



The Communiqué

September
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)

AN INTRODUCTION TO THE BOOK KNOWN AS THE BIBLE

“BUT SPEAK THOU THE THINGS WHICH
BECOME SOUND DOCTRINE”(TITUS 2: 1)

The Books of the Bible

The ecclesiastical writers of the Bible, denoted Holy Scriptures as collections of Old Covenant, and New Covenant, to refer to the Jewish Scriptures (before Christ) and Christian Scriptures (after Christ) respectively. The word “Testament” in English was from the Latin word “testamentum” referring to the covenant. St Paul in 2 Corinthians 3:14 refers to the Old Testament and in 2 Corinthians 3:6 refers to New Testament. Jesus Christ in Mathew 26:28 also ratifies the above in his saying that “the blood of the New testament which is shed for many for remission of sins”. So the Bible is in two sections the Old Testament and New Testament.

OLD TESTAMENT: - It contains 39 books which tells us of how God spake and commanded our forefathers at many times and in various ways (dispensation). **In the book of Hebrew chapter 1 verse 1 reads as, “God who at sundry times and in diverse manners spake in time past unto the fathers, by the prophets”.**

These 39 books were arranged in 4 groups as follows.

(a) Law Books: -- The first 5 books of the Bible, namely Genesis, Exodus, Numbers, Leviticus, and Deuteronomy, known as “Pentateuch” (meaning 5 rolls of books) written by Moses belong to this group. These five books were written in one roll in Hebrew Language. These stand together at the beginning of the Old Testament as one body of literature. Their history and theology underlie the other books that follow, and they alone give an authentic account of the early history of people of Israel, their law, and the Divine promises, which are the key to the nation’s unique position in the world.

(b) History Books: - The 12 books of, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, form the History books group. They contain the history of the

Israelite people, during the three great periods of their national life (1) as a confederation of independent tribes united by religion and blood, (2) as a monarchy, separated after three generations into two distinct kingdoms, namely Judah and Israel (3) as tributary to foreign invaders.

(c) Literature, Wisdom and Poetry Books: - The 5 Books of Job, Psalms, (songs) Proverbs, Ecclesiastes and Songs of Solomon, form this group. The book of Job is a narrative of the cause and sufferings and the patient endurance of the same by a man called Job. It ends with the Almighty talking to him and the narration of the end of Job’s life in peace and prosperity. The Psalms (written by King David of Juda and others), which are songs of praise and thanksgiving, a manual of daily devotion guiding one’s actions, are as living as when they were written and continues to be the one unique and inexhaustible treasury of devotion for the individual and the church. The book of Proverb (written by King Solomon and others) is a manual of practical rules for daily life, guiding one’s thoughts. It is applicable to all ages and states of men and women. In it Wisdom is religion and folly is irreligion. Ecclesiastes presents the conflict of the will of God with man’s will, with exhortations to charity, industry and the fear of God as the only true alleviation of the vanity of the present life. Song of Solomon is a single poem and a song of songs, being the best of them all.

(d) Prophecy Books: - There are 17 books, out of which 4 are from Major Prophets, namely, Isaiah, Jeremiah, Ezekiel, and Daniel (a Prime minister), and 12 from minor prophets, of that of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and Lamentations (which book is placed between the books of Jeremiah and Ezekiel).

NEW TESTAMENT: - It consists of 27 books, and bears the record of all that “Jesus began to do and to teach” while he was on earth, and the history of the early years of the Christian Church. All these were written in Greek, within about a span of 100 years from A.D 50 to A.D 150 and are arranged in 4 groups as follows.

(a) Biography Books: - The 4 books known as the “Gospels”, according to Saint Mathew, Saint Mark, Saint Luke, and Saint John, (all were disciples of Jesus Christ) enlightens us with the life and teachings of Jesus Christ.

(b) History Books: - The one book of, the Acts of the Apostles, give us the early Church history.

