



The Rock

ST MATTHEW,

APOSTLE, EVANGELIST,

MARTYR

Matthew the Evangelist is complex for a number of reasons. Both Epiphanius and Jerome state that Matthew wrote the Gospel according to the Hebrews. The gospel to bear the name "Matthew" was written anonymously, with tradition ascribing authorship to Matthew at a later date. Both the style of Greek used and the means of describing events leads a few to conclude that the author of the gospel was not a companion of the historic Jesus. Some use the designation "Matthew the Evangelist" to refer to the anonymous gospel author, and "Matthew the Apostle" to refer to the Biblical figure described. Christian tradition holds that they are the same person.

Matthew's depiction in the New Testament is likewise complex. In the gospels of Mark and Luke, as well as in the Acts of the Apostles, Matthew is mentioned without any title, identifier, descriptions, or actions. Virtually nothing besides his apostleship can be determined from these accounts, and he is not mentioned at all in the Gospel of John or subsequent epistles.

The Gospel of Matthew, on the other hand, names Matthew as the publican called by Jesus, whom the other gospels name "Levi". This gospel subsequently gives Matthew the title "the tax collector" in its list of the Twelve Apostles. Christian tradition holds that Matthew and Levi were, in fact, two names for the same person (similarly, tradition posits a "Jude Thaddeus" to reconcile the Jude of Luke and Acts with the Thaddeus of Matthew and Mark). Modern Biblical scholarship holds this position as highly unlikely, however. If one concludes that the Gospel of Matthew's stories of St. Matthew are based on Mark's stories of Levi, a different person, then one can say nothing about Matthew the Apostle besides the fact

that he was one of the Twelve.

However, the Catholic Encyclopedia asserts that Matthew once could have been called "Levi", according to Mark 2:14. The Encyclopedia also states that "The fact of one man having two names is of frequent occurrence among the Jews." Other gospel passages that refer to Matthew or Levi are Mark 2:1-22 and Luke 5:27-39.

Levi is described in Mark (and synoptic parallels) as being a tax collector who was called by Jesus to follow him just as the Twelve Apostles were. He is called the "Son of Alphaeus", and his calling leads into a scene where Jesus is confronted by Pharisees for eating with tax-collectors and sinners. It is possible that James, son of Alphaeus, had been distinguished from James, son of Zebedee by the former's other name "Levi" and that James, son of Alphaeus was called to the Apostolate along with Luke.

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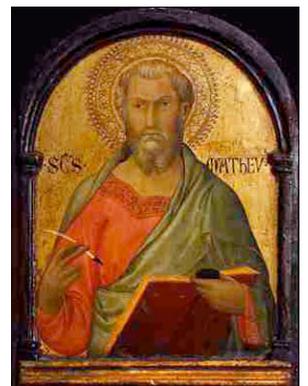
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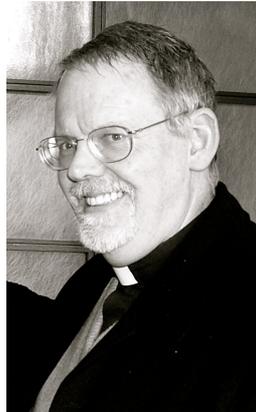




The Vicar Writes

When you look at the Calendar in this issue of *The Rock* you will see that on Sunday evenings we have a service called Sung Evensong and Benediction, and another called Compline and Exposition. Sung Evensong you may well recognise. It means The Office of Evening Prayer as it is found in the Book of Common Prayer of 1662, consisting mainly of psalm(s), two readings (called Lessons) from the Authorised Version (the King James Bible), two canticles – the *Magnificat* (My soul doth magnify the Lord...) and the *Nunc Dimittis* (Lord, now lettest thou thy servant depart in peace...) together with the Apostles' Creed and some extra little prayers called versicles and responses and collects. As much as possible of this service is sung (it includes some additional hymns too).

Compline is similar in many ways. It is however, simpler. We don't use the organ, although we do chant a hymn. The rest is said. The service takes place by candlelight in the Lady Chapel at the back of the Church, and as we practice it in St Peter's, it involves both a sermon and a sacramental element. The same is true of Evensong, and as this aspect (the sacramental part) of our evening worship is probably unfamiliar to many of you, I will try to say something useful about it here.



We follow the sermon at Evensong with Benediction of the Blessed Sacrament, a rite which probably has its origins in mediaeval Belgium. It begins when the priest places a consecrated host (altar bread) in a monstrance on the altar.

