

Whatever may have been the Easter experience of the first disciples of Our Lord, we who nearly two thousand years later are His followers today, need to experience Him in our inner and spiritual being. It is this inner recognition rather than external proof that gives us a quiet but confident assurance. We tend to place Jesus in the material and physical world in which we try to practise our discipleship today, a world in which our vision is limited by our concepts of time and space and as a result we go to the tomb looking for proof of the Resurrection.

For me the proof if it is needed, is to be found in the reaction of the disciples of our Lord. Men who a few days before had fled in terror when Jesus was arrested, or Peter who had denied that he was a follower of Jesus on three occasions. Yet within a few days they were proclaiming the Resurrection and in many cases were happy to follow the steps of their Master to martyrdom.

On that first Easter morning one thinks of the experience of those woman followers of Jesus who with much sadness and devotion had gone into the garden in order to embalm the body of Our Lord which had been taken down from the Cross less than two days before. As they stood by the tomb the question is put to them, 'Why seek ye the living among the dead? He is not here but is risen.' The women then returned to the upper room where the frightened disciples of Jesus were gathered and they recounted all that had taken place. The first reaction of the disciples was to dismiss their story as idle talk, but for the first time they began to wonder.



They remembered that Jesus had told them to return to Galilee and there they would find Him. They would find Him in obedience, in service and in mission to the world - a charge which He had laid upon them. As His disciples, wherever they went they would find Him there before them. No longer was He bound by the limitations of time and space, but He was a universal presence which they would experience in the depths of their being in a spiritual dimension. He would from now on feed them with spiritual food just as surely as when he had come and cooked for them a material Easter breakfast by the lakeside.

Easter is a time when we stand in awe and wonder and let Him make His presence felt and having done so, we should be inspired to proclaim His Gospel to a world which needs to hear it perhaps more urgently than ever before.

From the Vicar in Sri Lanka

Yes, I admit it. Although it is Lent I am feeling virtuous - not because I have abstained from certain foods, not because my self-discipline has improved. I am feeling virtuous because last night I climbed Adam's Peak.

Adam's Peak is a mountain 7,630 ft. high in central Sri Lanka. It is a single, isolated peak and looks rather like Mont Blanc but with tea plantations and exotic birds around its base. With two other visitors we started our ascent at 2.30 am along a well trodden path, at times with steps cut into the rock, at times with guard rails. It took about three hours to get to the summit where we awaited the dawn. At 6.20 am the sun rose over the distant hills, revealing that we had passed through the cloud level and entered a mysterious place where only patches of the earth below could be seen. Furthermore the peak casts a triangular shadow over the countryside as the sun rises, like a perfectly formed pyramid.

However, this mountain is special because it is revered as a place of pilgrimage by adherents of Buddhism, Hinduism, Islam and Christianity in Sri Lanka. Its name is testimony to this - called Sri Pada in Sinhala, which means The Holy Foot; in Tamil Siva Noli Padham meaning Lord Shiva's Foot and in English Adam's Peak. At the summit is a large indentation in the shape of a footprint. For Buddhists the footprint is that of Lord Buddha on his third visit to Sri Lanka on his ascent to Nirvana, for Hindus it is the footprint of the God, Lord Shiva. As he danced his comic dance of creation and destruction, his foot struck the peak. For Muslims and Christians it is the footprint of Adam as he fell to earth after being expelled and hurled out of paradise.

The stories, fascinating as they are, remain stories, a tradition which links our human lives with the life of God - and mountain tops are common enough places for God and humanity to meet. Mountain top experiences litter the pages of the bible. It was on top of Mount Sinai that God revealed his pattern of living in the Ten Commandments, on Mount Moriah (the Temple Mount in Jerusalem) that Abraham offered sacrifice, on the mountain that Jesus sat and taught what is systemized into the Beatitudes, on the Mount of Olives that his passion and betrayal took place, on the Mount of Golgotha that his death and resurrection speaks of a new relationship between humankind and God.

So I was thrilled with my mountain top experience. This Lenten pilgrimage became truly Lenten in my aching limbs the day after the climb! But as a place of pilgrimage Adam's Peak taught me about humanity's journey after God - a hard climb, a risky climb. The mountaineer, Chris Bonnington, when asked why he climbed replied 'I climb mountains because they are there'. So too with our seeking after God - we go on climbing because God is to be known and experienced, often in the most unexpected ways. God who goes on creating, restoring, sanctifying all creation and all humankind bids us walk with him and with our sisters and brothers.

