion?" It answers the question in this way. "The consistent and unwavering testimony of the historic

Anglican formularies, the Lambeth Conference, and individual Anglican theologians has been that the Churches of the Anglican Communion belong to the one, holy, catholic, and apostolic Church of Jesus Christ. It is against the background of that witness that we need to consider what the Anglican Communion is in reality.”

The Anglican Communion is sometimes referred to as a ‘church’— hence the common expression ‘the Anglican Church’. Sometimes those speaking for Anglicanism also refer to the Communion as a church, using the phrase ‘the Anglican Church’. So, is the Anglican Communion itself rightly described as a church? First, it is important to emphasize that the Anglican Communion has a strong ecclesial character. In the New Testament, the Church is described in several metaphors: the living Body of Christ, the chosen people of God, the immaculate bride of Christ, a royal, prophetic priesthood, and the temple of the Holy Spirit. The Communion surely partakes of the nature of the Church in this biblical sense.

Strictly speaking the Anglican Communion is not a church. The term ‘the Anglican Church’ is a misnomer. There is no such entity as ‘the Anglican Church’, unless that expression refers to an Anglican Church in a particular country. The Anglican Communion is not formally constituted as a church. To be a duly constituted church requires not only many informal links that bind it together as one community, but also more formal structures. In particular, a church needs a unified structure of oversight, embedded in a common discipline or law which is enforceable as a last resort. A church also requires a coherent overall policy with regard to its liturgy, its doctrinal and ethical teaching, and the question of who can be ordained.

Although the Anglican Communion is sustained by several informal links and connections (the various networks such as the Network for Inter Faith Concerns, diocesan companion links, the Anglican Alliance supporting shared relief and development work, theological education exchanges, the mission agencies, and not least the Mothers’ Union), more formal, constitutional provisions, sufficient to sustain a church, do not exist in the Anglican Communion.

If the Anglican Communion clearly has a profoundly ecclesial character, yet is not formally constituted as a church, what does that make it? The Anglican Communion today is precisely what it has consistently defined itself to be, that is to say a communion or fellowship of Churches. It is made up of Churches that are in a particular relationship to each other, a relationship of ecclesial communion. What does this mean?

The relationship of communion between certain Churches is to be understood as a particular expression of the *koinonia*, the sharing, the having-in-common and mutual participation about which much is said in the New Testament. In English-language Bibles *koinonia* is translated as fellowship, communion, participation, or sharing. After the coming of the Holy Spirit at Pentecost, the new converts ‘continued in the apostles teaching and koinonia’ (Acts 2.42)

Communion (*koinonia*) in the relationship between Churches involves the three dimensions of recognition, commitment, and participation: firstly, recognition of one another, on the basis of apostolic faith and order, as sister Churches belonging to the one holy catholic and apostolic Church; secondly, mutual commitment to live and act together in fellowship and to do this through appropriate conciliar channels; and, thirdly, unrestricted mutual participation in the sacramental life of the Church, that is to say, a common baptism and a shared Eucharist celebrated by a common ordained ministry. These three dimensions of mutual recognition as Churches, mutual commitment, and mutual sacramental participation are the key components of ecclesial communion.

The concept of Instruments of Unity had its origins in the ecumenical movement in the 1970s. The language of instruments has become part of the stock-in-trade of international Anglican discourse. The proper focus for the Instruments of Communion is communion with God and each other in the service of God’s mission in the world. Communion is strengthened as more and more parts of our lives and church are directed to God’s purposes. The Instruments of Communion are means through which the life of the Church can be directed towards God.

One of the great insights of the Anglican Communion may be the way in which it values—within an episcopal ordering of the Church—the symphony of bishops, clergy, and laity working together in communion.

The Instruments of Communion are not just quirks of Anglican governance, but particular ways of facilitating practices that attend to the incarnate Lord and enhance the life of the Body of Christ. The work of the Instruments is one of facilitating the overflow of Christ's bond with the world through the Spirit. In this way ecclesial structures of governance serve the strengthening of our oneness with God in the world.

The Instruments are gifts of the Spirit that have emerged through a process and within specific historical contexts. This means that the Instruments represent both gift and task for the Church. Their operation and ongoing value for Communion require active human participation and an imaginative effort to follow what the Spirit is saying to the Church as the future unfolds. This also means that there will be an inevitable messiness about the way the Instruments function as gifts from and of God. All this points to Instruments not as signs of a steady-state Church but as signs of work to be done and an expectation that new things will emerge as people engage faithfully and joyfully, seeking wisdom and bearing witness to Christ in the world.

