

*did you know?*



**Did your know** that C.S. Luney, who died recently, had a connection with our Cathedral? In 1974 his company was given the task of re-ordering the interior of the Cathedral as part of the Conservation Project (1970-75). The work was not put out to tender. The consultant architect, Miles Warren, wanted the best and he knew the firm of Chas. S. Luney would deliver it.

The two men already knew one another well. Luney's favourite project was the Christchurch Town Hall, which Warren and Mahoney designed and Luney built between 1969 and 1972.

And so it was that a hand-picked team of Luney's carpenters and labourers set about making Miles Warren's plan for the interior of the Cathedral a reality. They began with the removal of a wall between two chapels, creating a Blessed Sacrament Chapel; they removed the altar rails and increased the size of the sanctuary by building decking across the side aisles; they created a Reconciliation Room out of the former 'Tower Room' at the base of the southern tower, and simplified the baptistery. And to complete the work they supervised the installation of the new altar, lectern, and bishop's chair.

Every few days 'the boss' would call to inspect progress. His biographer describes him as a man who 'devised solutions to construction problems that led the way in the building trade ... He calculated quantities of materials closely to avoid waste. Typically, every stick of timber on a site was numbered and its place in the project pre-ordained. He demanded his building sites were tidy and clean.'

Charles Seymore Luney, QSM, CNZM, who died on 18<sup>th</sup> November 2006 at the age of 101, was given a private funeral. Fittingly, a memorial service was held later in the James Hay Theatre of the Town Hall. His passing marked the end of an era.

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# NEWSLETTER

FRIENDS OF THE CATHEDRAL



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## TWENTY YEARS ON .....

It hardly seems possible that twenty years have passed since the pastoral visit of Pope John Paul II to New Zealand. He arrived in Auckland on a Saturday afternoon in November in 1986, and departed from Christchurch the following Monday after an ecumenical service in our Cathedral and an open-air Mass at Lancaster Park.

The theme which linked the Pope's homilies and speeches in New Zealand was 'Peace: the Message of the Gospel'. But in both Fiji and New Zealand, and again in Australia he addressed the situation of indigenous peoples and their cultures. His first and last homilies in New Zealand touched on it: In Auckland, he said: '... The Church here is young. It is less than two centuries since the Good News of Jesus was first preached on these islands. Yet the Catholic faith has been quick to take root and flourish, enriched as it is by a *variety of cultures* from many parts of the world. Each of these traditions has brought its special gifts; none has come empty handed...'

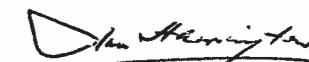
And in Christchurch he said: '...Yours is the opportunity of *fostering the best in your traditions*, and of refining and purifying those aspects which require it. You face the challenge of ensuring that your separate cultures continue to exist together and that they complement one another. The *Maori people* have maintained their identity in this land. The *peoples coming from Europe*, and more recently from Asia, have not come to a desert. They have come to a land already marked by a rich and ancient heritage, and they are called to respect and foster that heritage as a unique and essential element of the identity of this country...'

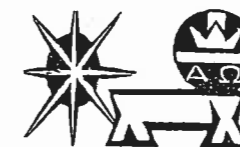
But the Holy Father kept the best wine till last. Five days later he travelled to the red heart of Australia to meet with Aborigines and Torres Strait Islanders at Alice Springs. Strangely, the day was a replay of Lancaster Park. The warm hot day gave way to a sudden change in the weather. As the Pope spoke, the wind grew stronger, clouds built up, and there came thunder, lightning and heavy rain. It was as though nature itself was at one with the Pope's message.

Twenty years on, a whole issue of the 'Australasian Catholic Record' has been devoted to this memorable address. How important it is can be seen from the fact that Pope Benedict XVI recently sent Cardinal Iris Cassidy as Papal Legate to a Mass in Alice Springs to commemorate the event which occasioned it. Since in speaking to the indigenous people of Australasia it was basically the intention of his predecessor to highlight what has come to be called '*inculturation*', excerpts taken from Pope John Paul's address to the Maori and Aboriginal peoples may be found in the centrefold of this newsletter.

