



# Barnabas

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50p

THE MAGAZINE OF NOTTINGHAM RC CATHEDRAL

## ALL CHANGE!



*Monsignor Tom makes it clear he's heading for the exit whilst greeting Father Michael Brown, new Parish Priest and Cathedral Dean. Father David, as ever, enjoys the joke.*

Recent months have seen big changes at the Cathedral.

Monsignor Tom has left us to take over as Parish Priest of Oakham, in Rutland. At a well attended reception in Cathedral hall, he assured the large gathering of parishioners, clergy, relatives and friends, he is very much enjoying his new assignment. In accepting a token of our community's appreciation, presented by Chairman of the Parish Council, Simon Gillespie, he thanked parishioners for their support during his time at St. Barnabas.

He also expressed his appreciation to Fr. David for his efforts during the past couple of years and wished him well in his new duties with responsibility for vocations in the Diocese.

On behalf of the parish, Monsignor also welcomed Father Michael Brown as the new Parish Priest, whilst Fr. David, unsurprisingly, lost no time pointing out our new dean is, indeed, another Derby County supporter.

Father Michael expressed his surprise at being asked to take over from Monsignor Tom. He said, "My previous parish of Grimsby was organised along very similar lines to the arrangement in Central Nottingham", where three parishes had been merged. No doubt this experience will stand him in good stead in his new appointment, and with the aid of all our support and prayers he will have settled in by the time this first issue of Barnabas, hits the news-stands – or at least the table at the back of the Cathedral!

## And a return



*Fr. Stephen has expressed his thanks for the warm welcome he has received on his return. He is very much looking forward to meeting you all again over the next few months.*

In November we said hello and welcome again to Fr. Stephen McDonald on his return to the cathedral team. Fr. Stephen has been active in many parts of the Diocese, including time at the cathedral with Canon Ford.

### INSIDE THIS ISSUE



**How it all began**



**Do you recognise this....  
Discover one of the hidden treasures of the Cathedral**



**Greetings from our Parish Priest and Cathedral Dean**

# WELCOME TO BARNABAS

*I'm delighted to welcome you all to this first edition of the Cathedral Parish Magazine. A survey amongst parishioners showed a great deal of interest in such a venture, and this is the fruit of those initial soundings and ideas.*

*The Communications group of the Parish Council is always looking for ways to help people reflect on their faith and to make the wider community aware of the Cathedral and what it stands for. This magazine will be a suitable forum for such thoughts, hopes, ideas and information.*

*There is a great deal of pride in the Cathedral and the Parish and I'm very impressed with the time, skills and commitment that so many people make to our Catholic Community.*

*We are also looking forward to the publication of a book on the history of the Cathedral by Ted Cocking and several others. We hope that the publication of this book will coincide with the Flower and Music Festival in May. The Festival will be another occasion to celebrate the beauty of the Cathedral and our pride in the city of Nottingham.*

I'd like to thank Peter and Priscilla Morley and Darek Kowalkowski for their work in producing this magazine and all who have helped them and contributed to it.

Meanwhile, enjoy this magazine and do consider adding your own contribution to the next issue!