A gift-centred approach fosters purposive effort, commitment, and collaboration informed and energized by God. In this sense it is a reminder of the moral weight and vision of a godly ecclesia to which we are called together and not apart. This points to the fact that a gift-centred approach belongs to the language of conversion. The Church is being called back to the ultimate goal to display imperfectly but truly God's Christ-like communion with the world. The gift-like character of the Instruments is enhanced by the language of 'communion' rather than the language of 'unity': 'Communion' is a broader and theologically richer term than 'unity'. Through cooperative engagement with God and with each other the Church will be enabled to move towards a greater symphony of the Instruments of Communion.

To promote and deepen Communion between Churches the Anglican Communion is engaged in active dialogue with Baptist, Lutheran, Methodist, Oriental Orthodox, Orthodox, Reformed, and Roman Catholic churches.

The Anglican Communion Covenant focuses these deliberations.

Section 4 of the covenant addresses "Our Covenanted Life Together".

"4 Each Church affirms the following principles and procedures, and, reliant on the Holy Spirit, commits itself to their implementation.

4.1 Adoption of the Covenant

4.1.1 Each Church adopting this Covenant affirms that it enters into the Covenant as a commitment to relationship in submission to God. Each Church freely offers this commitment to other Churches in order to live more fully into the ecclesial communion and interdependence which is foundational to the Churches of the Anglican Communion. The Anglican Communion is a fellowship, within the One, Holy, Catholic and Apostolic Church, of national or regional Churches, in which each recognises in the others the bonds of a common loyalty to Christ expressed through a common faith and order, a shared inheritance in worship, life and mission, and a readiness to live in an interdependent life.

4.1.2 In adopting the Covenant for itself, each Church recognises in the preceding sections a statement of faith, mission and interdependence of life which is consistent with its own life and with the doctrine and practice of the Christian faith as it has received them. It recognises these elements as foundational for the life of the Anglican Communion and therefore for the relationships among the covenanting Churches

4.1.3 Such mutual commitment does not represent submission to any external ecclesiastical jurisdiction. Nothing in this Covenant of itself shall be deemed to alter any provision of the Constitution and Canons of any Church of the Communion, or to limit its autonomy of governance. The Covenant does not grant to any one Church or any agency of the Communion control or direction over any Church of the Anglican Communion.

4.1.4 Every Church of the Anglican Communion, as recognised in accordance with the Constitution of the Anglican Consultative Council, is invited to enter into this Covenant according to its own constitutional procedures.

4.1.5 The Instruments of Communion may invite other Churches to adopt the Covenant using the same procedures as set out by the Anglican Consultative Council for the amendment of its schedule of membership. Adoption of this Covenant does not confer any right of recognition by, or membership of, the Instruments of Communion, which shall be decided by those Instruments themselves.

4.1.6 This Covenant becomes active for a Church when that Church adopts the Covenant through the procedures of its own Constitution and Canons."

The Covenant concludes with the declaration:

With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Communion Covenant, offering ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

"Now may the God of Peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen." (Hebrews 13.20, 21)

Answers to September Bible Quiz: To whom did Jesus direct these questions?

1. Nicodemus	If I have told you about earthly things and you did not believe, how can you believe if I tell you about heavenly things? (John 3:12)
2 Phillip	Where are we to buy bread for these people to eat? (John 6:5)
3 Peter	Do you love me? (John 21:15)
4 Disciples	But who do you say that I am? (Matthew 16:15)
5 Judas Iscariot	Whom are you looking for? (John 18:3-5)
6 Officer at trial	Why do you strike me? (John 18: 23)
7 People at Sermon on the Mount	If you love those that love you, what reward do you have? (Matthew 5:46)
8 Bartimaeus	What do you want me to do for you? (Mark 10:46-51)
9 Scribes	Why do you think evil in your hearts? (Matthew 9:4)
10 Two blind men	Do you believe that I am able to do this? (Matthew 9:28)
11 Sick man at a pool	Do you want to be made well? (John 5:6-7)

The New International Version (NIV)

Date first published: 1978 (updated in 2011)

What kind of translation? Mixed dynamic and formal equivalence – attempts to adopt a midpoint between staying close to the original text and communicating its meaning in a way that is easy to understand

Average reading age? 12+

Gender neutral language? No (1978), Yes (2011)

Often stated pros of the translation:

One of the few translations that tries to balance literal translation with an emphasis on meaning. It is often clear and easy to read. Has tried to keep an emphasis on literary beauty, making it a good translation for reading in church.



*The Christian
Spiritual Path:
Stained Glass Window,
Christ the King
Claremont*

The theme of the window is Christian spirituality. The design is based on the teachings of Jesus, Christian writings and a 12th century icon

The Ladder of Divine Ascent.

The circle of the dazzling light at the top of the window represents the Kingdom of God. The ladder of spiritual progression forms the bulk of the window, reaching upward to the Kingdom.

Obstacles in the spiritual journey are symbolized by broken or missing rungs in the ladder. But as sin is the main hindrance to spiritual progress, this is symbolized by more prominent undulating, serpent-like motives that retreat towards the top of the ladder as the spiritual journey approaches God's Kingdom.