Brian Leathard

Annual Parochial Church Meeting

Friday 29 April

Please put a note in your diary now for this meeting. We will be reviewing the life of the parish in the last year and looking ahead for the next. An important part is the election of a new Parochial Church Council (PCC) who represent you and nomination forms will shortly be in church. Qualifying rules for candidates are displayed on the notice board in church. If you have any queries about election to the PCC please speak to Margaret Taylor, Ruth Mills or myself.

Most importantly, this will be our first opportunity to welcome back our Vicar, Brian, and his family, from his sabbatical leave, and we hope as many people as possible will come. They will have arrived home the day before.

There will be refreshments before the meeting at 7.30 pm and the Meeting of Parishioners will start at 8 pm. This will be followed after about 15 minutes by the Annual Church Meeting. Any person in the parish may attend the Meeting of Parishioners when the appointment of Churchwardens takes place. After this is the Annual Church Meeting itself which is open to anyone on the Church's Electoral Roll.

The PCC warmly invite you to come and hope to see you there!

Terry Baldwin

The Maddison Clinic 1958 - 1994

The Maddison Clinic came into being some thirty-five years ago. Dr. John Maddison, who was then the local Medical Officer of Health for Teddington and Twickenham, had done a great deal of research into the ageing process and saw a real need for such clinics countrywide.

The Clinic started in Church Road, Teddington, in a small way but with the dedication of Dr. Maddison, Dr. James and Miss Francis, Health Visitor, like Topsy it grew and quite soon there were waiting lists of people wanting to take advantage of the full medical examination, counselling and general advice on all aspects of keeping well which was available at the clinic.

In 1963 there was already urgent need for more help than was forthcoming from the Authority and following a talk by Dr. Maddison the 'Friends of the Maddison Clinic' was formed with much enthusiasm. This band of willing helpers grew and has always responded to any call for help. In 1967 when Dr. Maddison became 65, he had to retire. The caring, dedicated work continued, but the provision of medication, which had been a feature, ceased. Dr. Maddison was, as I suppose they would say today, 'before his time' with the medicaments he supplied 'according to needs' and called 'PROPP' - HRT (Hormone Replacement Therapy) is now regarded as the norm. Dr. Maddison also recommended a daily intake of maize oil and this was sold over the counter with a variety of other things.

In 1969 the idea of a Day Clinic attached to the Maddison was proposed to fill a need

very much recognised by the staff and described by Dr. A.M.Nelson, M.O.H., as coming between a Day Hospital and a Day Centre. Thus, a Day Clinic was started by the Maddison Clinic, initially in an existing clinic in Stanley Road. Inevitably, it was not long before the 'Friends' were approached and asked to raise money for an extension to the Church Road building as the Stanley Road clinic was to close. This was a mammoth task, but achieved under the leadership of those stalwarts of St. James's, Len and Vera Rockliffe, and in 1973 the Day Clinic transferred. Soon the Day Clinic was being held three times a week and there was a waiting list for this facility as well as the main clinic. Improvement in the general attitude to life as well as health was marked in those attending for the day. Their day was always well structured with physiotherapy, craft, discussion, educational films, etc.

Before long it was realised that the Day Clinic would benefit if the room was a little larger and they could have their own toilet facilities, so . . . once again Len Rockliffe and the 'Friends' set to work to raise more money, and with the help of a legacy, were able in 1978 to add on to the Rockliffe Room, add an extra consulting room, three toilets and a store-room. Of course, while all this was going on, the main clinic was expanding by leaps and bounds! Where Dr. Maddison had started with one half-day session, there were now eleven doctor sessions each week and, in addition, ten health visitor sessions, dietician, physiotherapy and psychology clinics and later on Parkinson clinics. The demand for appointments continued and waiting lists inevitably increased. Five 'satellite' clinics were opened in the Borough. Those left today are also closing at the same time as Maddison.

Many people can and do praise the care and attention always received at the Maddison Clinic, but many more, and perhaps more importantly, can testify to the early diagnosis of many threatening diseases - glaucoma, diabetes, thyroid deficiency and cancer to name but a few. These patients were then referred back to their own G.P. and could be dealt with swiftly. It is no hollow claim to say that lives have been saved, and painful suffering eased, by the Maddison.

