

Roundabout

The Parish Magazine for St. Anne's Church
December 2020



St Anne's is seeking to be a home to invite everyone into.

WEST

Welcoming
Encountering Jesus
Serving others
Telling His Story

HEATH

Hospitality...
Everyone...
Acceptance...
Teamwork...
Helpful...

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The Editor Writes ...

This time last year no-one could have predicted what a difficult year 2020 was going to be. We have all had to adapt our lives to cope with the restrictions placed on us because of Covid 19. Each of us has dealt with this in different ways and Janet, our church warden, had the brilliant idea that the parish magazine would be a good place for the congregation to share their thoughts about the past year and what they had been doing to keep busy. Thank you to everyone who sent a contribution. They will be included over the next few editions of the magazine.

We now have the good news that vaccines are becoming available so hopefully this time next year all our hall users will be back and St. Anne's will be able to celebrate Christmas together once more. Some good has come out of the pandemic as we have started to share services online (thanks to our talented Mrs Vicar - Charitas). This has meant that several house bound people feel they can once more worship with their friends. They really enjoy when everyone waves to the camera when we share the peace.

I hope you all have a Merry Christmas and a peaceful, happy and healthy new year.

Georgina
Editor

A Pastoral Letter from Fr Paul Cho



During lockdown I often wondered if this year was to be the end, not to our lives but to the world. Death and turmoil have surrounded us for so long that it was inevitable that we begin thinking like this. Through this I recall a conversation I had with Charitas after hearing about the upcoming release of the Covid 19 vaccine. "Is this the end?" "The end of what, the end of the world?" "No no no no... I am talking

about this pandemic.” “I don’t know, but what I can say is that we are approaching the end of the tunnel.” Although we may not know when this pandemic will truly end, what is certain is that this Church year is coming to a close, and that soon we will enter a new Church year.

To be frank, the last church calendar year was terrible. We could not properly celebrate out Easter joy due to the never before seen lockdown, and when we got out from that dark tunnel and saw the daylight once more, we realised that there was another tunnel awaiting us. We are leaving the tunnel, but we cannot celebrate this Yuletide as we have done for many years. Because of this, our beloved Christmas fair, Carol service, Crib service, Christmas midnight service and Christmas community lunch will not happen this year.

However, even during these dark times, we have kept on living for God as we had done before. We have had several online services during the two lockdowns, sharing Christ’s warmth through our screens. Between the lockdowns we have had services in Church, all whilst keeping distance from our brothers and sisters in Christ, covering our faces, practising the Eucharist in an entirely unfamiliar way, and in particular no singing, an extreme contrast to how we used to worship in church. Even so, we did quite well. Interestingly, during this time of abnormality, we have been living more Christian lives than ever. We showed Christ’s compassion to each other via phoning, emailing, SNSing, and by doing whatever else we could do to make sure our brothers and sisters are OK. We’ve also had a very delayed APCM at the end of October. We now have new churchwardens (Georgina Arnold and Janet Bradly) and PCC (+ Gill Kimber, Polly, Sarah Burton, and Paul Forsythe) who will continue to serve our Church, St Anne’s, as their predecessors have done. As I mentioned earlier, we are going through Advent, and at the end of this path is Christmas, the celebration of the birth of our saviour. We are finally departing this long and dark tunnel; we are

nearing the light at the end of the tunnel. However, after this pandemic, things will no longer be the same. Things that we considered abnormal are now normal. Just like how everything changed following Christ's birth, life will not be the same as before the pandemic. We need, whether we like or not, to prepare ourselves to meet the 'new' world after this dark tunnel as we prepare the coming of Jesus Christ again. However, through this time of change there is one thing that will always remain constant; we love each other as Jesus loves us. Our waiting for Christmas will be over at the end of Advent, three candles away. And sooner or later the time will come when this terrible virus will be merely a whisper in the back of our minds. In my relatively short time on this Earth, I've learnt that life is merely a series of ups and downs. In the end, the downs are what make the ups more memorable for without suffering we cannot appreciate the gift of happiness. And throughout it all we have Jesus as our companion, guiding us and leading us when the night is darkest. We are currently in a dark part of our lives, perhaps the darkest we have ever known, but keep in mind that even in the darkness we have Jesus to bring us light until we leave this vale of darkness, for now and forevermore.

