



The Communiqué

May
2010

The Anglican Church Of India (Affiliated To The Worldwide Traditional Anglican Communion)

“BUT NOW IS CHRIST RISEN FROM THE DEAD,
AND BECOME THE FIRSTFRUITS OF THEM THAT SLEPT,
FOR SINCE BY MAN CAME DEATH,
BY MAN ALSO THE RESURRECTION OF THE DEAD,
FOR IN ADAM ALL DIE,
EVEN SO IN CHRIST ALL BE MADE ALIVE”
(1 Cor. 15: 20 -22)

BIBLE STUDY

*But speak thou the things which become sound Doctrine
(Titus 2: 1)*

GOD AS PERCEIVED BY MAN

1. Environment of Man

Man has his environment, and is conscious of what is happening around him within that environment. He is able to think, reason and come to logical conclusions. His life span is short and there are many things he is not aware of and being of finite nature, is not able to perceive many things in the proper perspective, and hence has vague understandings of many things. Thus he is far from real truth. Unless someone who is aware of the real truth is able to convince him of things, which he is not able to perceive, there is no possibility of his coming to understand the real truth.

2. Use of Knowledge and understanding by man to know God

Man is always curious to explore and understand, and utilizes his knowledge and understanding of things, analyses them, and comes to certain conclusions. Many generations have come and gone, and there were many researchers, scholars, but yet the finite man is unable to come to definite conclusions regarding the infinite God. There are many mystic philosophies, but man is not clear in his perception of God. Unless there is some one who knows God personally, no one would be able to explicitly say any thing about God. For this to happen, God should reveal himself to man.

3. Feeling the presence of Unfathomable Supreme Power

Man is mortal and when he is able to see the Sun Moon and the Stars and the heavenly host, he is perplexed, but is able to experience certain things that are not fathomable but understands that it is immortal. Similarly he is able to understand the difference between finite and infinite things. Even though he is not able to fully comprehend the infinite, he is able to accept that there is a Supreme Being in control of the infinite. He accepts the supreme power and ascribes the name, GOD to it.

4. Man's limited perception of God

Over the ages, many a man has claimed God's revelations, propounded many things, and were successful in having many followers, but they were not able to stand the test of time and happenings, chiefly because they did not

contain the authority of the Supreme Being, but were of man's ingenuity only. Just like any human being they have lived for some time and are dead. Hence man is confused, and accepts in part that is acceptable to him, and leaves the rest as hazy as man could perceive, and this varies from man to man. Thus man has divided perception of God and such perception is not of God. *(To be continued)*

This is part of a series proposed to be continued in the ensuing publications.

UNDERSTANDING OF SCRIPTURE

Blessed is the man.. But his delight is in the Law of the Lord, and in his law doth he meditate day and night (Psalms 1: 1, 2)

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Math. 4: 4)

Part II

Acting on the teachings (of Doctrines) leads one to

1. To perfection, that is personal holiness (Setting oneself apart) as is explained in 1 Tim 6: 1 “**Let as many servants as are under the yoke, count their masters worthy of all honour, that the name of the God and his doctrine be not blasphemed.**”
2. Leads to earnestly contend for the faith. (Jude 3,4) which was delivered unto the saints.
3. Leads to holding fast the faithful word, as has been taught, and be convinced of the soundness of the doctrine and go further to exhort and convince others (Titus 1; 9)
4. Leads one to ask for more, seek for more, pray to God persistently to open for more of understanding (experience) (Math7: 7)
5. Leads one to be cautious as could be seen in 2 John 9, which reads as “**whosoever transgresseth and abideth not in the doctrine of Christ hath not God. If there come any to you and bring not this doctrine, receive him not unto your house, neither bid him Godspeed**” Again Hebrew 13:9 reads as “**be not carried about with diverse and strange doctrines**”. You are cautioned against doctrines based on commandments of men, the tradition of men, fables and commandments that turn from the truth.
6. You are taught of knowledge. Isaiah 28:9 reads as “**To whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept upon precepts, precept upon precept, line upon line, line upon line, here a little and there a little:**” (26) For his God doth instruct

him to discretion, and doth teach him.” That is to those who are like a child, are eager to have milk.