The monstrance has a glass front which enables the people to see sacrament. We then keep five minutes of silent prayer and adoration in the sacramental presence of Christ. The rite includes the singing of two hymns by St Thomas Aquinas, the *Adoro Te* (Thee we adore, O hidden Saviour...) and the *Tantum Ergo*, ('Therefore we, before him bending, this great Sacrament revere...'). The latter is followed by the benediction itself. For this the priest wears a humeral veil covering his shoulders, arms and hands, and blesses the faithful with the Blessed Sacrament by making the sign of the cross with the monstrance which he holds before him. The rite concludes with the Divine Praises (suitably adapted for Anglican use!) and beginning: Blessed be God, Blessed be his holy Name, Blessed be Jesus true God and true Mortal...).

At Compline the rite is simpler. During the service the Blessed Sacrament is exposed (the Exposition itself) in the monstrance on the altar, and again we observe a time of silent prayer and adoration in the sacramental presence of Christ – this time for ten minutes. Then the monstrance is covered by a veil, the exposition ends, and Compline itself continues to its conclusion. There is no actual Benediction as there is at Evensong.

You will notice that I have talked about the worshippers being "in the sacramental presence of Christ." Unlike Roman Catholics we do not maintain the doctrine of transubstantiation, whereby it is maintained that "the whole substance of the bread is changed into Christ's Body, and the whole substance of the wine is changed into his blood," so that they are not really and truly bread and wine anymore. Anglicans generally do not believe this, but they do believe that the consecrated bread and wine are the means which Christ makes himself present to us in a miraculous and mysterious manner, not unlike the way in which (as St Paul said) "God was in Christ reconciling the world to himself" in first-century Palestine. Such things cannot really be pinned down in words, but their reality has been proved over and over again in the experience of Christians down the centuries – and not just in Belgium!

The Crucified and Risen God bless you!

Father CARL





Ladies Guild

At our August meeting Fr Geoff and Toby came. We learnt how much Toby helps. We also heard of the origin of Hearing Dogs.

Results of the raffle drawn on 30 August were:- Grocery Basket, Dorice Preston; Glass Coasters, Mary Barton; China Bell, Catherine Robertson. Thanks to everyone that took part.

The Guild is promoting a raffle to be held at the Warehouse, Hillside Road on Saturday, September 26th. This is a Parish fundraiser, therefore helpers are needed for ticket selling from 10am onwards. If you can assist, please contact Margery Palmer on ph 455 7121. Donations of grocery items for the hamper would be ap-

preciated and may be given to either Margery or Mary.

At the September meeting we will hold a quiz session. The October meeting will be in the parish lounge at 2pm on Tuesday 13th.

Mary Barton,
Secretary



Interior of St Peters



Gaza Hospital Update

Thanks to the many donations received from the Anglican community, the Ahli Arab Hospital of the Episcopal Diocese of Jerusalem has been able to increase health, medical and social support for the residents of Gaza.

The hospital has just launched a new program with recently trained staff to provide psychosocial services in the aftermath of the January crisis and the continuing restrictions on

mobility. This important service is directed to women, in an effort to help women assist their families in dealing with the severe stress felt by the many Gazans who lost loved ones, homes, and sometimes entire families during the war. The emphasis on women is based on the observation that women are most likely to carry the psychosocial healing methods home to their husbands and children, benefiting the entire family. Local community service agencies

provide referrals for women who would benefit from the program, and it covers all of Gaza without regard to residence, economic status, or faith.

Remember

Back to Church Sunday.

20 September 2009

Because of a clash of dates we have moved the Back to Church date by one week.

“You can tell the preachers who will make good martyrs.

They are very dry, and will burn well.” (Spurgeon)



DIOCESAN NEWS



ST. MARTIN'S NORTH EAST VALLEY 125TH CELEBRATIONS TO BE HELD AT THE WEEKEND OF 13 - 15TH NOVEMBER 2009.

A MEMORABILIA DISPLAY IN THE HALL FROM 13 - 15TH NOVEMBER

A DINNER AT KNOX COLLEGE, 14TH NOVEMBER

A CHURCH SERVICE AT ST. MARTIN'S, 5TH NOVEMBER

All interested people are invited to contact Joan Hawkins
'Phone (03) 473:7982 or Email joanhawkins@xtra.co.nz

UPDATING OF THE DIOCESAN WEBSITE

The very first phase of the website refurbishment is now on line and "IT'S LOOKING GREAT".

So if you have a spare moment, go to <http://www.dn.anglican.org.nz> and have a look.