(c) Letters: - 21 letters known as “Epistles” (letter of an Apostle to the Church), out of which, fourteen, are from Saint Paul to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1

Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, and Hebrews, one from Saint James, namely James; two from Saint Peter 1 Peter, 2 Peter; three from Saint John, 1 John, 2 John, 3 John and one from Saint James the brother of Jesus Christ, namely Jude.

(d) Book of Prophecy: - The one book of “The Revelations” which denotes the “unveiling” of the future, in reference, to the Church, and the world.

UNDERSTANDING OF SCRIPTURE

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

(Part V)

Rituals of Baptism

Child Baptism: --There is mention of Lydia and her household (Acts 16: 14,15) and the Jailor in Philippi and all his were being baptized. But in the absence of specific or any direct reference made regarding child baptism in the Bible, the church follows the tradition followed by our fore fathers. The presentation of the first born both of man and beast after sanctification was God ordained. It is solemn and holy. Similarly purification of woman after giving birth and presenting herself in the tabernacle with a sacrifice was also God ordained. This statute was practiced even at the time of birth of Jesus Christ. The basis for the ceremony was to acknowledge by the family, that children are God given, and by presenting themselves before God they are also thankful to God and offer sacrifices. Now based on these, the tradition is that all children are presented before the Lord at the time of baptism and mothers are presented before the Lord for churching. As is obvious a little child will not be able to believe on the Lord Jesus Christ and to receive his words and confess its sins both inherited and committed. Instead the parents confess before God their faith and on oath acknowledge to nurture and bring up the child in the way of the Lord, so as to make him capable of understanding and acknowledging the same by himself, just like Moses and Samuel were brought up by their parents. Further apart from the parents the Godparents also do confess before the Lord and share the responsibility of the parents. In due course the child becomes edified, he confesses before the Lord and gets confirmed in the faith. Jesus has also commanded when little children were presented before him by saying “suffer little children and forbid them not to come unto me for such is the kingdom of heaven” (Matthew 18:15) This commandment read with explanation in 1 Corinthians 12 : 13, 27 justifies the tradition of presentation not only of the first born male for sanctification but of all children both male and female, before God by the parents and to give thanks and rejoice before God with other family members as per the statutes in Deut 12:1 11, 12. God instructed Moses by saying Sanctify yourselves therefore and be ye holy for I am the Lord your God And ye shall keep my statutes and do them, I am the Lord which sanctify you (Leviticus 20:7,8) and when ye will offer a sacrifice of thanks giving unto the Lord, offer it at your own will. (Leviticus 22:20)

Adult Baptism:- Those who gladly received the word of God, and were instructed in the way of the Lord from the scriptures and who believed on the Lord Jesus Christ as

the redeemer and repented of their sins, were baptized in water. Acts 2:28,41.

Experiences of observing of Baptism

All believers, who in simplicity of heart approach the moment of reception of this rite, feel that it is majestically solemn and immeasurably significant. Baptism symbolizes regeneration: It is a confession of Christ before men – a public confession of faith: it signifies a new state of sin forgiven, it heralds discipleship : its reception is an act of speaking louder than words in proclaiming the high resolve to lead, thenceforth a righteous life : it typifies death to a past which is abandoned, and a new birth to a future life of godliness. It unites sanctifying solemnity, spiritual significance, and devotional beauty, in marking for all who receive it their admission into the kingdom of the Master

DOCTRINE OF BAPTISM

1. Figurative Baptism unto Moses:-- In the Bible many things are indicated as a type, or shadow of things to come, in the future. Saint Paul explains Baptism as indicated in the Old Testament days, as “ I would not, that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea and did all eat the same spiritual meat” (1 Corinthians 10:1 –3)

We know that the Israelites were led from captivity towards the promised land, and during the same they had to pass through under a pillar of cloud (Exodus 13: 20 – 22) and through Red Sea (Exodus 14: 22 –24). God was the baptizer, and the baptized being the already redeemed (by blood) Israelites, the element being the cloud, and Moses who led them, indicating as a type of Christ as a deliverer and mediator.