Paul Cho

Fr Paul Cho
Priest in charge of
St Anne's



Sermon from Sunday 29th November

Mark chapter 13 verse 24 - end

Father Paul thought it would be a good idea to use the parish magazine to share Ian's sermon with a wider audience.

Give us grace Lord, not only to hear your word with our ears, but also to receive it into our hearts and show it in our lives. Amen.

Firstly let me wish you all a happy new year. Don't worry you have not missed Christmas, I am thinking about the Church Year. When thinking about this sermon, there are ten words that kept coming to mind, I think first appeared in the Eucharistic Prayers in the now defunct ASB. I feel these ten words sum up very simply and succinctly the whole of our creed, but unfortunately they do not appear in all the Common Worship Eucharistic Prayers. The words are:

Christ has died.

Christ is risen.

Christ will come again.

At the start of another new Church year I thought it might be useful to examine this statement of faith again, especially the last four words.

The first two statements should offer no difficulty for most of us. Christ has died, this is a historical fact; Christ is risen, if we don't believe this, why are we here? The cross and the empty tomb are at the very heart of the gospel. We gladly acknowledge Jesus as the crucified Saviour and risen Lord. So far so good.

But what about 'Christ will come again'? Does that really make sense? Can we still believe in the second coming of Christ? Some Christians are genuinely bothered by questions like these. We ought not to shirk them. Advent presents us with an opportunity of facing them together.

The first thing to get clear is that Christ's coming again is an integral part of the gospel which the apostles believed and preached and which they received from Christ himself. It is not

something that the Church tacked on to the gospel at a later date to give the story a happy ending. It has been there from the very beginning. The same New Testament, which boldly asserts that Christ has died and that Christ is risen, also insists that Christ will come again. That being so, we surely ought not to ignore or discard this article of our faith, as some are inclined to do today.

Another point. The coming of the Lord should not be viewed in isolation, as an independent aspect of the Christian creed. In the New Testament it is all one piece with the rest of the story of Jesus Christ: with his incarnation and earthly life, his death and resurrection, his ascension and exaltation to the throne of heaven. His coming again in glory is the final chapter of the story and is closely related to what has gone before.

When we grasp this fact we shall be saved from an unbalanced and imperfect view of the Christian faith. We shall not make the mistake of either neglecting the second coming on the one hand, or of over emphasising it on the other. Plainly enough, Christ's coming is not the whole gospel. Equally plainly, without it the gospel is not whole. The drama of redemption is incomplete: the final act is missing. There is still something else to happen.

This brings us to the crux of the matter, the real significance of this truth I am talking about. The second coming is important not just because it is part of the creed and can be traced back to the teaching of Christ and the apostles. It is important because it represents the element of hope in our Christian religion.

This note of hope was prominent in the life and faith and worship of the early Church. Its members lived with a sense of expectancy. They were convinced that the future belonged to God and that his saving purpose for mankind was not yet completed. Something better and bigger was in store, surpassing all imagination. For this reason the New Testament writers describe the eternal future, including the second coming, in poetical and pictorial language. It lies so far outside our present knowledge and experience that it can only be expressed in terms of symbols and images.

Our Lord's second coming belongs to the realm of things which the eye has not seen, nor the ear heard, nor our hearts conceived; but the reality of those things does not depend upon our understanding of them. Happily we are not required to understand them but simply to hold fast to our Christian hope; for without it life is quite literally hopeless.

Like the early believers, we should think of ourselves as living between the two advents. For there is a coming of Christ in history which belongs to the past and finds its fulfilment in the present life of the Church. Likewise there is a coming of Christ beyond history, and this is associated in scripture with the consummation of the kingdom, the final victory over the forces of evil, the last judgement, the resurrection to eternal life, and the ultimate bliss of the redeemed.

