

Monday 1 March Men's Fellowship Ladies Night: Joan Williams, photographer
Thursday 4 March Anchor: Margaret and Liz on Becoming a Pastoral Assistant
Friday 5 March Women's World Day of Prayer, noon at Christ Church
Saturday 6 March Supper for those who attend the 8 am service, 7 pm
Friday 12-14 March 2004 Parish Weekend away at High Leigh
Sunday 21 March Mothering Sunday
Sunday 28 March British Summer Time begins: clocks go forward
Sunday 28 March Evening Service with prayer for healing, 6.30 pm
Saturday 3 April Diocesan Day of Prayer at Guildford Cathedral, 10.30 - 4 pm
Monday 5 April Men's Fellowship: Canon Peter Bruinvels
Wednesday 7 April Holy Communion at 11 am, followed by lunch
Thursday 8 April Maundy Thursday Supper in Church Hall
Friday 9 April Good Friday
Sunday 11 April Easter Day
Wednesday 21 April Annual Parochial Church Meeting
Saturday 1 May Verdi's Requiem performed in church, 7.30 pm
Saturday 15 May Supper for those who attend the 6.30 pm service, 8 pm

REGULAR SUNDAY SERVICES

	8 am	10 am	6.30 pm
1st Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer
2nd Sunday	Holy Communion (trad)	Morning Praise	Holy Communion Ord. 1
3rd Sunday	Holy Communion (trad)	All Age Service	Evening Prayer
4th Sunday	Holy Communion BCP	Holy Communion Ord. 1	Evening Prayer
5th Sunday	Holy Communion (trad)	Morning Praise	Evening Prayer

WEEKDAY SERVICES

Monthly on a Wednesday (see diary above): Holy Communion (Prayer Book)
 2nd and 4th Wednesdays, at 2 pm: Toddlers' Praise (in the Church Hall)
 Every Wednesday, at 7 am: Prayers for 30 minutes (in the Quiet Room)
 Every Thursday, at 3.45 pm: Intercessions (in the Quiet Room)

Monthly on a Thursday, at 11.45 am at Wingham Court: Holy Communion
 4th Thursday in month, at 11.30 am at the Day Centre: Holy Communion

Insight is the Parish Magazine of Holy Trinity, Claygate, published monthly.
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ENORMOUS SUCCESS FOR HOLIDAY CLUB

Holy Trinity's 'Desert Detectives' Holiday Club during the February Half-Term week attracted a capacity crowd of eighty young children (with regret, others who wanted to come had to be turned away). Over the four days it ran, it was energetic, educational - and fun.

The church was transformed for the event, cleared of chairs and furnished with nine gazebos and other scenery, as the children became Brave Bedouin, Barmy Bobcats, Curly Cacti, Crazy Camels, Excited Egyptians, Eager Eagles, Scuttling Scorpions and Slithering Serpents.

A successful venture of this kind is possible only through a lot of planning and hard work, the valued help of the Scouts and the active involvement of something like fifty adult volunteers. It led to one mother commenting, "You must really love children, to be doing all this!"

VICAR: CANON JULIAN HENDERSON

LAY ASSISTANT MINISTER: VALERIE BAGLEY

CURATE: THE REVD DAVID KING

NON-STIPENDIARY MINISTER: THE REVD DR LINDA MORGAN

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Adult Baptism and Confirmation Preparation

As preparation for the service of Confirmation at Christ Church Esher on 18th July, I shall be calling together a group on Wednesday evenings after Easter. We shall follow a course together, starting on 5th May, and cover many aspects of the life of the Christian.

There is no obligation or commitment to get confirmed at the end of the course, but it will provide the opportunity to explore, discuss and study those things that lie at the heart of Christianity.

If you have not registered your name with me and are interested, then please get in touch on 01372 463603.

CONCERTS IN HOLY TRINITY

MUSIC FOR STRINGS

On Saturday 13th March at 8 pm the London Concertante will be performing string music including Mozart's *Eine Kleine Nachtmusik*, Barber's *Adagio* and works by Nielsen, Rossini and Bartok. Organised by the Oxshott and Cobham Music Society, tickets on the door cost £10.

VERDI'S REQUIEM

On Saturday 1st May at 7.30 pm, the Claygate Choral Society, with Musica Academica conducted by Martyn Daldorff, will be performing Verdi's impressive and theatrical setting of the Requiem, "a work of operatic magnificence". Tickets cost £12.50, on the door or in advance from members or 01372 841046.