Prayer for our pre-electoral synod meetings

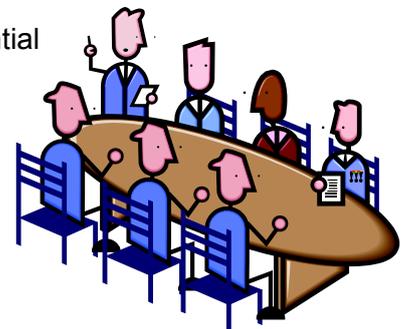
God of our baptism, you have made us yours.
When we walk the journey of life as your friends,
you help us look at our lives and our work differently.
Stand with us now as we reflect on where you are leading us,
and whom you will send us as bishop.
Through the love of your spirit
help us discern whom we shall choose,
and the gifts needed to minister in all communities of our diocese.
Challenge us, disturb us, excite us, reassure us,
and help us make your love real for all people.
We pray this in your name.

Become an instant millionaire.
See the Rev Dr Pamela Welch
to obtain a twenty billion dollar
note. These genuine Zimbabwe
banknotes are being sold to
raise funds for development
projects in Zimbabwe.

VESTRY IN BRIEF

At the August meeting of Vestry, the following items were of note:

- The recent drop in interest rates has affected our income.
- Our electricity bill is high with the church building being the main user and we are looking at changing the provider.
- The Diocesan Office has appointed a new accountant.
- A tenant is being sought for the cottage. Vestry approved essential weatherboard repairs and repainting of the roof and walls.
- A group is to be formed to raise money for Anglican Missions.
- The hall storerooms are to be cleaned out.
- Vicarage kitchen renovation plans were approved for tender.



Heather Brooks (Vestry Secretary)



BEQUESTS "I GIVE TO THE DUNEDIN DIOCESAN TRUST BOARD, 1A HOWDEN STREET, GREEN ISLAND, DUNEDIN, PO BOX 13 170, GREEN ISLAND, DUNEDIN 9052. (% OF MY ESTATE, OR THE RESIDUE OF MY ESTATE, OR A SUM OF MONEY, OR DESCRIPTION OF PROPERTY AND/OR ASSETS) FOR THE GENERAL PURPOSE (OR FOR A SPECIFIC PURPOSE) OF ST PETERS PARISH, CAVERSHAM, FOR WHICH THE RECEIPT OF THE SECRETARY OR OTHER PROPER OFFICER SHALL BE FULL AND SUFFICIENT DISCHARGE TO MY TRUSTEES/EXECUTORS.



THE ANGLICAN WORLD

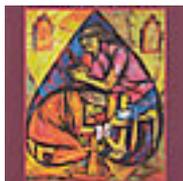


Sudan – Appeal from the Episcopal Church of the Sudan



On Saturday 29th August 2009 reports were received from Wernyol, Twic East County, Jonglei State, that there had been another attack on the peoples of the area in which over forty people – men, women and children – were killed. Amongst the dead were Ven. Joseph Mabior Garang, Archdeacon of Wernyol and Archbishop’s Commissary in the new Diocese of Twic East...

Lambeth Conference Bible Studies published



The Bible Studies used at the 2008 Lambeth Conference of bishops and spouses, which explored

the ‘I am’ sayings of the Gospel of John, have now been published by SPCK. The book of Bible Studies, given the title In the Beginning was the Word, also includes a set of seven Studies on the ‘Signs’ in the Gospel.

NIFCON – Advocacy for Christians in Pakistan



Having listened to the concerns of Christian partners and correspondents in Pakistan, NIFCON (the Network of Inter Faith Concerns for the Anglican Communion) is one of the main sponsors of a petition being drawn up asking the government of Pakistan to repeal the law against blasphemy.

Editorial

I suspect that I need to give up watching the TV news. Maybe it was my antics that encouraged our children to leave home when they did. I argue with the reporters; loudly. They cannot speak English, they always want to blame someone, they always are looking at the blackest side possible of everything, they do not know what they are talking about, they mis-

report what people they interview have just said and IT IS ALL ABOUT THEM.

I know that the world is jammed packed full of the most wonderful people, each made in the image and likeness of God. I have met and continue to meet many of these wonderful people.

Think of all the selfless people that:

- Care for the hungry
- Shelter the homeless
- Rescue child slaves
- Run micro banks
- Care for the environment
- Care for refugees
- Educate the unloved
- Etc Etc Etc Etc Etc

Many, but not all of these people, are working in our name through Christian World Service and the Anglican Missions Board and even throughout the parish. Many are people just like us. But do the media care.

Take a red pen and put a circle around every positive story in the newspaper and then take a black pen and circle all the negative stories. I know what the result will look like but I believe that we live in a better world than that; a great world with great people and loved by an eternally loving God.

Let us all stay positive.

