

Together

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in Sussex

THE HIDDEN CONTRIBUTION you never knew you made

Recent research by the South East England Faiths Forum has revealed that churches and other faiths in the Region contribute over £300m to the welfare of society, including £1.2m in the provision of premises, free or subsidised.

To this may be added the provision of over 10,000 jobs, more than half community based and the rest attached to places of worship promoting community development, with a range of services on behalf of the public sector generating 400 full-time equivalent jobs, worth £13m.

Next comes working with people and groups, young and old, with health and social problems, way beyond their own faith communities, and specialist groups dealing with homelessness. That comes to £40m, to which may be added a further £10m dealing with employment, £4.5m in the prevention of crime and £12m working with education drop-outs, not to mention 750,000 tourists who bring about £25m into the region and spend around £1.25m on catering, souvenirs, and the like. Finally the time of 200,000 unpaid workers with and for the region's faith organisations may be valued at about £95m and add in not less than £3.1m in one-off events and conferences, and £123m spent on wages, stationery and building maintenance. Since it is generally accepted that around 70% of social care and community volunteers are motivated by their faith, Canon

Chris Rich, Chair of the SE England Faiths Forum, describes such a contribution as 'a huge social capital often overlooked in economic terms' adding that these results are 'provable and can be substantiated and we strongly believe they are conservative'.

Not everyone in the voluntary sector will be happy with their work being evaluated in such in financial terms. It certainly does not come naturally to them, least of all in the churches, and all will want to assert that the value of what they do goes way beyond any economic contribution.

Nevertheless, once in a while at least such a substantial economic contribution ought not to go unnoticed, and since it is not easy to evaluate non-profit organisations, and therefore rarely undertaken, it is no bad thing to be reminded of it in a world where everything is measured in economic terms.

These findings should certainly be enough to encourage the Faith Communities, to boost their work and give them more confidence to establish their ability to make a difference. It should also demonstrate to their partners what they are capable of and shout from the housetops what a huge social capital has been overlooked for too long in economic assessments.

The research, which was undertaken by a professional economic research organisation and funded by the Regional Development Agency to ensure independent judgement and objectivity, was carried out by telephone and the sample size was big enough to be statistically significant. Further information from www.se-faithforum.net



On Other Pages

◀◀ Care for the elderly, nursing support and guidance for the homeless. Pages 4 & 5.

Churches and Police close in on each other. Pages 2, 3 & 8.

Arrivals and departures. Page 7.

▼ What to do with underused premises. Page 6.

When Chichester Voluntary and Community Action (VCACD) and Council for Voluntary Services Arunwide (CVS) came together earlier this year one of the first things they did was to invite all voluntary agencies to a one-day conference to share their experience and resources under the auspices of Churches Together in Sussex with Ian Chisnall in the Chair. They also adopted the Hand as their mission statement because, as CEO Hilary Spencer explained, 'it focuses so many aspects of our work'. See page 6 for details.



The Open Hand

to welcome friends and strangers
to offer support and practical help
to elaborate ideas
to clarify views
to develop skills
to indicate directions
to celebrate achievements



Ian says . . .

First, a word of welcome to Martin Warner, recently appointed as the 103rd Bishop of Chichester, with personal significance for me as well as for the Diocese and its ecumenical partners. (See page 7). John Hind and I arrived in post more or less simultaneously and his openness to a tradition very unlike his own was something I found inspiring on our first meeting. I am sure that Martin will be just as encouraging and open and I look forward to being able to introduce him to the good work that all of the churches in Sussex carry out. Saying good bye to John in the Cathedral at his final Eucharist felt very strange and long will I remember the gospel reading (John 10: 11-18) and the text for his final sermon with its theme of one shepherd and one flock.

Such a challenge to unity is more than theory or dogma and failure to feel the tactile pain of its absence and grapple with making it a reality is to exclude ourselves from the 'one flock' of which Jesus speaks. For some, the challenge is little more than a minor inconvenience, as we try to synchronise diaries or decide whether we meet in your building or mine, and sadly too many give up even in these shallow waters, when going even only a little deeper could lead to joint action on a social service project or an evangelistic mission with a potential to shape our whole neighbourhood. Bringing significant numbers to a greater understanding of Jesus and showing our combined

capacity to meet human need is the first glimpse that many outside the church ever get of the unity the Bible presents. Fortunately many Sussex communities have found this level, some a decade or more ago, but it is still only part of what each of us should be seeking.