While the others are away....

While about 200 members of the church are away at High Leigh in Hertfordshire for the Parish Weekend, we are very grateful that David King's father, Canon Philip King, has agreed to conduct our Sunday services and preach at Holy Trinity on 14th March.

Philip's ministry has been as a curate in Redhill and Wallington, as a Vicar in Fulham, as the General Secretary of the South American Missionary Society (SAMS), as Vicar of Roxeth and Harrow, and as General Secretary of the General Synod Board for Mission. In retirement he is still busy with leading and preaching in a number of churches and we welcome him to Claygate and appreciate the opportunity he is giving to the staff team to be away at the Parish Weekend.

Stars in close-up

An interesting talk about personalities of the small screen is in prospect when former BBC Television Photographer Joan Williams comes to the Men's Fellowship on Monday 6th March. It's a Ladies Night, so the Fellowship issue a warm invitation to any ladies of the church to join them in the Church Hall for the occasion. The meeting starts at 8 pm.

Canon Peter Bruinvels, the former Member of Parliament and a Church Commissioner, will be next month's speaker at the Fellowship, on Monday 5th April.

Becoming a Pastoral Assistant

The speakers at the Anchor meeting on Thursday 4th March will be Margaret Mathew and Liz Richardson, both commissioned in Guildford Cathedral last year as Pastoral Assistants at Holy Trinity. They will be talking about what it involves to become a Pastoral Assistant. As usual, the meeting is at 15 Claremont Road, at 7.30 pm for 8.

Team of fifteen for Ukraine

Holy Trinity's mission to Ukraine this summer will consist of about fifteen people of varying backgrounds and expertise. To assess the ways in which they can make the most valuable contribution in the villages of Trans-Carpathia to be visited, so that more detailed plans can be drawn up, an exploratory weekend trip is being made at the end of February by Julian, Michael Webb-Peploe and Andrew Tarcy.

The full mission takes place between 23rd July and 2nd August.

PLACEMENT AT HOLY TRINITY

Mrs Lynne Bowden, currently on the Guildford Diocesan Ministry Course and training to be a Lay Reader for St Mary's Oatlands, will be observing life at Holy Trinity from 15th March to 4th April. These three weeks will give her the chance to see a different parish at work and help prepare her for her future ministry.

Managing risk

One of the obligations of modern times is to make an assessment of the risks we face, and to put in place measures to reduce them and ameliorate their effect.

After an initial review undertaken by Clive Finniear, the PCC decided at its January meeting to establish a small team consisting of Clive, Brian Howells and Richard Gordon to identify the areas of possible risk for the church and make recommendations about which needed to be taken seriously and how they should best be dealt with.



NEWS FROM THE PCC

Agreement nearing on parish boundaries

Colin Wheatley reported to the January meeting of the Church Council that progress was being made in the negotiations with neighbouring parishes for a redefinition of boundaries.

One result will be that houses in the northeastern corner of the Village (Stevens Lane, Woodstock Lane, Lower Wood Road etc - many of whose occupants may be blithely unaware that Holy Trinity is not strictly their parish church) will be brought within the ecclesiastical parish of Claygate for the first time. *Insight* will bring you more details when the proposals are finalised.

Access to Church Hall garden

The PCC decided that steps should be taken to restrict access to the Church Hall garden, sometimes used as a route to the churchyard, during the hours that

Fortunate in our surroundings

Members of the Men's Fellowship went home from their last meeting with a deeper appreciation of the open spaces around us. They had had plenty of reminders of familiar haunts, but few members failed to have their eyes opened to places and things which were new to them.

The speaker was David Page from Elmbridge Borough Council, and his illustrated talk was about our local commons and the wildlife they supported. He discussed the various kinds of landscape and habitat that occurred locally (from ancient woodland to open heathland and from old meadows to areas of marsh and open water), the techniques for managing them - not overlooking the woodland management which has generated recent controversy in some quarters - and what flora and fauna we could find there.

So we heard about trees and rare plants, over a thousand different species of fungus, spiders, bees, wasps, snakes and lizards, butterflies, dragonflies and birds. We heard about the growing number of deer - not a problem, David said - and of course foxes. No, David did not know what possessed people to feed them, either.