Ray Sisley



WARDENS' WARBLE

What does one write about when there is not much to write about?

Life in and around the parish has been reasonably quiet in recent times and there is little to report. I can say that we have all just experienced one of the coldest Winters for some years, some reports tell us for at least 60 years and I'll not argue with that. Along with the cold winter, we've also experienced a so called "recession" as well. I don't profess to be any sort of financial expert but my impression is that if, what we have passed through is a bad as it gets and we are now looking to an improving situation as has been indicated, we have not suffered too badly. I know that some people, unfortunately have lost jobs or had their hours reduced and some businesses, many of which did not have a strong financial base have closed as a result the current financial climate but in general I don't feel that we in this area have fared to badly. In some ways I think it has been a reality check for many people who have learned that you can't continue to keep buying the latest and greatest "toys" by putting it on their plastic credit cards without having the means to pay for them, the same applies to many people when they purchase new homes. I should point out that St. Peter's finances have been affected by a considerable reduction in the

interest we receive for our invested funds which is out of our control but we will still survive I'm sure.

On a brighter, note isn't great to drive around our city and see the array of spring flowers at the moment. I can't help being reminded of that well known William Wordsworth Poem, Daffodills, a few of the words which come to mind when driving in the vicinity the Oval

When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze



They stretch'd in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

You may also have noticed that we have a new tennant moved into the cottage, her name is Jo, please feel free to say hello to her should you see her about.

Tubby Hopkins, Vicar's Warden

AAW

Spirited discussion took place on the remits for presentation to the National Council of Women at the AAW meeting on Saturday 22nd August. This was preceded by our service, at which David Hoskens was unexpectedly on hand to play the piano; a good lunch followed and then discussions on subjects such as, signage for school buses, criteria for benefit eligibility and financial pay

ments to jury persons. It is always good to think that our groups perspective on such matters may have an impact where it counts.

Our September 22nd meeting brings us back to Tuesday nights. Gwen Hudson has engaged another of her great nieces to speak - this young lady spent time in India as a missionary

nurse. We look forward to hearing her story.

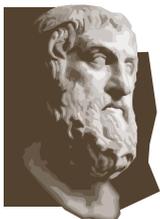
As always, any member of the parish is most welcome to join our meeting.

*Ronda Tatnell
Coordinator.*



A BLAST FROM THE PAST.

"The chief difficulty of religion in schools is that it consists of Bible history and Bible stories - NO Bible truths. The impression is that Bible truths are unimportant (i.e. it doesn't matter if it is true or not) and the result is that they are treated as if they are not true. This strikes at the very existence of the church. It endangers common morality. Example: the conception of Christ of a virgin before marriage may sow seeds that bear deadly fruit unless the how and why of the story (doctrine) is told. Further, it may be told by unbelievers who convey the impression that it isn't true." (H B Young in 'A Handbook on the Christian Religion' published in 1916)





RITUALISM RIOTS. 150 years ago this year.

In these days of liturgical diversity, with the general public indifferent about what goes on in churches, it's strange to think that 150 years ago, thousands of people stormed a church Sunday by Sunday for several months. They brought in their dogs, lighting their pipes and attempted to set fire to the furniture, throwing their caps in the air, heckling and jeering and catcalling throughout the sermon and singing rival songs during the hymns. There were riots outside the church too, so that the Rector needed a police escort to escape from a side door back into the Rectory.

All this is what happened in London at St George-in-the-East between May 1859 and July 1860. The rector was **Bryan King** (1811-95) who had been a Fellow of Brasenose College Oxford and was a dedicated and energetic parish priest. He found much to be done at St George's after the inactivity of Dr Farington, and struggled with the Vestry, who appointed dissenters and non-churchmen as wardens. He spurned the decanters of port and sherry in the 'Rector's cupboard' with which they expected to be plied before and after service.

In due course he resolved to make enhancements to the plain style of worship. The features that he introduced were all things that are regarded as quite normal in most parish churches today: having lighted candles on a vested altar, a robed choir singing psalms and responses, and preaching in a surplice rather than a black gown. However, it is true that, when he was given white and green silk chasubles for the Holy Communion, after some initial hesitation he wore them, until stopped by the bishop. (These vestments were later taken for use in New Zealand - see below.)

The flashpoint was the nomination in 1859 of the Rev **Hugh Allen** as Afternoon Lecturer. King protested, but the Vestry confirmed the appointment on 31 March and Allen was licensed on 17 May. He was a noted Protestant preacher, a supporter of Spurgeon [and the building of his Tabernacle, and had been working in the adjacent parish of Whitechapel. One Protestant commentator is reported to have said that *King might save himself a deal of trouble and vexation by sitting down, as others do, to eat his pudding in peace* (P.W. Parfitt, in *The Pathfinder* 3 December 1859) - but that was not his way. He persisted, responding to his adversaries with

remarkable charity. For this, he received much positive support.