Of these tremendous and unimaginably wonderful truths the coming of Christ in glory is the symbol, the sign and the pledge. We are consciously or unconsciously affirming the Christian hope and our conviction that these things shall be, when we make the proclamation, 'Christ will come again!'

Like our Lord's atoning death and triumphant resurrection, his second coming is part of the 'mystery' of faith. It is not something we can talk about dogmatically, as though we know all about it. We don't. It is largely beyond our comprehension.

But that is not to say it is meaningless and has no value for us today. In the New Testament it is seen not as an abstract idea but as part of the dynamic of the gospel. It is something that gives direction to the believer's life and incentive to his service.

Can we not salvage it from the realm of the fanciful, the controversial and the speculative and find in it a sanctifying and energizing hope for ourselves.

And there is one other thing to be said. The doctrine of Christ's coming again testifies to the fact that God is working to a plan and fulfilling his purpose for mankind. It guarantees that history is going somewhere.

An illustration can be drawn from Gerald Healey's play *The Black Stranger*. The story is set in the days of the Irish potato

famine in 1846. As part of the effort to solve the unemployment problem, men were given the task of making roads that served no useful purpose. The task was simply to provide them with something to do. It was a heartless and hopeless situation; and one of the characters, Michael, says to his father in bitter disillusionment, 'They're making roads that lead nowhere!'

When we confess our ignorance, an ignorance which even Jesus shared, of times and dates; when we abandon all imagery and pictures; when we strip the doctrine of the second coming down to its bare essentials, we are left with this tremendous truth: the second coming is the final guarantee that life can never be a road that leads nowhere; it is a road that leads to Christ. Let me say that again it is a road that leads to Christ.

Let us pray:

Lord, we watch, we wait, we look, we long for you. Dispel the clouds and darkness and awaken us to your glory, that we may walk in your light.

Amen

Ian Bradley
Reader

WALKING THINKING AND FEELING WITH GOD

THE PROPHETIC BOOKS OF THE OLD TESTAMENT

I. The 'Major' Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

II. The 'Minor' Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

The Prophetic Books of the Old Testament are God's 'running commentary' on what He was doing in the most painful times in Jewish biblical history. But they're much more than that! As His prophets walked, thought and felt with God, His love for the

human race and His ultimate purposes for us begin to shine through and illuminate the future as well as their own 'present' times - and we get glimpses of the character of God, the Messiah, the Master Plan and even the End of the Age!

In the History Books, we've read about God using nations and leaders to fulfil His purposes - the 'hidden hand' behind world events. But we've also read about men (and the occasional woman) who felt that God was speaking to them directly about what was happening, and who felt compelled to speak out. Some had significant dreams or visions, but most simply felt God speaking to them, we don't know how. Sometimes at great personal cost they 'spoke truth to power' or to God's people as a whole. And some of what they said has been written down and collected together - including 'words of prophecy' that seem to be about things beyond their immediate situation.

But how can we know whether the prophets and their prophecies are trustworthy and therefore relevant to us? Well, long before the age of prophets, God gave Moses the test of a true prophet - and it's disarmingly simple!

"You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken.

That prophet has spoken presumptuously."

(Deuteronomy 18.21-22)

So if a prophet's message comes true, he's a true prophet - if it doesn't, he isn't.

Amazingly, the prophets with most to say about the further future 'prove themselves' by recording prophecies that came true in their own time so that we can rely on their prophecies that have yet to come true! Prophecies of the Messiah which have come true in the life and ministry of Jesus give us confidence in the prophets themselves, in the New Testament Gospel, and in what they say about the works of the Messiah that lie in our own future. And prophecies of world events that came true in or soon after their own time, give us confidence about what they say about the End of the Age.

“Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets.”
(Amos 3.7)

“To strengthen faith, God promised his Gospel in the Old Testament, through the prophets.”
A Pathway Into the Holy Scripture
William Tyndale
(c.1530)

Stuart Kimber

Strictly Lockdown

I can't do with all this kerfuffle,
And masks that hide faces and muffle.
But I'll do the Can-Can
As I pick out a flan
While I step out the Sainsbury's Shuffle.