For David, the jewel in the crown of the Elmbridge commons was Black Pond on Esher Common. But spreading reeds and silting meant that Black Pond was now only about half the size that it had been 50 years ago. A careful survey was going to be needed before the Commons Management Team decided what remedial work was appropriate. With the days lengthening, we resolved to go out exploring the treasures around us. Thanks to David and his colleagues.

The Cambridge Estate

ANCHOR's first meeting in 2004 welcomed Ann Fernihough and her friend Geraldine to speak about "Life on the Cambridge Estate". Ann and her husband and Geraldine all live on the estate and they felt that, despite its reputation, it was a safe place to live.

We were shown pictures of various parts of the estate including the large tower blocks and also lower blocks of flats, also the open grassy space where regular services are held. Despite small congregations, both Ann and Geraldine were immensely positive and hopeful that there would be more growth in the future. They also welcomed many people from the Estate into their homes and offered friendship and support.

We already have a number of links between Claygate and St. Peter's Norbiton and we hope that these will increase - some ANCHOR members would like to support Ann and Geraldine and attend some of their

A service for those at Wingham Court

The residents at Wingham Nursing Home in Oaken Lane rarely have the chance to visit shops. For a number of years there has been a trolley of sweets, toiletries, cards etc taken to their rooms on a fortnightly basis.

Last year it became increasingly difficult for the Wingham staff to carry on this service and Holy Trinity was approached for help. Michael and Gill Caporn were asked if they might take this on and agreed to do so. We are very grateful to them for this.

As the months pass, they are finding they are not only providing a much appreciated service, but they are getting to know the residents quite well during their fortnightly visits. This backs up the service of Prayer Book Holy Communion that Julian leads each month at Wingham

So what's so special about Lent?

Lent began on 25th February, with Ash Wednesday, and continues through this month to Easter. We look at its significance and some of its traditions.

Lent is of course the time of the Christian year which leads up to Easter. It begins with Ash Wednesday, which falls in the seventh week before Easter. It is widely observed by Christians around the world as a time of fasting or meditation.

Why 'Ash Wednesday'? What do ashes have to do with anything? This goes right back to the Old Testament custom of putting ashes on one's face or clothing as a symbol of repentance or remorse. (e.g. Esther 4.1; Jeremiah 6.26). When the early Church began to observe Lent as a period of preparation for Easter, repentance and remorse played a key part. Therefore the wearing of ashes was adopted as a proper external sign of this inward attitude of remorse or repentance.

So the early Christians, especially during the Middle Ages, used the first day of Lent to impose ashes on the heads of the clergy and the people. Where this is still done in more modern times, the ashes used to come from the burning of the palm crosses that were handed out on Palm Sunday during the previous year's Lent.

Some churches continue this theme of repentance by the symbolic use of purple clerical dress during Lent.

What about the custom of giving up things for Lent? In the past, Lent was a time for fasting, because it is based on the period of 40 days spent by Jesus in the wilderness before the beginning of his public ministry in Galilee. Jesus fasted for 40 days, and so his followers were

encouraged to do the same thing. The early Church recommended a fast of two or three days, but by the fourth century, people were encouraged to fast for the full 40 days.

The precise nature of this 'fasting' varied. In general, the western church understood 'fasting' as a reduced intake of food, and eating fish rather than meat. It encouraged Christians to spend time in devotional reading or attendance at church rather than fasting.

But what about the length of Lent? The numerically astute reader will have worked out by now that the period between Ash Wednesday and Easter Day is actually 46 days. So why not the 40 days that Jesus fasted? Again, we go back to early church tradition. In the early Church, every Sunday was regarded as a celebration of the resurrection of Christ. So fasting was forbidden on a Sunday! The period of 46 days thus consists of 40 days of fasting, plus the six Sundays which fall between Ash Wednesday and Easter Day.

Finally, just before Ash Wednesday, we had Shrove Tuesday, or Pancake Tuesday. This custom came from the many thousands of Christian housewives down the centuries who cleared out their larders immediately before the fast of Lent. The simplest way of using up all their eggs, flour and milk was to make pancakes. In some countries the day is known as Mardi Gras, and is marked by major carnivals, most famously in Rio de Janeiro, Brazil.