It is sad that in this relatively affluent time cuts have to be made to such useful services.

Betty Evans

Those many readers who have been 'patients' of the Maddison Clinic are deeply appreciative of the work done over the years by all the doctors, nurses and others, including Mrs. Evans herself and the many volunteers, who have helped to run it. All will be very sorry that the Maddison Clinic is now to close: its work in the community will be greatly missed.

Lost

Does anyone know the present whereabouts of three or four large white damask tablecloths belonging to the church? We seem to have lost sight of them in the general upheaval and would be glad of their return.

Helen Taylor (979 7042)

At Church in Paphos

On our recent holiday in Cyprus, at Paphos, we quickly realised that this was 'Aphrodite's Island' - the Goddess of love who is said to have risen from the foam on the shore at a local beautiful rocky beach, inspiring Botticelli's 'Birth of Venus'. Having, with difficulty, avoided Aphrodite and her goddess-inspired wines, sweets, bars, hire-cars, hotels, we began to explore the other influences and religious cults of the island. And where better to cast off the toils of the goddess of love than in the church of Panayia Chrysopolitissa, Our Lady of the Golden City, usually known as the 'Church of St. Paul's Pillar'.

So called because this is the site of St. Paul's conversion of the Roman Pro Consul Sergius Paulus when he visited Paphos with Barnabas (Acts 13.5 -12). Orthodox legend says that St. Paul was scourged here in the Roman temple, and the pillar to which he was chained can be seen among the ruins, but there is no confirmation in the New Testament of such a punishment. Next was built here in the sixth century a Christian Basilica and a Bishop's palace, both destroyed by the Arabs in 653; a smaller church was erected and destroyed in 1159 and the next building on this site was a splendid Gothic church of the late thirteenth century erected by the Franciscans during the rule of the French crusader knights. But it is the church of about 1500 which stands today, of Byzantine style with an iconostasis screen and having internal pillars which make it very difficult for the congregation to see. It was used by the Turks during their occupation of the island, becoming the Byzantine Cathedral of Paphos. Now it serves as 'home' to both the Roman Catholic and Anglican communities, as well as being occasionally used by the Orthodox.

So the atmosphere of St. Paul's Pillar Church, situated very beautifully amongst ruined columns, Roman stones, Gothic remnants, traces of the sixth century Basilica, is redolent of history and legend; pagans worshipped Aphrodite here, Romans their panoply of gods, Arabs, French, Venetians, Turks and other Christians have venerated the one God here, in their various ways. And now the Anglicans of Cyprus gather here as part of the diocese of Cyprus and the Gulf, which is within the Episcopal Church of Jerusalem and the Middle East, the Archbishop of which is, fittingly, an Arab. The priest, Canon Gibbs, a jovial crew-cut shepherd of his flock, spoke with sincerity and conviction about the difficulties of their diocese. Where Cyprus is the only Christian country, where many people cannot worship openly (as in, for instance, Iran) and where others may be imprisoned for so doing - 'our diocese', he said 'is part of the mission field', there are he pointed out to members of the Church of England in the congregation, no central funds to help with finance; every parish is entirely self-supporting and all try to give charitably to areas of greater need. The Paphos Anglicans are collecting and working hard for the clinic shortly to be built at the church in South Yemen, where people are desperately poor and have virtually no medical resources. The clinic will fulfil a great need.

We saw here a message for the Church in England where parishes have never been self-supporting, but where over the next few years they will have to become so! The congregation in Paphos differs in many ways from ours here: they cling together because they are ex-pats, they have no problems with church hall building because they use the local tavern, called appropriately 'Ecstasy', for coffee, drinks, food and fellow-

ship ('Will you come and have tea with us in Ecstasy after the Women's World Day of Prayer Service', they said), they have the use (but not the maintenance) of a wonderful old church, with its evocative echoes of worshippers of the last two thousand years, set as it is amongst the fabulous ruins, but they love and worship Jesus Christ as we do, and to spend some time amongst them was a rewarding experience.

Margaret Taylor

The Loki Ensemble

Friday 15 April at 7.30pm

St. James's Church

Fund Raising for Save the Children

Works by Arne, Handel

and songs from the Beggar's Opera



Tickets from Kate O'Sullivan (977 8294)

Go, See and Act

After a little trouble with the bus, I arrived at the United Reformed Church at 2.30 pm as the **Women's World Day of Prayer** service was about to start.