2. John’s Baptism unto repentance: -- John the Baptist declared “ **I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matthew 5: 11).** Here we find John as the baptizer, the already redeemed people of Judea as the baptized, the element being water of Jordan river. But this is with reference to repentance as ordained by God (John 1: 31, 33, Acts 19: 3,4)

3. Christ’s Baptism:- “**After these things came and his disciples into the land of Judaea, and there he tarried with them and baptized” (John 3: 22, 4 : 1,2)** Here we find Christ and his disciples as the baptizer, those who were already discipled in Judaea as the baptized, through the element of water. This is with reference to manifestation of His glory, to make the disciples to believe on him.

4. Baptism of suffering:- Our Lord Jesus Christ, wanted his disciples to understand the pain and agony that awaited them in their Christian life. He asked his disciples “**Can ye drink of the cup that I drink of, and with the baptism that I am baptized with? And they say unto him, we can. Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized withal shall ye be baptized;” (Mark 10: 38, 39).** Here the baptizer is God, and the baptized are Jesus Christ and his disciples, the element being pain suffering and agony

for the purpose of purification, refining, and perfecting of the disciples

For it became him for whom are all things, by whom are all things, in bringing many son unto glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2: 10)

5. Christian Baptisms:- The great commandment from our Lord Jesus Christ was **“Go ye therefore and teach all nations, baptizing them in the name of the Father Son, and the Holy Ghost” (Matthew 28: 19)** Accordingly the Apostles preached saying **“Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of Holy Ghost” (Acts 2: 38)**. Here a Christian minister baptizes the professing believer, the element being water (Acts 8: 30–39) in response to answer of a good conscience (1 Peter 3: 21) and for identification with Christ (1 Corinthians 1:12–14) This symbolizes the spiritual baptisms.

6. Baptisms into Christ and His body: - This is explained by St Paul as **“for by one spirit we are all baptized into one body ... And have been all made to drink into one spirit. (1 Corinthians 12: 13) He further explains as “ For as many of you as have been baptized into Christ have put on Christ ... For ye are all one in Christ Jesus (Galatians 3: 27, 28)** The baptizer is the Holy Spirit, the baptized are the believers and the element being Christ and His Body for purposes of identification with the death and resurrection of Christ. This he explains as **“Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, even so we shall be also in the likeness of his resurrection. (Colossians 2:11–13) In whom also ye are circumcised with the circumcision made without hands, in putting of the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in you sins and the un-circumcision of your flesh, hath he quickened together with him having forgiven you all trespasses.”**

A believer is a member of the body of Christ and this alone explains as to why non-water baptized believers were baptized with the Holy Spirit

7. Baptism in the Holy Spirit and fire: - This is found recorded in the following passages Matthew 3:11, Mark 1: 8, Luke 3: 16, John 1: 33, Acts 1:5, 11: 16. The baptizer is Jesus Christ, and the baptized being the member of the body of Christ (even before water baptism spirit baptism) by the element of Holy Spirit (into and in) for the purposes of being witnesses for Christ, (Acts 1: 8) and being rivers of living waters (John 7: 37, 38) and for being prepared to be presented as a worthy bride for Christ and for Spirit and bride (Revelations 22: 17)

MEDITATION

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

King David after realizing his sins, prayed “Cast me not away from thy presence; and take not thy Holy Spirit from me” (Psalm 51:11) St. Paul also warns in his Epistle to the angry, thieving and corruptly communicating Ephesians, in Chapter 4 verse 30 as “grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption”.

King David feared the consequences of being away from God’s presence, and St Paul feared the state of not being redeemed by our acts that are contrary to God’s commandments. All of the above indicate the state of the beginning and the end of not being in the presence of God.

Our Lord Jesus Christ has said “All that the Father giveth to me I will in no wise cast out” ... And this is the Father’s will which hath sent me that of all that he hath given me, I should loose nothing, but should raise it up at the last day” (St John 6: 37, 39)

The above gives us the firm perception of God’s will and the continuous work of the indwelling Holy Spirit in us and in our daily lives, until the last day wherein we will be with the Lord.