Blessed are those who can laugh at themselves,
for they will never cease to be amused

As I reflect on the life of Holy Trinity at the time of writing, I find myself learning again some important lessons, which are too easily forgotten. One is the need for church life and ministry to remain flexible and not set in stone. Circumstances can change so quickly and, often because of events completely beyond our control, it is necessary to have a fluid rather than rigid approach to the task.

The other is the need for groups of people to be engaged in the work of ministry and for new people to be brought in all the time to be trained up to share in that work. Any area of church life that depends too much on one person is extremely vulnerable. The more the work is shared around the stronger it will be and the greater its potential to develop. Teams and groups are a vital key to ongoing growth and will help the work survive the inevitable and unforeseen changes.

All this is especially important at Holy Trinity, where a strong team of workers can easily make us complacent and think everything is sorted. But a church and its work must keep depending upon God and His power and His people for all that is done. This has come home to me recently for a number of reasons.

The illness and absence since Christmas of Asa Humphreys, our Youth Worker, is deeply frustrating for him, but also a reminder of how essential it has been for a team of people to carry on the work of overseeing the Youth Fellowship, while he's away. How grateful we are to them for picking up responsibility here.

Linda Morgan, our part-time NSM (Non Stipendiary Minister), is going to spend three months after Easter at All Saint's Weston Green, as part of her training. Though we shall obviously see her around, her NSM time will be spent at All Saints during May, June and July. We pray it will be an enriching time for her and them.

Church members also come and go. At the end of February we said farewell to the Richardsons, who have lived opposite the church for the last ten years and have been deeply involved in many aspects of church life, which include setting up our annual Bereavement Service, coordinating our ministry of prayer for others and also Liz's recent authorisation as a Pastoral Assistant. We wish them well as they settle into their new home and parish and pray for wisdom in filling the gaps they leave here.

For some while now the Diocese have been encouraging me to have a sabbatical, a three month break from the day-to-day events of parish life. No time seems to be perfect, but eventually after lots of discussion, I have decided to take January to March 2005 as a sabbatical. As yet it is not clear how I will spend that time exactly and I would therefore value your prayers in making wise decisions, so that it is time well spent, and for those here who will be picking up an extra workload.

All of this underlines the importance of church life resting on a broad base of people and being flexible enough to sustain change. How true the acrostic of TEAM is: Together Everyone Achieves More. The work and ministry of Holy Trinity is the ministry of the whole people of God. Let's encourage one another to use our gifts and skills in extending and growing His work here.



South American work beckons young Christians

Those present at a recent 10 o'clock service heard about the plans of two young members of the church family to spend time undertaking Christian work in South America under the auspices of Latin Link.

Here we offer some details for our readers who were not there.

Charles Burns
(29th January)
George Ralph Sivyver
(31st January)
Dennis Wells
(2nd February)
Peter Arthur Adler
(15th February)
Philip Douglas Johnstone
(17th February)



Asa Humphreys Update on Holy Trinity's Youth Worker

Since Christmas Asa has been unwell with labyrinthitis and staying with his parents in Ashford in Kent. On 18th February he saw a consultant, who has arranged further tests for him, including an MRI scan in the second week of March. He is suffering from vertigo and nausea and cannot really concentrate on anything for very long. At present the doctors do not know what is causing these symptoms. Please pray for his speedy and complete recovery.

Letters or cards for Asa can be left in the Church Office and will be forwarded to him.

Where were you brought up?
In Bedfordshire, Worthing and Esher.
How long have you lived in Claygate?
Since 1956 (or 1936 if you count Esher).
What do you like most about it?
It's home.
And if there was one thing you could change? Change itself.
Where would you locate your ideal home? On the Fifeshire coast.
What is the least welcome part of your daily round?
Washing up.
Which personal trait do you struggle most to overcome? Untidiness.
What food are you most partial to?
Wild salmon.
And leave on the side of your plate?
Bones.
What do you watch on television?
News, documentaries, costume drama and rugby.
What would your desert island book be?
A DIY manual on boatbuilding.
What is your favourite music?
Not being a musical person, it must be tuneful and undemanding.
And your favourite hymn?
"Dear Lord and Father of mankind".
Which passage of the Bible is most telling for you personally?
1 Corinthians 13, verses 1 - 13.
Do you have an unfulfilled ambition?
Ambitions are for the young.