My first impression was of a packed church and I thought I would not find a seat but I was quickly sent to a pew near the front. I have been attending these annual services for years and I'm sure that this one was attended by far more women than usual. Maybe because it was more accessible or, more likely, because we hear so much of the troubles around the world.

The Palestinian Christian women who prepared the Order of Service must be very conscious of the need for all peoples to unite for peace. We prayed:

O Christ, enable us to go, see and act in a way that expresses our belief that to harm anyone in any part of God's earth is a transgression and a direct offence against you, O God.

There's a time for healing and a time for forgiving. There's a time for building bridges and that time is now. Oh take our hearts Lord, take our minds. Take our hands Lord, and make them one.

The hymns we sang were all ones that I knew so well and the readings and the candles made for hopeful thinking.

Alison Thompson

After the apostles had all died, who could give clear guidance, where could one find reliable evidence of what the apostles had taught?

In the 1st Century the Christian Bible was the Jewish Bible - that is, the Old Testament, plus the words of the Lord Jesus circulated by mouth. The authority of this purely oral tradition was upheld as late as 190ad. But arguments with Gnostics, followers of Marcion, and others made it urgent that a central, authentic, written documentation be brought into being.

The first book of the New Testament to be written is Paul's letter to the Thessalonians, about 50ad. Luke's Gospel, probably written between 75-90ad, hints in its opening words at the problem of how to decide on authenticity: '... many have made declarations of what is to be believed . . . it seemed good to me also to write . . . that you may know the truth of what you've been taught' (Luke 1.1-4).

The ten letters of Paul were copied and widely distributed about 90ad. The collecting and publishing of the Four Gospels followed, in 115ad. The Second Letter of Peter (not the apostle), was written in 150ad, and is the latest book to be accepted into the canon.

There were disputed books which eventually got in: Hebrews, Revelation, I & II Timothy, Titus, The Letter of James, The Second Letter of Peter, the Second & Third Letters of John, and Jude.

Others were rejected after long argument: The Shepherd of Hermas, The Teachings, The Letters of Barnabas and of Clement.

People thought that if an Apostle wrote the book, it must be scriptural. Unfortunately, this led to the names of Apostles being given to books which they didn't write, which led, and still leads, to confusion. The Letter to the Hebrews was not written by Paul; the Letters of James and Jude were not written by the brothers of Jesus; The Letter of John and the Book of Revelation were not written by the Apostle John; The Letters of Peter were not written by Simon Peter.

In 367ad, Athanasius, Bishop of Alexandria wrote an annual pastoral letter in which he included a list of all Christian writings which he thought should be in the canon. It was the first official list to correspond exactly with the 27 books of our New Testament. In succeeding years various Church Councils confirmed Athanasius' list.

The selection of Books to be included in the New Testament was not therefore made all at once, but over a period of two and a half centuries.

Stuart Ward

Pentecost 1994

BIRTHDAY PARTY

Saturday 21st May

Rectory School

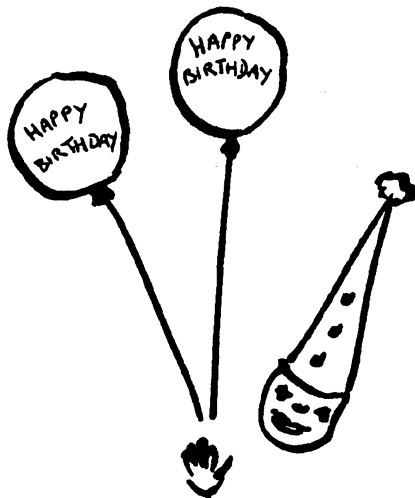
*Everybody is welcome to come and
celebrate the birthday of the Church*

The Hampton Council of Churches
are organising a special afternoon of
drama and music (modern and tradi-
tional).

Clowns and Balloon Race

Display by Police Dog Team

Bouncy Castle



All the ingredients for a fun afternoon out for the family

Entrance free — Refreshments available — Keep the Date Free

Our New Organist and Choirmaster

We must welcome Geoffrey Bowyer who will fill these posts from 1st April. He is a well known musician, currently conducting four choirs and taking three music courses at Richmond Adult College. Latterly he is enjoying accompanying a ballet class for the Ballet Rambert School.