I'm in Lockdown – Get Me Out of Here!

A celebrity void of all vanity
Believed she faced lockdown with clarity.
But she plays a trombone
When she answers the phone
Which make those who call doubt her sanity.

Stuart and Gill Kimber

Liz Baker's thoughts on 2020

While the wider world has been in such a mess, I have been finding joy in small things. I have felt uplifted by seeing a dandelion push its way through a pavement crack, hearing a child's laughter in the street, watching a blackbird remove berries from a bush in the garden, and seeing a smile in eyes above a face mask.



Stephen Skewes remembers 'The Maintenance Crew'.

Question: How many people does it take to change a lightbulb in the church?

Answer: Six people - 5 men and 1 woman.

On Saturday morning 24th October, a team of volunteers gathered for this purpose - Stephen Skewes, Rod Price, Peter Baker, Paul Forsythe, Ron Trueman, and Chrissie Price (to take the photograph). We had to fetch the scaffold-tower out of the boiler-room (under the hall-stage) because the bulb to be changed was about 15 feet above the floor of the church. It was considered too awkward,

and therefore too risky, to use the extension ladder by itself, although we did try this the previous week when Rod managed to extract the glass bulb, but not the brass screw-cap wedged in the socket.

We all helped to bring up the component parts of the tower through the vestry - they're quite heavy. When the tower was erected, over the front of the rear pews near the font, Rod climbed up and wrestled with the screw-cap, left behind the week before, which was difficult to re-

move. But he succeeded and eventually the new bulb was fitted and tested. It remained then for the tower to be dismantled and carried back to the boiler-room - a whole morning's work and no accidents, I'm glad to say!



Ian Bradley enjoyed his trains during 2020



Cheryll with some vans passing Crossing Cottage on my indoor
lay-out.



Rail-car Mary waiting for passengers at Cofton Castle station on
my indoor layout.



Refuelling at Cofton Castle depot on my indoor layout.



Lord Flashart shunting wagons in Cofton Castle yard on my indoor layout.