A Moment to Meditate

It is as if Paul was preaching a sermon to the church at Corinth, taking as his text the passage in Exodus 34. 29-35. That Old Testament story describes how, after Moses had spent 40 days on Mount Sinai with the Lord and had received the Ten Commandments from him, his face was so radiant from the experience of being with God that he had to wear a veil to avoid this reflected glory of the Lord from overwhelming the other Israelites.

But that glory cannot compare, Paul says in chapter 3 of his second letter to the Corinthians, with the glory of the new covenant. For if the ministry that was associated with the "thou shalt not" condemnation of men was glorious, "how much more glorious is the ministry that brings righteousness!" (verse 9 of chapter 3). That ministry is of the Holy Spirit which lives in the hearts of his people, and brings them freedom - freedom from the condemnation which until the coming of Jesus and the promise of forgiveness through his sacrifice for our sake was the fate of mankind.

Paul goes on to use the image of the veil to develop a new comparison to help us understand what God has done for us through Jesus. The veil, he now suggests, was something which obscured God and his message. It was a veil of misunderstanding, something which concealed knowledge from us and prevented us from seeing the possibilities which exist in a new relationship with God. The minds of the Israelites were made dull as a result of this obscurity and, even today, he says, when Moses is read, "a veil covers their hearts".

By contrast, the new covenant with God which has been inaugurated by Jesus means that when anyone turns to the Lord,

"Whenever anyone turns to the Lord, the veil is taken away"

1 Corinthians, chap. 3, verse 16

the veil is taken away. We all have the privilege of a direct encounter with the Father, as revealed through Jesus and by the Spirit, and of seeing his glory. Once the veil goes, our minds are unlocked and we are helped to a new understanding.

There is yet another aspect of Paul's use of Moses' veil to make comparisons. One effect of the veil, he suggests, was to stop the Israelites seeing the way that the radiance of Moses' face faded away. By contrast, once that glory is unveiled to us, the Christian is able to appreciate a splendour that endures, a glory which lasts. Moreover, since our own faces are unveiled in reflecting that glory (verse 18), there is a continuous process by which we are transformed into his likeness. As our faith develops with the opportunity to grasp the unveiled truth, we understand him better, and as a result grow more like Jesus. In consequence, ever-increasing glory becomes our own destiny.

- *Scribatus*

As servants of a bountiful Lord: a prayer

You are never tired, O Lord, of doing us good; let us never be weary of doing you service. But as you have pleasure in the well-being of your servants, let us take pleasure in the service of our Lord, and abound in your work and in your love and praise evermore.

John Wesley

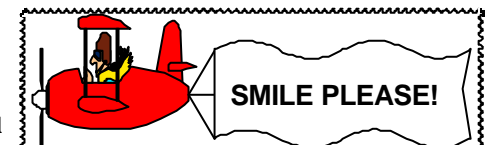
Latin Link

is "about demonstrating the interdependence of the church worldwide - a sharing of resources, learning and gifts", according to John Chapman, its Founding International Director. It is the largest interdenominational mission agency in Britain specialising in Latin America. One aspect of its activities is to offer short-term mission experience in Latin American countries through what it calls Step Teams. It sends Step Teams out to Argentina, Brazil, Bolivia, Cuba, Ecuador and Peru every spring, for four months, and every summer, for seven weeks.

Its experience over fifteen years has shown that practical projects, like building, are an excellent way for participants to get involved with people and overcome language barriers. An important part of the whole experience is entering into the life of the local church.

Hannah Betteridge is travelling to Brazil in mid-March and will be there until the end of July. She will be part of a team who have been given two placements during that time. One is in Sao Paulo and the other in Belo Horizonte. Both involve working on building sites and getting involved in the local church communities. Part of her inspiration for wanting to go lay with the Brazilian children they will be working with, particularly in her second placement. One of her prayer requests is that the team will be able to make changes in the children's lives, by taking them off the streets and teaching them about Jesus' love for them.

Susannah Henderson is travelling to Ecuador in mid-March, again until the end of July. The team of 11 gap-yearers she will be with are going to Santo Domingo de los Colorados, a city of about half a million people (60% of whom are under 18!) in the foothills of the Andes. Her first placement is in a village 20 minutes outside the city, where the team will be painting the classrooms of a Christian school and working with local churches in evangelism and with young people. The second part of her time in Ecuador will be spent back with a city church, building a chapel and helping to lead Sunday school and young people's groups. For more information, especially about the requests Hannah and Susannah make for your prayers, you will find leaflets in the church foyer.