**THANK YOU to the 'Friends' who have forwarded their annual subscription/donation for 2006/2007. A receipt is enclosed with this newsletter. In all, the total received since September is \$2,230.00.**

For the Cathedral Trustees

  
Monsignor J.M. Harrington



A BLESSED CHRISTMAS  
TO ALL THE 'FRIENDS'

## INCULTURATION .....

In 1975 a year-long celebration was held to mark the 75<sup>th</sup> anniversary of the blessing and opening of our Cathedral. The Samoan community, which has enjoyed a long association with the Cathedral, was invited to a special Mass celebrated by Father Pat Kennedy with Bishop Ashby presiding. The Mass was one of the highlights of the 'Jubilee year.'

What made the Mass different were elements of 'inculturation'. Incorporated into the liturgy were things specifically part of the culture of the Samoan people. Later, in a Mass to mark the opening of the Oceania Synod of Bishops in Rome, there were those in charge of protocol who could not believe what they were seeing – half naked men with oiled bodies in the entrance procession, and during the course of the Mass women doing things unheard of in the Roman liturgy!

The word 'inculturation' appears in the appendix of the 'Catechism of the Catholic Church'. It refers the reader to 'Inculturation' in the catechumenate; in the liturgy; and in the mission of the Church.

What follows are the words of Pope John Paul II speaking of inculturation to the indigenous peoples of New Zealand and Australia in November 1986:

Speaking to the Maori people in Auckland, the Pope said: *'I wish to extend special greetings to you, the Maori people of Aotearoa, and to thank you for your ceremonial welcome. The strengths of Maori are often the very values which modern society is in danger of losing: an acknowledgement of the spiritual dimension in every aspect of life; a profound reverence for nature and the environment; a sense of community, assuring every individual that he or she belongs; loyalty to family and a great willingness to share; an acceptance of death as part of life and a capacity to grieve and mourn the dead in a human way.'*

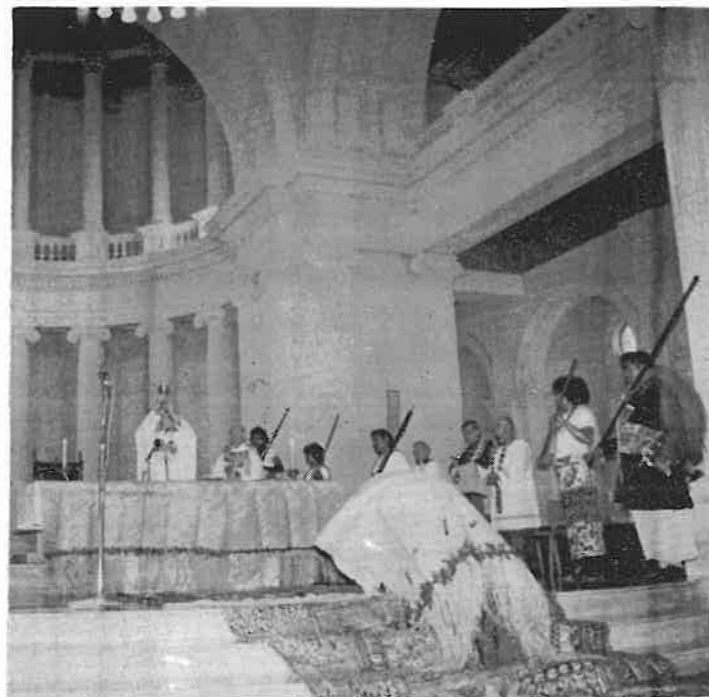
*As you rightly treasure your culture, let the Gospel of Christ continue to penetrate it and permeate it, confirming your sense of identity as a unique part of God's household. It is as Maoris that the Lord calls you; it as Maoris that you belong to the Church, the one Body of Christ.'*