The two side columns of red, changing to orange and yellow, symbolize the changing human condition. Dominated initially by ego, drives and instinct (the red end of the spectrum), the spiritual path leads to higher levels of consciousness permeated by spirit (orange), and to a rekindling of the divine spark (yellow).

The contemporary design, a graphic representation of Christian spirituality is a first in a South African church and one of few in the world.

Jan Bitenco
(artist)
October 2008

[Thanks to Cynthia Clarke for this reminder that it was in October that our Stained-Glass Window was blessed and unveiled by Rt. Revd. Garth Counsell.]

October Bible Quiz: Organisers

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

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

Some humour to conclude

If Moses had received the 10 Commandments via text message:

no1 b4 me. srsly.
dnt wrshp pix/idols
no omg's
no wrk on w/end (sat 4 now; sun l8r)
pos ok ur m&d r cool
dnt kill ppl
:-X only w/ m8
dnt steal
dnt lie re: bf
dnt ogle ur bf's m8. or ox. or dnkey. myob.

ttyl, JHWH.

ps. wwjd?

[Messages decoded on next page}

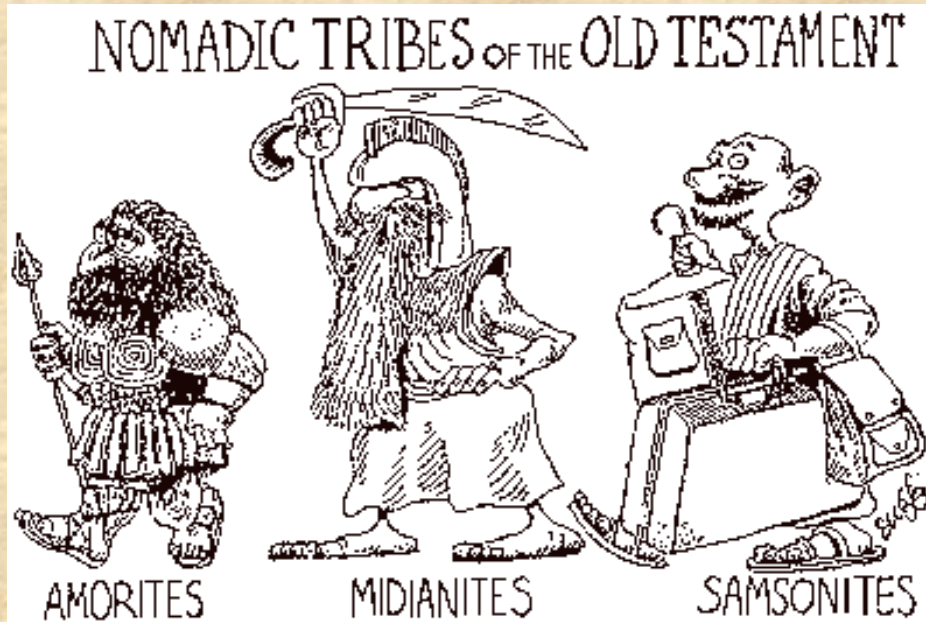
+++++

Ten ways the Bible would be different had it been written by students

1. The Last Supper would have been eaten the next morning -- cold.
2. The Ten Commandments would have been only five. They would have been double-spaced and written in a large font.
3. The Bible would have come out in a new edition every two years in order to limit re-selling.
4. The reason the forbidden fruit would have been eaten was because it wasn't cafeteria food.
5. Paul's letter to the Romans would become Paul's e-mail to abuse@romans.gov.

6. The reason Cain would have killed Abel: They were roommates.
7. The place where the end of the world occurs: Finals, not Armageddon.
8. Out go the mules, in come the mountain bikes.
9. Reason why Moses and followers would have wandered in the desert for 40 years: They didn't want to ask directions and look like freshmen.
10. Instead of God creating everything in six days and resting on the seventh, He would have put it off until the night before it was due and then pulled an all-nighter.

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Decoding the Ten Commandment Text Message

no1 b4 me. srsly.
 dnt wrshp pix/idols
 no omg's
 no wrk on w/end (sat 4 now; sun l8r)

pos ok ur m&d r cool
 dnt kill ppl
 :-X only w/ m8
 dnt steal
 dnt lie re: bf
 dnt ogle ur bf's m8. or ox. or dnkey. myob.

ttyl, JHWH.

ps. wwjd?

No one before me, seriously
 Don't worship pictures or idols
 No, "Oh My God's"
 No work on weekends (Saturday for now
 Sunday later)

Positive OK. Your mum & dad are cool
 Don't kill people
 Kiss only with mate
 Don't steal
 Don't lie to your best friend
 Don't ogle your best friend's mate,
 or ox or donkey. Mind your own business

Talk to you later, Jehovah

P.S. What would Jesus Do?

CHRISTUS REX.

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