First Fight

Three weeks after her wedding day, Barbara called her minister. "Oh Vicar," she wailed, "Mike and I have had a horrible fight!"

"Calm down, my child," said the minister, "it's not half as bad as you think. Every marriage has to have its first fight!"

"I know, I know!" said Barbara. "But what

Helping to govern the Church of England

What is General Synod?

Every large and active body of people needs some sort of committee to discuss important questions and take major decisions on behalf of its members. The UK has its Parliament, towns have councils and the Church of England has the General Synod.

It was formed in 1970 to take over and combine the powers that had been previously exercised by the Bishops and clergy who were members of the Convocations of Canterbury and York (over doctrine, theology and liturgy), and by the broader-based General Assembly (including laity, and responsible for practical and financial business).

General Synod is unique in that it is the only group of people to whom Parliament has delegated power to pass Measures which become English law. Such Measures require Royal Assent in the way that Acts of Parliament do, but they are first considered by the Ecclesiastical Committee of Parliament, and by the Houses of Commons and Lords, which can reject but not amend them. For some internal matters, mainly to do with the work of the clergy, the General Synod can legislate without the approval of Parliament, though these laws, called Canons, still require Royal Assent.

Who are its members?

General Synod is elected every five years by a system of proportional representation, and comprises 574 members. It is made up of three Houses, of Bishops, Clergy and Laity. All diocesan bishops are automatically members, but nine suffragan bishops are elected by the other suffragans.

Members of the House of Clergy, numbering 260, are elected by the clergy of their diocese, though chaplains in the armed forces, prisons and universities, as well as members of religious communities, are also represented. Members of the House of Laity, also 260 in number, are elected by the lay people in deanery synods.

When does Synod meet?

Synod meets for four or five days twice a year, in Church House Westminster in February and, residentially, at York University in July. An extra meeting in November can be held if required.

Last month Julian took up his new responsibility as a member of the General Synod of the Church of England by attending his first session of the Synod. He offers his own comment below, but elsewhere on this page we fill in some of the background.

Julian writes:

The February session of the General Synod of the Church of England provided a full programme over five days. Most debates were stimulating and of a high quality.

They covered a wide range of topics, such as a new set of collects, a document called *The Mission-shaped Church*, a pastoral report called a Measure for Measures, gender neutral titles, the future use of Church Commissioner's funds, a report entitled *Being Human*, a document called *Some Issues in Human Sexuality*, cohabitation, the liturgy used at an ordination, HIV/AIDS, clergy terms and conditions of service, relationships with the Roman Catholic Church and asylum.

No one can say that the Church of England is not trying to grapple with the big and pressing needs of our day!

What happened last month?

At the outset of the February session, Julian was one of 25 new General Synod members who were introduced.

The first vote taken approved a volume of additional collects, to supplement rather than replace the existing collects included in *Common Worship*. They are written in simpler language than those we have already, and will be published in the summer.

The second vote was to approve a motion that, in the wake of British National Party successes at local elections, called on Christians to nurture a loathing of the sin of racism and committed the church to work in building cohesive communities.

A report, *Mission-shaped Church*, which looked at the more flexible ways in which the church was pursuing its mission, (church planting, café churches, alternative-worship churches, base communities on estates etc) was commended to dioceses, deaneries and parishes for study and discussion.

The controversiality of the Church Commissioners' proposals for the future use of their funds, diverting money away from bishops and cathedrals, led to the debate on the subject being adjourned for further consultation.

A follow-up report on human sexuality, intended as a guide to debate rather than a shift of stance on homosexuality, was accepted and commended for study and reflection.

In a debate on the trend towards cohabitation, recognising that issues arose for those in non-marital relationships that might need new legal rights, Synod strongly reaffirmed marriage as central to the stability and health of society.

A report entitled *Telling the Story: Being Positive about HIV/AIDS* led Synod to affirm the work of church agencies in support of those with HIV/AIDS and to ask the Mission and Public Affairs Council to take forward the report's recommendations.

There was criticism of both the Government for its proposed restriction of the rights of asylum-seekers and sections of the media for their vilification of immigrants in a motion which asked for a study of arguments for a more positive approach.

Arising from the latest work by the Anglican-Roman Catholic International Commission, Synod reaffirmed the Church of England's commitment to work with all its ecumenical partners towards the full visible unity of the Church of