And in a greatly expanded text Pope John Paul spoke to the Aboriginal peoples of Australia five days later:

*'It is a great joy for me to be here today in Alice Springs and to meet so many of you, the Aborigines and Torres Strait Islanders of Australia. I want to tell you right away how much the Church esteems and loves you, and how much she wishes to assist you in your spiritual and material needs.'*

*...As the human family spread over the face of the earth, your people settled and lived in this big country that stood apart from all others. Other people did not even know this land was here; they only knew that somewhere in the southern oceans of the world there was 'The Great South Land of the Holy Spirit.'*

*But for thousands of years you have lived in this land and fashioned a culture that endures to this day. And during all this time, the Spirit of God has been with you. Your 'Dreaming' which influences your lives so*



**The solemn moment of the Samoan Jubilee Mass : the covered maiden and the talking chiefs gathered about the altar for the Consecration.**

*strongly, so that no matter what happens, you remain for ever a people of your culture, is your only way of touching the mystery of God's spirit in you and in creation. You must keep striving for God and hold onto it in your lives.*

*Your culture, which shows the lasting genius and dignity of your race, must not be allowed to disappear. Do not think that your gifts are works that are worth so little that you should no longer bother to maintain them. Share them with each other and teach them to your children. Your songs, your stories your paintings, your dances, your languages, must never be lost.....*

*For thousands of years this culture of yours was free to flow without interference by people from other places. You lived your lives in spiritual closeness to the land, with its animals, birds, fishes, waterholes, rivers, hills and mountains. Through your closeness to the land you touched the sacredness of man's relationship with God, for the land was the proof of a power in life greater than yourselves. You did not spoil the land, use it up, exhaust it and then walk away from it. You realised your land was related to the source of life.*

*The silence of the bush taught you a quietness of soul that put you in touch with another world, the world of God's Spirit. Your careful attention to the details of kinship spoke of your reverence for birth, life and human generation. You knew that children needed to be loved, to be full of joy. They need time to grow in laughter and to play, secure in the knowledge that they belong to their people.*

*You had a great respect for the need which people have for law, as a guide for living fairly with one another. So you created a legal system – very strict it is true – but closely adapted to the country in which you lived your lives. It made your society orderly. It was one of the reasons why you survived in this land.*

*You marked the growth of your young men and women with ceremonies of discipline which taught them responsibility as they came to maturity.*

*These achievements are indications of human strivings. And in these strivings you showed a dignity open to the message of God's revealed wisdom to all men and women, which is the great truth of the Gospel of Jesus Christ.*

*...As you listen to the Gospel of our Lord Jesus Christ, seek out the best of your traditional ways. If you do, you will come to realise more and more your great human and Christian dignity. Let your minds and hearts be strengthened to begin a new life now. Past hurts cannot be healed by violence, nor are present injustices removed by resentment. Your Christian faith calls you to become the best of Aboriginal people you can be. This is possible only if reconciliation and forgiveness are part of your lives. Only then will you find happiness. Only then will you make your best contribution to all your brothers and sisters in this great nation. You are part of Australia and Australia is part of you. And the Church in Australia will not be fully the Church that Jesus wants until you have made your contribution to her life and until that contribution has been joyfully received by others. ...'*

*Amen – so be it.*



**The Cathedral Trust has accepted with regret the resignation of Mr Maurice Carter, a valued member of the Trust since it began in 1975. Prior to that he was Chairman of the Committee which oversaw the Cathedral Conservation Project of 1970-75. At the Solemn Mass to mark the Cathedral's centenary in 2005 he was presented with the Papal award 'Pro Ecclesia et Pontifice' – an honour from the Holy Father, well merited.**



**Pope John Paul wearing the korowai (cloak) and greenstone pectoral cross presented to him by the Maori people.**