Let us meditate to understand (to have effect in our hearts) the acts of the Comforter, and remember the following to thank and praise God for all his mercies

1. For as many as are led of the Spirit of God, they are the sons of God”... The Spirit itself beareth witness with our spirit, that we are the children of God “(Romans 8:14, 16) And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us” (1 John 3: 24) Do we have this experience of being the obedient child of God, in our lives?

2. Our Lord Jesus Christ has promised by saying “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you” (St John 14: 26) Saint Paul exhorts by saying “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your bodies by His Spirit that dwelleth in you” (Romans 8: 11) “This I say then walk in the Spirit, and ye shall not fulfill the lust of the flesh” “ If we live in the Spirit let us also walk in the Spirit (Galatians 5: 16 , 26) Are we led of the Spirit, or are we led by our lusts in our lives ?

3. Our Lord Jesus Christ promised “But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me ... and unto the utter most part of the earth” (Acts 1:8) Are we power filled witnesses and ensamples to others in our lives?

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)

In the previous issue for May 2010, the reasons for the use of the Common Prayer Book by Anglicans for worship was brought out for our information and guidance. It was stated that worship is a devotional act with active participation of the body, soul and mind. This is all scripturally based, and it is not of the making by

man .

King David Exhorts by saying “ Bless the Lord O my soul and all that is within me, Bless his Holy Name. I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof, and be glad. O magnify the Lord with me and let us exalt his name together” (Psalms 103:1 & 34:1-3) O God thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: to see thy power and thy glory, so as I have seen thee in the Sanctuary.... I will lift up my hands in thy name” (Psalm 63:1,2 &4) King David’s mouth

(out of the abundance of the heart the mouth speaketh) his flesh and his soul takes part in the praise and worship.

Praise is an expression of admiration and appreciation. This is generally practiced by acknowledging and expressing our perception of wonder at the character, power and accomplishments. This could better be understood, through David’s exhortation as, “Sing praises to God, sing praises, sing praises unto our King. Sing praises. For God is the King of all the earth Sing ye praises with understanding” (Psalm 47: 6,7)

Praise and worship go together and it is exercised by “all that is within me”. You are joined together as members of the body of Christ, and “magnify the Lord and exalt his name”. We understand that he is our God (Who created heaven and earth and man) and gave us the breath and the spirit to walk on the earth, and had said that “I have created him for my glory” “I am the Lord, your Holy one, the creator of Israel, your King” “This people have I formed for myself, they shall show forth my praise” (Isaiah 42 :5, 43: 7, 10, 15, 21) God is our Lord and King.

As Anglicans, we are conservative and we do follow the old Traditions that emanated from the Scriptures. Modernists may opt for something attractive and popular, but even though Anglicans are for a change for the better, still it should be based on Scripture . That is why there has not been any substantial change in the Common Prayer Book, all these years.

LIVE WITNESS

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven (Mattewh 5: 16)

An elderly lady, affected badly of ill health for a considerable period, and who had been obsessed with insecurity of life, was prayed for at the Deacon’s house at Hosur. She was reminded of the promises of God and the provisions for inheriting the same. In the early morning, she witnessed that after many days she slept well and had a feeling of wellbeing. She has resumed to be active subsequently. Praise God for his mercies.

INFORMATION

The three Bishops in Kerala State had their meeting on Friday the Thirteenth of August and discussed matters regarding unity and development of Churches, and decided to have a retreat for all of the clergy and Church workers in the three Dioceses put together.

The Interim Diocesan Council of the Travancore &

Cochin Diocese, nominated by the Visiting Bishop on Fifteenth of August 2008 was dissolved for not executing the entrusted responsibilities, As per instruction, all the 11 Parishes (including the newly joined 7 Churches) prepared the list of Subscribing Communicant members, and obtained the acceptance from the Bishop They also elected the Parish Committee members and the Diocesan Council members. The newly elected Diocesan Council members from 11 Churches along with 3 of their Priests, had their first General Body meeting on the 14th of August under the chairmanship of Right Reverend Samuel T Ponniah, visiting Bishop of the Diocese. They then elected the Diocesan Executive Council member. After a long period, the administrative body had started to function.

FEED BACK

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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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