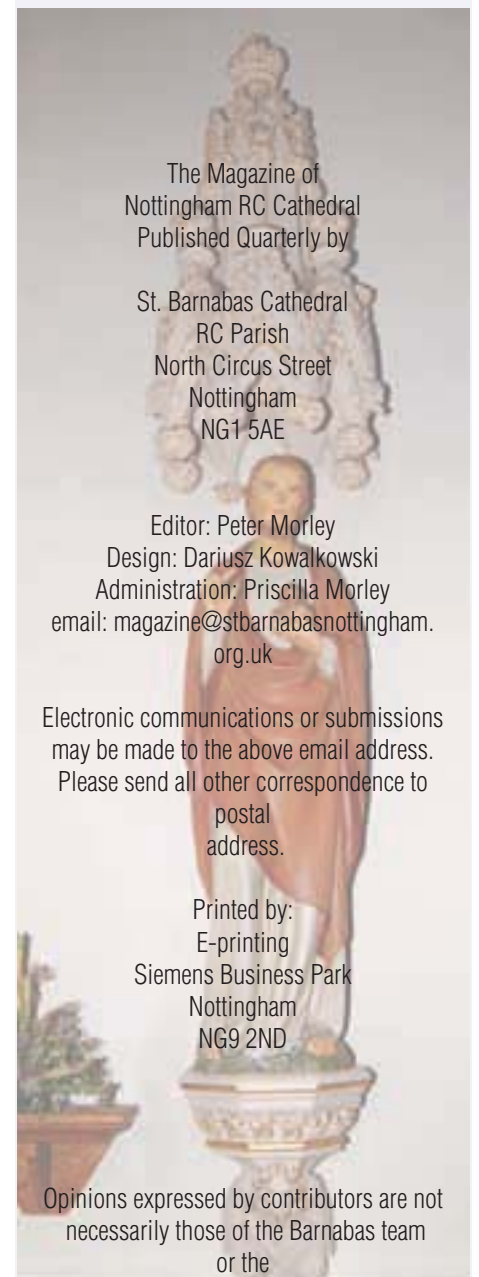
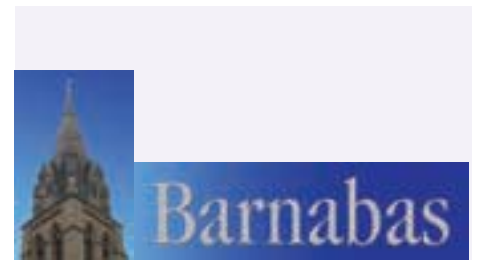
With every blessing

Fr Michael Brown, Cathedral Dean

## HOW FAR HAVE YOU COME?

The Parish of Saint Barnabas is very diverse, made up of people from all backgrounds and parts of the world. That set us thinking – How far have you come? We would like to know what brought you on your journey to Nottingham. How our community here compares to yours back home. Hopefully by sharing our varied experiences we can learn to understand each other better.

***A number of copies of Barnabas will be donated to local hospitals, libraries, organisations and other faith communities as outreach. If you would like to sponsor the cost of a copy or suggest a location please contact the magazine team via Cathedral House.***



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# SAINT BARNABAS CHURCH

## HOW IT ALL BEGAN

*By Ted Cocking*

From 1828 until 1844, the Catholic Church in Nottingham, St John the Evangelist, was in George Street, Hockley. The building, with its fine Doric arch and a cross visible on its stone façade, is still there today, but is now offices for Logo-brand Retail Strategy.

Nottingham saw a steadily increasing catholic population, resulting mainly from growing industrial wealth and migration. This led Fr Robert Willson, the priest in charge of the Nottingham Community, to seek financial support for the erection of a much larger church on a then 'green-field' site at Toll House Hill, alongside the Derby Road, on the outskirts of the town. The Catholic John Talbot, Lord Shrewsbury, England's premier Earl and a champion of the Gothic revival style, was a major benefactor of the new church. He commissioned as his architect Augustus Welby Northmore Pugin, a pioneer of the Gothic revival and a Catholic convert,

who had already designed many churches in this style including St Mary's at Derby and St. Chad's in Birmingham.. Pugin, then just turned thirty, decided to design a cruciform church in the early English style with a tower and spire at the crossing, providing a suitable building to allow for majestic forms of worship and a design that would allow for pre-reformation rights. George Myers, 'Pugin's Builder', one of the great contractors of the Victorian era had full responsibility for the actual building of St. Barnabas. The dedication and consecration on August 27th and 28th 1844 was, from all reports, a splendidly elaborate occasion. It re ected the inspiration provided by this new dominant building on the Nottingham urban landscape and the vision of Pugin, who equated the Gothic style with Christianity and the continuity of the power of the Holy Spirit and of the Catholic faith.