OUR CONNECTION *is through* **THE REV.**

CANON BRYAN M. KING, Vicar of St. Peter's Church, Caversham, who was the eldest son of the late Rev. Bryan King, rector of St. George in the East, London. Mr. King was educated at St. Paul's School, London, and afterwards became a partner in the firm of Messrs George S. King and Co., merchants, Bombay and Liverpool, but retired from business in 1874 to enter the ministry. He studied theology under his father, and proceeded to West Australia, where, in 1878, he was ordained deacon in Perth Cathedral, by the Bishop of Perth, and priest in the following year. After acting as curate for a year he was appointed rector of the parish of Greenough in 1879, and four years later accepted the charge of Green Ponds, Tasmania. Mr. King came to New Zealand in 1885, and was curate in charge of St. Martin's, North-East Valley, and Theological Tutor of the Diocese of Dunedin, before becoming vicar of St. Peter's in 1892. He was appointed Canon in 1897, and was also chief surrogate of the diocese. Canon King possessed a full set of eucharistic vestments (now held at St Paul's cathedral), which were worn by his father, the late Rev. Bryan King, in 1856; and he had, also from his father, a chalice encrusted with magnificent jewels (now held at St Paul's cathedral), which owing to its value, was kept in the bank, except when required for special occasions. Canon King was Anglican chaplain to the Benevolent Institution (which was located just up the road from

St Peters in Eastbourne Street). He married a daughter of the late Charles Newport, County Waterford, Ireland.

(Sources: THE CYCLOPEDIA OF NEW ZEALAND [OTAGO & SOUTHLAND PROVINCIAL DISTRICTS] New Zealand Electronic Text Centre and St George's website.)



REV. CANON KING.

Commemorative celebrations are to be held in London and at St Pauls Cathedral Dunedin.

THANK YOU to those parishioners that have for many years organised and run the Monday Club and the Thursday games nights.



CALENDAR

September

- Sun 13 +EXALTATION OF THE HOLY CROSS
7pm Compline and Exposition
- Mon 14 Monday Club
from 10am in the Hall
- Tue 15 7.30pm *Later Learning* in the Vicarage
- Wed 16 7.30pm Vestry in the Lounge
- Thu 17 Meditation Group after Mass
Games Night from 7pm in the Hall
- Sun 20 +TRINITY 15 Ordinary 25
7pm Sung Evensong and Benediction.
- Mon 21 MATTHEW
Monday Club
- Tue 22 *Later Learning* in the Vicarage
- Thu 24 Meditation Group
Games Night
- Sun 27 +TRINITY 16 Ordinary 26
7pm Compline and Exposition
- Mon 28 Monday Club
- Tue 29 *Later Learning*

Sun 11 +TRINITY 18 Ordinary 28
7pm Compline and Exposition



Parish Hall bookings
(03) 479 0754.
The Parish Hall itself
(03) 455 3851.

We're on the Web!
See us at:

www.stpeterscaversham.org.nz

Baptisms, Weddings, House Blessings, Burials and Confessions by arrangement with the Vicar

October

- Thu 1 Meditation Group
Games Night
- Sun 4 +MICHAELMAS
7pm Sung Evensong and Benediction
- Mon 5 Monday Club
- Tue 6 *Later Learning*
- Thu 8 Meditation Group
Games Night
- Fri 9 *The Rock* collated in the Lounge at 2pm

Material for the October magazine is due today!

Parish Directory

Parish Priest:

Father Carl Somers-Edgar
The Vicarage, 57 Baker Street
Caversham, Dunedin
Telephone: (03) 455 3961
Email: paratus@xtra.co.nz
Internet: www.stpeterscaversham.org.nz

WORSHIP SERVICES

All Sundays:

8am Eucharist.
10.30am Solemn Eucharist.

Sundays of the calendar month at 7pm:

1st and 3rd Sung Evensong and Benediction.

2nd and 4th Compline and Exposition by Candlelight

First and third Tuesdays of the month: 11am Eucharist at St Barnabas' Home.

Thursdays: 10am Eucharist.



The Church is located in Hillside Road Dunedin, New Zealand

Director of Music:

David Hoskins

Churchwardens:

Vicar's Warden:

Tubby Hopkins

People's Warden:

Joy Henderson

Vestry secretary:

Heather Brooks