7. You are taught to profit Isaiah 48:17 reads as **“Thus saith the Lord, thy redeemer, the Holy one of Israel: I am the Lord thy God which teacheth thee to profit which leadeth thee by the way that thou shouldest go”**

“Seek ye out of the book of the Lord and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them” (Isaiah 34:16) “Seek ye the Lord while he may be found, call ye upon him while he is near” (Isaiah 55:6) “Search the scriptures ... they are they which testify of me” (John 5:39)

Firstly, from the above we see that we should seek and read the Bible, find the various doctrines, balance them first to get the proper understanding. For example the doctrine of election (Romans 8:30 must be balanced by the doctrine of free grace (Romans 3:20 – 24).

Secondly, accept the same relative prominence of a doctrine that the Bible gives it. When a doctrine is important and necessary, scripture will be found to be full and clear. If a theme is not complete and clear, that means it is not in itself important or the full knowledge of it is unattainable in our present state. (1 Corinthians 13:9 – 12).

Thirdly always bear in mind that the Bible never contradicts itself. What appears to be contradictory disappears when we compare spiritual things with spiritual matters.

(To be continued)

As part of exercise, readers are requested to read all the quoted verses along with the relevant passages in the Bible, and find out the logic and mathematics in them. Muse and remember as to who, taught what, and in what manner, and to whom.

MEDITATION

“And they rose up the same hour, and returned to Jerusalem and found the eleven gathered together, and them that were with them, saying The Lord is risen indeed and hath appeared to Simon And they told what things were done in the way, and how he was known of them in breaking of bread,”(St Luke 24: 33 – 35)

Behaviour of a person largely depends on the perception he has, and the regard or value he attaches to his perception, that is to say his conviction drives him to act. In other words the faith, which we have in God, and the reverence we give unto God, is directly related.

For Simon and Cleopas, hearing the report of Mary Magdalene, “seemed to them as idle tales” (St Luke 24:11) so they went the same day to Emmaus

Our lord and Saviour always affords restoration when man is helpless. For instance when Adam had to hide himself from the presence of God, being sin conscious (being in knowledge of disobeying God’s law) and with fear of God’s wrath (“ in the day ye eat thereof thou shalt surely die “) God clothed him with coats of skin. Shedding of blood, to pay the ransom price, and to make him appear in righteousness in the sight of God, and to give him eternal life .God restored him in his presence even though he was under the bondage of sin.

Similarly when the Israelites were under Egyptian bondage, and were helpless God restored them to his presence and ordained the assembling of Holy Convocation, namely the “Passover” Again shedding of Pascal lamb’s blood as atonement was ordained .He redeemed them from Egyptian bondage.

Our Lord Jesus Christ said to the great multitude of Jews as, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me “And ye will not come to me that ye might have life. I receive not honour from men, But I know you, that ye have not the love of God in you” (St John 5:39 – 42) this brings out the fact that those who had knowledge of Scriptures had no love of God. Even those two who were going to Emmaus, in spite of our Lord referring to Scriptures could not have love of God!

He told his Disciples “I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever and the bread that I will give is my flesh, which I will give for the life of the world,.. Whoso eateth my flesh and drinketh my blood, dwelleth in me, and I in him” (St John 6:51, 56). The reaction or perception of these sayings were “Many therefore of his Disciples when they had heard this said This is an hard saying who can hear it?” (Verse 60) Our Lord’s answer was but there are some of you that believe not (Verse 64) Even the close followers of our Lord did not believe.

But at the breaking of Bread, the Lord was in them and they in the Lord. Then they exclaimed and said, “Did not our hearts burn within us, while he talked with us by the way and while he opened us the Scriptures?” (St Luke 24:32) This happened when they perceived that it was the Risen Lord who shed his blood for them.

Having the above in our minds, let us meditate and examine ourselves, before the Lord by answering the following questions.

Have I searched the Scriptures? Or am I satisfied by merely reading through God’s words? If you have not searched, it is time that you evaluate your way of life (walking away from God) based on your apparent, but not real faith in God, and the type of love (not the true love in heart) you have visibly expressed towards him.

Do I find God’s words as a hard saying that cannot be even heard by you, just because you don’t believe God “ God has replied to the question but who then can be saved? By saying “But its impossible for men but with God all things are possible “

Have you ever had the Communion (Fellowship) with God a heart burning sensation, by believing and acknowledging God as such? Contrast this; our approach and behaviour in front of mortal men whom we believe would help us! How much we adore and praise them!

Do I have the presence of the Victorious risen Lord in our hearts?

Do we remember all these, whenever we want to have communion with God? In all our life styles, do we mortify our members of our bodies and are we spiritually minded, that is led of the Spirit?

WORSHIP

I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy Holy Temple” (Psalm 6: 7)

Why do Anglicans use the Book of Common Prayer?

There are three reasons.