*The author, with several others, is cur-*

*rently preparing a detailed, well illustrated account, of Nottingham Cathedral Yesterday and Today for publication in 2007.*

## Did you know?

The Cathedral Bell is named Assumpta and was "baptised" at 3.00am on the first day of the consecration of the Church. At the time legislation against Catholics forbidding the erection of steeples and bells was yet to be repealed



*The former Catholic Church of St. John the Evangelist, Hockley.*



*St. Barnabas, the new Catholic Church Nottingham, 1844. Taken from an engraving in Illustrated London News.*

# GOD AND THE SEVEN YEAR OLD

By Aoife Hanley



I was a university teacher, still wet behind the ears in the instruction of children and was curious to see how the following exchange would go between young Henry and Mrs Hineson. The topic was “When is something wrong and when is it an accident”

Mrs. Hineson had begun this crystal ball exercise by narrowing her eyes, observing the young faces gathered around the table and announcing dramatically that she could tell each one of them something they had done during the week that we could use to explain the point. Her gaze fell on Henry, a scamp of a 7 year old with an impish smile. He was pleased at being singled out.

“Henry, you played football this week, didn’t you?”

Henry looked surprised at the accuracy of this piece of divining but nodded that he had.

“Henry, you were running towards the goal and you fouled a member of the other team.” Warming to her theme Mrs. Hineson added, “And it wasn’t an accident either!”

At this new information, Henry looked indignant. “But Mrs. Hineson when I kicked him in the shin that time, the referee was in the other corner of the field. So you see the referee had no way of seeing me kick him!” Henry seemed pleased with this bit of cleverness. As if to justify himself further he added,

“And I scored a goal”.

I still don’t know how we managed to keep back the laughter. The other children looked respectfully at Mrs. Hineson. How could she possibly have detected such bad behaviour on the pitch? She must possess an inner-eye! Of course, we adults know that part of being a good teacher is knowing the mindset of a 7-year old. This goes for catechists too. Mrs. Hineson’s well informed guesswork comes from observing generations of Henry’s over a 40 year period. I am envious of this ability to discern the mindset of a 7-year old. A mindset which is light years away from the mindset of an 18 year old university student.

I have made some mental notes of what works with 7-year olds in matters religious.

7-year olds are materialists

To a 7-year old, God is an amazing person with great powers who is best approached by lighting candles and placing them before statues. This is the way to pray. God is something very real (strange how we sadly lose this black and white view of things!). God is also deserving of a party atmosphere and candles, incense, statues, vestments, bell ringing. . . . . In fact all the paraphernalia that goes with religious ceremony is great stuff. Church ceremony carries a heightened sense of drama. Why be bashful about religion, this is great fun! In this sense 7-year olds are strong traditionalists apart for their questionable musical taste (hand clapping and hurrahs, I need to hastily add, are also great). 7-year olds like words like tabernacle

The high points of our catechism sessions take place in the church itself where kind souls such as Michael Palmer allow the children to arrange themselves around the altar while he points out the location of the blessed relic encased in the stone and allows them take in the dimensions of the cathedral (breathtaking from the altar). They love these outings to the church when Mrs. Hineson takes advantage of a rare break in the church’s busy wedding calendar to point out the tabernacle in the Blessed Sacrament Chapel and show them where the ciborium is placed. Tabernacle, ciborium, chalice: these words ring in the ears of a 7-year old with special resonance. A rare quiet descends on the little group and they begin to speak together in hushed tones. Yes, St. Barnabas’s church is a great place for the 7-year old.

7-year olds are compassionate (sometimes!)

An example of this is seen in the following conversation I had with a 7-year old girl. We were waiting in the cathedral for her friends to return from saying their penance after having made their first confession. We happened to be standing beside the Station of the Cross depicting Jesus Being Stripped of his Garments.