A third element, harder to achieve and rarely seen, is where our commitment to the unity reflected in John 10 is tested in the public gaze. I do, however, recall the joint statement to oppose the war in Iraq when, with a pressing sense of its importance and a discomfort that they lacked the authority to speak as they did, the Senior Sussex leaders acted together. This is the challenge of how to respond when one of the churches in our area gets involved in something that makes us feel uncomfortable. Do we sit quietly in embarrassing silence or do we take up the issue as close friends when one offends the other. Local clergy involved in child abuse or churches with a different approach to gay marriage are two good examples, not to mention public statements from one of our number on matters we prefer not to talk about. The Bible gives clear guidance for churches encountering such moments, but like many of the biblical lessons we too readily 'overlook' it or consign it to the background of our thinking. Yet is not our need to be mutually accountable a key part of being sheep from the same flock?

Ian Chisnall
Mission and Unity Co-ordinator

'Redeeming our Communities' Launched We asked Hazel Sherman, minister at W

As I entered through the main doors into Worthing High School, the venue for what had been billed as a launch for 'Redeeming our Communities' in the town, I could see a teenage dance/drama group rehearsing in one of the rooms. Assuming them to be a separated group using the building to rehearse, I moved on into the main hall to find a mix of people from various churches, police, council representatives and members of voluntary groups. Shortly afterwards we were joined by that performing arts group who performed something from their current repertoire. And so the tone of the evening was set, inviting us to recognise some of the good things which are already happening in our community, initiated by church and non-church groups. The next hour or so was upbeat, encouraging and informative, though not a 'launch' as usually understood. 'Redeeming our Communities', was founded 14 years ago, a Christian initiative with the aim of creating practical and

strategic partnerships between community groups, churches, the police, the fire service, local authorities and voluntary agencies, as a means of transformation in local communities. The jargonese speaks of crime and disorder reduction and improved community cohesion. Basically it is a matter of people of good will working together for the good of the community. Nationwide ROC now supports over 50 different projects, each of them engaged in ways appropriate to their own community. During the evening we were reminded that the churches in Worthing have already instigated a number of projects which make a difference to the lives of local people. Representatives of some of these were present, and we heard from representatives of the Food Bank and Liase, a debt advice agency. Being better informed is often an antidote to negative thinking. To be alerted to significant work maintained by the churches in support of those who have lost their lifeline is a step towards

Sussex Police seek help from the Churches in a Programme of COMMUNITY RESOLUTION

BY bringing together offenders and victims to agree a way forward through meaningful dialogue and interaction Community Resolution provides a God-given opportunity to empower individuals and groups to play an active role in addressing issues caused by crime. It also enables communities to understand how they are affected by crime and gives them a voice with a view to developing responsibility and accountability for themselves.

Sussex Police see a vital role for Churches Together in Sussex with scope for further links to embed Community Resolution and its benefits within the County. But how?

For a start, churches are in an ideal position to provide venues for Community Resolution Conferences at one of two Levels. In most cases, at Level 1 a police officer will complete a Level 1 Community Resolution between the victim and offender 'on the spot', but where a case is referred to the Divisional Co-ordinator for a Level 2 Community Resolution all parties will need to come together in a more formal conference style setting. These conferences will be handled by a police officer trained in facilitation, who will complete a set of preliminary meetings with all the participants to ensure that it is safe to bring them together and to support them in understanding how the process will work. The facilitator will also encourage participants to think in advance about what they hope to gain from the meeting.

Where such meetings call for a neutral venue faith communities may well be in an ideal position to provide a meeting space and Sussex Police have set aside a small fund to cover expenses.

Afterwards, whether Level 1 or Level 2, the victim is asked if there is anything the offender can do to make up for the harm they have caused. Some victims may not want direct reparation, but would like to see something done to benefit the community and Churches Together in Sussex may have positive suggestions for community improvement.

In cases of anti-social behaviour, neighbourhood disputes and nuisance behaviour no crime may have been committed and there may be no direct

Crime and the Fear of Crime

In a world where (some) levels of crime are decreasing but the fear of crime is growing, where prisons are overfull and costly, where church leaders have often said that in many cases prison is neither appropriate nor helpful, and where the police have become increasingly aware of the failure of the revolving door syndrome, many churches will welcome the latest initiative by Sussex Police (in common with other forces) to turn to

Community Resolution

but are the churches ready to respond?