1. **To be Biblical.** To ensure that the worship of the Church is biblical in its language. Praying in a group teaches. The Book of Common Prayer has more Bible in it than any form of Christian Worship.
2. **Spirit approved and anointed language.** These are prayers that have commended themselves to the Saints of God over long periods of time. Bishop Ryle said, “ If all of the people could pray all of the time the way some of the people pray some of the time, we might not need Prayer Books.”
3. **Participation** Common Prayer is best entered into together if there are common prayers that can be prayed together. As one who has sat in services with little opportunity to join actively, and has listened to poorly expressed, lengthy prayers, often half heard, I can attest to the value of prayers we can all pray, from the heart together

Why do Anglicans stand, sit and kneel throughout worship?

Since we are not bodiless species, but rather **embodied spirits, it is important to get the whole of our person involved in worship. The body impacts the spirit.** In many Anglican Churches we stand to praise and sing; we sit for instruction; and we kneel to pray. This is still followed in large measure except that now many stand to pray at various times as well. Just keep an eye on the leader and on those in front of you and do like wise.

Why do some people cross themselves?

People cross themselves because of the central importance of the cross in the Christian life. It is because of the Cross of Christ who “ bore our sin in his body on the tree” that we are acceptable to God and can enter into his presence in worship. **The sign of the Cross is a recalling of that unspeakable gift and an application of the benefit of it to the individual.** There is no requirement in Anglicanism that one uses his devotional act, but it is an ancient and appropriate sign and custom.

Note: - The above is from FrKim@aol.com sent to undisclosed-recipients; on 14 Nov 2003 under the heading ‘Evangelicals seeking Anglican Tradition

The message in Anglican worship given above in simple terms is worship is a devotional Act with active participation of the body, Soul and mind. This is in obedience to the Commandment “And thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:5) “Jesus said unto him Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment “ (Matthew 22: 37, 38). May God bless each and every one of us to enjoy and rejoice worship in the presence of the Lord and God.

OUTREACH

“Even from the days of your fathers ye are gone astray from mine ordinances, and have not kept them Return unto me and I will return unto you saith the Lord of hosts “ (Malachi 3: 7)

“Love thy neighbour as thyself “

The members of Memorial Church Anglican Whitefield Bangalore, under their outreach programme “BE THE MIRACLE” are constructing a special utility room for the Autistic section of the Spastic Society of Karnataka, which consists of a water closet and bathing facilities (shower, taps and a basin for washing of hands. etc) This has been done with the purpose to educate these challenged children to utilize these facilities by their teachers. Furthermore, this utility room will additionally have a washing machine and a cupboard to hold its accessories as these children would be taught how to handle this machine as well.

INFORMATION

Convention Meetings

All the three Bishops of the Anglican Church of India in Kerala, Samuel Thangaraj Ponniah, Lukose C Varghese, and Kuruvilla C Puthett took part in the convention meetings held at Nattokom during 18th to 20th, and preached.

On 20.04.10 the Bishops met at Nattokom, discussed matters pertaining to unity in ministering by clergy in the region and also of bringing about a mind of oneness amongst the Laity. They also discussed matters of prospects of development and necessary preparedness for the ensuing General Council meetings. It was decided to properly intimate all the Churches in the three Dioceses.

Anglican Church Periodical

This is the second issue of the periodical. We would be glad to receive any feed back on the same – All suggestions on how to improve the matter, layout etc. are welcome.

Growth

A few independent churches with CSI background have expressed their desire to join the Anglican Church of India in the Madras Diocese and the TC Diocese.

The readers are requested to have the above in mind and to pray for those who are to be sustained in intercessory prayers, and for God’s guidance and grace

Readers are informed that copy of the Bible Study and Catechism could be furnished at request, for filing as their personal record for future reference, and also to others for their edification but we require the feedback

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To defend the Christian Faith defined in the Holy Scriptures and as enshrined in the Book of Common Prayer

To work for the unity of the Church under Christ, based on sound Doctrine and discipline as exemplified by the Chicago – Lambeth Quadrilateral of 1886 - 88

To restore the Church to her primary mission of proclaiming the Gospel

GENERAL PRINT POLICY

Contributions of articles under the given heads of topics are welcome. The Directors reserve the right to print, all or part, or in any changed manner as it deems fit for them. Contributions by way of donations or in kind for printing publishing and mailing are welcome. They may be sent to the Secretary / Treasurer MDTA Fund of ACI, Canara Bank A/c No.0684101030814 Lal Baugh West Bangalore 560 004 under intimation.

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