Puzzle Page

Name the Carol

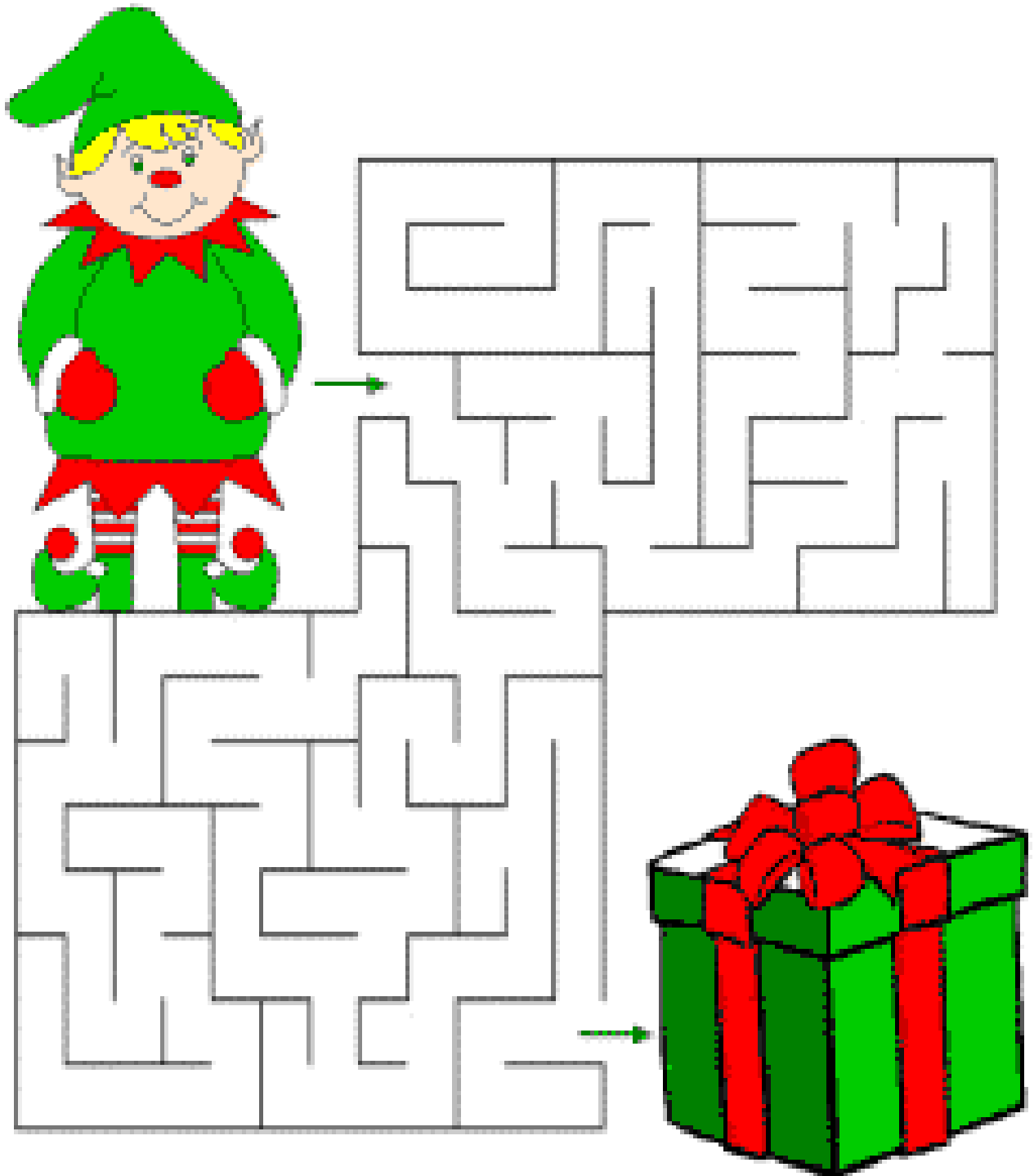
1. On a cold winter's night that was so deep
2. All ye citizens of heav'n above
3. And He feeleth for our sadness
4. God with man is now residing
5. And the running of the deer
6. 'Tis the season to be jolly
7. By priest and people sungen
8. They bend on hov'ring wing
9. Late in time behold Him come
10. Ring out those bells tonight
11. no crying he makes
12. The Lord of ev'ry nation
13. O morning stars together
14. King forever, ceasing never
15. Was born upon this day
16. Heav'nly hosts sing Allelulia
17. With heart, and soul, and voice
18. Whom angels greet with anthems sweet

(Answers page 17)

Children's Page

Christmas Maze

Help Jo Jo, the elf, find the missing present!



Children's Page

A Christmas Wordsearch

ANGELS BABY DONKEY JOSEPH JOURNEY

I	A	U	N	C	J	J	Y	S	A	D	D	S	S	G
D	Y	O	L	O	Q	Q	D	A	K	I	O	M	T	R
O	U	C	S	C	G	R	W	N	N	Y	N	A	H	U
I	K	E	Z	W	E	S	J	R	F	G	K	R	G	V
V	P	G	B	H	T	Z	G	Z	M	N	E	Y	I	Y
H	D	O	P	J	O	U	R	N	E	Y	Y	L	N	E
M	B	E	G	P	S	T	R	A	W	L	G	T	S	T
R	H	A	E	U	H	Z	R	T	N	H	B	A	Z	N
S	R	E	B	Y	L	V	Y	V	R	K	J	A	E	F
K	H	B	M	Y	H	M	D	R	Y	C	P	P	T	I
S	N	X	B	A	K	O	Q	B	I	Y	E	S	Y	S
N	G	Y	A	H	E	U	Z	G	X	D	Q	L	K	W
Z	Z	H	Z	P	O	P	E	Y	Z	W	O	F	F	O
T	C	H	L	D	E	V	Q	F	G	U	N	Q	B	D
D	R	E	G	N	A	M	B	J	D	U	I	X	R	X