*7-year old: What is happening in this picture?*

*Me: This is where Jesus has to take off most of his clothes before he is crucified.*

*7-year old: That would be very cold, I think. It’s not very nice of those people is it?*

*Me: No. It’s not very nice at all.*

If a 7-year old finds the stripping of garments upsetting, it’s easy to understand how upsetting they find the idea of crucifixion.

## **Ask the Expert . . .**

One final tip is how to deal with questions that hit you between the eyes, as it were. Sometimes it’s easier to deal with a question on economic theory than a deceptively easy question such as “Why did Jesus have to die on the cross”. Explain that to an adult and we are on familiar territory dealing with issues such as redemption, the Fall, the value of suffering. Try explaining this to a 7-year old!

I have therefore discovered a trick which I know speaks of immense cowardice and I am not very proud of the fact! My standard reply to these trickier questions is to reply, “Mrs. Hineson or one of the cathedral priests will give you a very good answer to your question!”

On a final note, Mrs. Hineson and I feel privileged to know and teach the children which parents send us every year. Apart from the occasional hilarity of these sessions, there is also the recognition that the 7-year old has much to teach the 30+ year old! Maybe we would discover a gladder, sunnier God, greater certainties and a blissful ignorance of suffering.

# Cathedral Children's liturgy

by Jane Law



The children's Liturgy group began in October 2004 with the commissioning of Catechists during the celebration of Mass. There are now at least six adults involved

with two new recruits offering support from the latest Catechist meeting.

The Catechists meet regularly with others from St. Augustine's and St. Patrick's.

Our children from the Cathedral range from two years (accompanied by mum or dad) to eleven years and are approximately twelve to twenty in number; some are regulars, others are visitors or members of other Nottingham parishes who attend the Cathedral on a monthly basis.

During the 10 a.m. Mass on the first Sunday of the month the children are gathered to the main altar, blessed by the priest and invited to follow those carrying the candle and the book to our beautiful meeting room where the large oak table and chairs are much admired! Our group starts with a song and opening prayer. Then a Catechist leads 3 simple sorry prayers, to which the children respond, 'I am sorry'. Next there is the reading from the WORD OF GOD from the children's

liturgy mass book and we all talk about the reading, in language that the children understand. During the activity that follows we work on a presentation to show that we all understand the WORD. There are individual pieces to take home and one to give to the priest which is later transferred to the banner in the Cathedral porch.

To finish, we pray together and then return back to the main altar with the picture and message, presenting it to the priest who puts it on display. Sometimes we have a little liturgical drama or dance to present. Both children and adults enjoy a real experience of the WORD and we hope to increase our monthly group to fortnightly if we can recruit enough adults to support this worthwhile activity for our Cathedral parish.

St. Augustine's and St. Patrick's operate similar groups following the same format.

## Celebrations at St. Patrick's

*Photo Courtesy of Phullar Studios*



*The Bishop invested Fr. Michael as Cathedral Dean, and Parish Priest of Our Lady and St. Patrick and St. Augustine of England, during celebrations to mark the silver jubilee of the new St. Pats. on 18th October, 2006*

# English Cross

by Priscilla Morley, Carving by Jean Lamb



This year visitors to the Lady Chapel have been able to contemplate the awesome figure of Christ on the Cross resting there. A modern masterpiece sculptured from a single piece of Hawthorn.

In June churches in Nottingham joined in pilgrimage around the City visiting the Central Methodist Mission, the Malt Cross, St. Peter's Church, and the Cathedral. Each location hosted a piece of art by local artist and vicar of the Anglican Church, Jean Lamb.

The English Cross identifies Jesus as the Lamb of God for England, an embodiment of our need for Jesus here and now. This inspirational piece draws together a number of themes and images. A work in the National Gallery's Seeing Salvation exhibition which inspired the artist identified Northern thorns in the suffering of Christ. The beautiful Anglo Saxon poem of Jesus born of Mary "The Dream of the Rood" is echoed in the special pink wood of the female Hawthorn tree.