He trained at Trinity College of Music, being Junior Exhibitionist, where he won the Ricordi Prize for conducting and the Maud Seton Piano Prize. His studies continued at Durham, London and Reading Universities, and he became a Master of Music in 1988; he retired recently as senior music lecturer at the West London Institute. He has conducted stage works from grand opera to musicals, and founded 'Studio Opera' in 1969.

In addition he has been organist at several parish churches over the years, including Sunbury and St. Mary's, Twickenham. Children in his choir will be able to develop a taste for chocolate buttons if they sing well, and may even be able to enter a pumpkin growing competition!

Oh, and he also plays the cello and guitar at least and has a nice singing voice. He has appeared on TV as an organist and harpsichordist.

David Taylor

The Magazine Appeal

Although as we go to print, our appeal has only been running for about a fortnight, we have already received donations totalling almost £500. Many thanks to all who have contributed so quickly. We look forward to a continuing response in the next few weeks to enable us to reach our target of £1,400 and so, hopefully, balance the Magazine account for the year.

Help STILL Wanted

There has been NO RESPONSE as yet to the appeal in last month's magazine for help with the regular cleaning of the church. Last month's drawing was not intended to exclude men from applying!

PLEASE can you go on the rota to do an hour or two's work once a month? Margaret Taylor (977 1342) will be so pleased to hear from you.

Fairtrade

Green and Black's Maya Gold chocolate is the first chocolate to carry the Fairtrade mark which guarantees that the Third World producers will get a fair deal. Maya Gold is made from organically grown cacao beans grown by the Maya farmers of Belize. Along with Cafe Direct, another fair-traded product, it is now on sale at Sainsbury's.



The Fairtrade mark is awarded by a foundation backed by Christian Aid and other concerned charities and supported by the National Federation of Women's Institutes.

Around the Spire

Two weddings taking place on Easter Saturday are those of Charles Bunce, Tina and Michael Bunce's eldest son, here at St. James's, and Naomi Chubb, Nicholas and Susan's younger daughter, in Newark. We send our love and best wishes to them, their spouses and their families.

The new addition to the Cox family arrived on 1st February and is to be called Ryan. All the family are delighted, as are the Rensmann family in Bonn, Germany, with their new son, Thomas. Thomas is the son of Helen and Thilo and is Margaret and Tony Lawrance's newest grandchild, born on 25th February.

Margaret Shackleton is now in a hospice near Huddersfield and Muriel Longhurst is in the Princess Alice Hospice in Esher. Both are very ill and your prayers are asked for them and their families.

After some time in the West Middlesex Hospital, Chrissie Hockley is now home and making progress, although still needing some support. Freda Moses is now in that same hospital with pneumonia. She is bright and cheerful and hopes to be home soon. We wish them both well.

From the Registers - February

Baptism

27 Thomas Alexander Ient 10 Grenville Mews

Funerals

2	John Walter Holloway	229 Uxbridge Road	Aged 62
24	Douglas Cole	198 Hanworth Road	Aged 60
25	Henry Matthew Varney	28 Rectory Grove	
25	Beatrice Louisa Owden	45 Laurel Road	Aged 79
28	Kathleen Cooper	51 St. James's Road	Aged 72

Dates to Note

Apr.	6	14.30	Women's Forum, Church
		14.00	Editorial Board, 19 St. James's Road
	15	19.30	Loki Ensemble, Church, in aid of Save the Children
	20	20.00	Women's Forum, Church
		20.00	Taizé Service, St. Francis de Sales
	25		St. Mark the Evangelist
	27	15.30	Memorial Service for Hannah Stanton St. Martin's-in-the-Fields
	28	19.00	Hampton Hill Junior School Spring Concert, Church (all are welcome)
	29	20.00	Annual Parochial Church Meeting, Church (preceded by Refreshments at 19.30)

Advance Notices

May	2		St. Philip and St. James, Apostles
	4	14.30	Women's Forum, Church
	12		Ascension Day
		20.00	Parish Communion
	14		St. Matthias the Apostle
	15	16.00	United Service for Christian Aid Week, United Reformed Church, Hampton Hill
	16 to 21		Christian Aid Week
	18		Women's Forum, Church
	21		'On Fire' Party, Rectory School
	22		Pentecost



COPY DATE FOR MAY ISSUE:

10 APRIL