MANGER MARY NIGHT SHEEP SHEPHERDS
STABLE STRAW

Ian and Janet Bradley

Answers to December's Puzzle Page

1. The First Nowell
2. O, Come All Ye Faithful
3. Once in Royal David's City
4. Angels From the Realms of Glory
5. The Holly and the Ivy
6. Deck the Halls
7. Ding, Dong! Merrily on High
8. It Came Upon the Midnight Clear
9. Hark! The Herald Angels Sing
10. Little Donkey
11. Away in a Manger
12. Unto us a Boy is Born
13. O Little Town of Bethlehem
14. We Three Kings of Orient Are
15. God Rest You Merry Gentlemen
16. Silent Night
17. Good Christian Men Rejoice
18. What Child is This?



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December 1920

13th December

The League of Nations established the International Court of Justice in The Hague.

24th December

Enrico Caruso, original name Errico Caruso, was born on 25th February 1873 in Naples, Italy and died on 2nd August 1921 in Naples). He was the most admired Italian operatic tenor of the early 20th century and one of the first musicians to document his voice on recordings.



Caruso was born into a poor family.

Although he was a musical child who sang Neapolitan folk songs everywhere and

joined his parish choir at the age of nine, he received no formal music training until his study with Guglielmo Vergine at age 18.

Within three years, in 1894, he made his operatic debut, in Mario Morelli's *L'amico Francesco* in Naples at the Teatro Nuovo. Four years later, after adding a number of impressive roles to his repertoire, he was asked to create the role of Loris in the premiere of Umberto Giordano's *Fedora* in Milan. He was a sensation and soon had engagements in Moscow, St. Petersburg, and Buenos Aires. He made his La Scala debut with *La Bohème* (1900).

World recognition came in the spring of 1902 after he sang in *La Bohème* at Monte Carlo and in *Rigoletto* at London's Covent Garden. He made his American debut in *Rigoletto* at the opening night of the Metropolitan Opera in New York City on November 23, 1903, and continued to open each season there for the next 17 years, presenting 36 roles in all. His last public appearance - his 607th performance with the Metropolitan Opera - was as Eléazar in *La Juive* on 24th December 1920.

December 1970

15th December

The Polish government made a sudden decision to increase food prices. The country was already in a state of "constant deprivation" and half of people's monthly wages was going to food. Protests began at the Lenin Shipyard in Gdansk and quickly spread to other cities. At first, the authorities were unsure of how to react, but the order quickly came to nip the uprising in the bud. Some 9,000 riot police and special squads were sent in, as well as 27,000 soldiers, 550 tanks and even helicopters. Zbyszek Godlewski was on his way to work at the Gdynia Shipyard on 17th December, a day that would come to be known as "Black Thursday", when he was shot dead. Protesters carried his body through the streets on a door. According to official statistics, at least 45 people were killed across Poland and over 1,000 were injured. These experiences shaped the Solidarnosc movement, which helped to bring down the communist regime years later.

26th December

Lillian Board a British 400m and 800m athlete (Olympic silver medallist 1968) died after losing her battle against a virulent form of cancer. She was appointed as a Member of the Order of the British Empire, for services to sport, in the 1970 New Year Honours. Known as the Golden Girl of British athletics for her blonde good looks and medal success, Board had become a very popular public figure, earning herself another nickname: 'Britain's favourite girl'. Lillian Board who turned 22 on 13th December, died at the Munich University Hospital on 26th December, where she was undergoing treatment for bowel cancer. The twice European Gold medallist and Olympic silver medallist who helped set four world records on the track, died late in the afternoon after she slipped into a coma on Christmas Eve.



The Church decorated for Christmas



Thank you to Chrissie Price for arranging the Christmas tree, flowers, advent candles and nativity scene.

Articles for Publication

Please submit articles either by email to:
arnold112@btinternet.com

Or leave a printed copy in the Parish Office clearly marked for the attention of the Editor.

Submission Deadlines

Items for inclusion in the January 2021 edition must reach the Editor, Georgina Arnold by 4pm on Thursday 31st December 2020.