Jean has been a Christian for thirty years and her work is deeply spiritual. The

dead Hawthorn tree was discovered in Sneinton in 1999 and the carving took over three years to complete. Modelling the pain within the facial features and the contortion of the wood was a deeply moving time for the artist.

Sadly this work of art has only a temporary residence in the Lady Chapel at the moment, but would we really wish to loose it?

If you have access to the Internet you can read a translation of the Anglo Saxon poem at <http://www.georgetown.edu/faculty/ballc/oe/rood-trans.html> A print copy has been made available in the Lady Chapel.

The Dream of the Rood  
A Verse Translation by Douglas B. Killings

# Landings for Returning Catholics

by Michael Clifford



*Landings* is a ministry for helping and supporting any Catholics, who are separated from the Church, to return to the practice of their faith. It was designed by the Paulist Fathers to welcome back inactive Catholics. It gives them a place to come and air their grievances or find

the support they need to take the next difficult steps. It consists of a series of 6 to 8 weekly sessions in which participants gather together with active Catholics. They share stories and with hope and trust in the Holy Spirit they are renewed in the beliefs as stated in the Creed. It ends with a reconciliation evening for all participants.

This ministry is operating very successfully in many parishes in the country and is providing an excellent, safe and welcoming route back to the faith for the many people who have taken part. Landings is about sharing our faith and praying and supporting those who are searching for a way back to the practice of their faith. It would be great if we could have Landings sessions running several times throughout the year supporting the needs of the Catholic Community of

Central Nottingham.

We plan to start our 3rd Landings Group for Returning Catholics early in the New Year and will be holding a 2 evening training course for Landings Welcomers prior to the start of this group. So please look out for the posters and advertising in the Cathedral Bulletin for the starting dates.

If you would like to join this programme either as a Welcomer or if you are a Catholic wishing to return to the practice of your faith, then contact one of the priests or sisters or you can call: Michael on Tel: 01159283369.

We need your continued support and most importantly your prayers.

# How Fundamental is Fundamentalism?

By Alan Geary



Commonly used, the word 'fundamentalism' refers to the tendency to take every word of the Scriptures literally. The fundamentalist ignores the possibility of metaphor; he doesn't see a word or sentence in its historical, social, cultural or even textual context. He refuses to draw conclusions from the fact that the Bible

is a library of books and documents written over centuries; he gives equal weight to every sentence of the scriptures.

By reading the Bible in this way, the so-called fundamentalist actually misses the point of most of what he's reading; the actual fundamentals of it are mostly lost on him. It seems to me therefore that the word 'fundamentalist' is used in almost the exact opposite of its true meaning. For this reason we should instead use the term 'literalist'.

The reading of good fiction can give us more insights into the truth about ourselves and our situation than can be found in, for instance, the study of psychology. A poem can take its reader into areas that couldn't be explored by a literal treatise. A metaphor can illuminate.

A piece of Hebrew fiction, the book of Job, has helped me come to terms with what is still essentially a mystery, the problem of apparently undeserved suffering in a universe supposedly ordered by a loving god. I've been helped profoundly by a metaphor like 'Son of God'; uplifted and gladdened by the Magnificat, with its insistence that God can revolutionise our

lives.

One of the reasons I became a Catholic was that, as a person outside any Christian tradition, it seemed to my inexperienced understanding that the Catholic interpretation of the Scriptures was less literal, therefore more fundamental, than that of most protestant traditions. Although it's still academically interesting to try to discover what actually happened in Jerusalem and its environs during the first Easter, the fact of life after death, joy after suffering, renewal after destruction is what's important; precisely who moved the stone isn't.

And yet...

And yet that's not the end of the matter. There's a paradox in all this, a paradox missed by the literalist, whose word-view leaves no room for paradox. We have to reject literalism, yes. But at the same time we ought to agree with the late Cardinal Suenens, who wrote, - and this has been borne out in my own life - 'You must have the courage to take literally some passages of the Gospels'.

**Alan Geary is a freelance writer and helps to run Nottingham Philosophy Club.**



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