'victim' in the eyes of the law, but whatever has taken place may nevertheless have had a significant negative impact on the community and the community may have been harmed in some way.

To handle these situations Sussex Police are looking for **Community Impact Representatives:** volunteers, with personal knowledge and experience of how crime, anti-social behaviour, alcohol and drug abuse can damage families and communities, and who are willing to use their experience to guide a community to a satisfactory resolution. Further qualifications include a willingness to work with the police and offenders to negotiate an appropriate outcome, a sensitivity to the process, and a readiness to follow guidelines on confidentiality, health and safety and risk assessment, with support in terms of briefing, debriefing and regular updates on changes to policy and procedure will be available from the Divisional Co-ordinators.

in Worthing. But was it really a Launch? West Worthing Baptist Church, to find out

asking questions such as 'How can we find better ways of sharing our resources in the things which are important to us all, or what unlikely partnerships might we engage in or respond to?' A recurring question for churches, particularly those whose location may provide a valuable resource to the wider community, is 'What might we need to give up?' All human groups tend to become precious about 'our space' and those which re-define 'our' to include a wider group of people than those who attend Sunday worship are well placed to engage in creative partnerships for the benefit of others.

Like the eclectic mix of projects presented, ROC demonstrated its flexibility with a video of an ROC café in Cobridge. where young people can socialise, learn new skills, and make informal contact with their local police officers concerned for their welfare. Listening to people leaving the building afterwards, some were talking about Worthing's need of a place like that, others saw

the need for a smaller projects, possibly built on existing clubs in a town of many neighbourhoods.

Despite a specific invitation for individuals as ROC Ambassadors and churches to become ROC Partner Churches, this 'launch' was hardly a *fait-accomplis* from a small group: all we were invited to do was to register our interest for a continuing conversation. And this, I think, is important. Churches easily tend to two caricatures: those who will respond uncritically to anything which shouts loudly enough of relevance and razzmatazz, and those who feel their gift for working quietly in their 'small corner' is being called into question by the noisy exuberance of the publicists.

Whether ROC was to be the next 'big thing' for Worthing churches was left open but there could be no doubt that the real challenge of the evening was to continue to find new and creative ways to partner together for the sake of the world God loves..

HOME WORKS for the Churches

HOME WORKS was commissioned by East Sussex County Council in 2009 and since then has worked with over 7000 households: single people, couples and families. It is a short term housing support service which helps vulnerable people by coaching them in how better to manage the issues around their housing, including wider issues such as getting involved in their local community. Home Works is not a specialist advice agency, but will support people who lack confidence or motivation to approach specialist services, and also help people understand how to implement the advice they have been given.

Emergency homelessness and long-term care fall outside their remit but that does not mean that homeless people do not contact them. When they do they are first told of the nearest place to get a meal, how to contact their council offices or other agencies that might help, and explore options. That is followed by an arranged meeting in which they would sit down to look at those options and see where to start.

Home Works, which operates in East Sussex, with associates in Brighton (Support for Housing) and West Sussex (Signpost) offers services to anyone between 16 and 64, regardless of income, equity or savings, from Chichester to Hastings and inland as far as Crawley, Horsham and Lewes.

Cries de

Of all cries for help which come in a variety of forms, the most distressing, leaving many an incumbent to do? Where to turn? Where to pass them on? Within the fellowship. Many which never reach the congregation. A problem in their own family or among those they want to help. But how? Home Works and Parish is to be involved in mission their resources need

How it Works

Home Works can provide the very service all these people are looking for but if any of them contacted Home Works on a Monday morning what could they expect?

Since none of our 'candidates' is homeless work would begin with a brief conversation to assess the need and if Home Works felt they could help that would be followed by a meeting (usually at the client's home) possibly with the offer of some short term support and focusing on the urgent issues. Subsequently Home Works staff would visit over an agreed period of time to help them to learn how to do things for themselves and increasingly to take more control of their own life. The average length of support is six months.

Three Typical Stories

ARNOLD is 63. He took early retirement and was looking forward to the years ahead, when suddenly he lost his wife. With two pensions the future looked fairly secure but without her pension (the major one) he immediately has a housing problem and must downsize. Having lived in only two houses over 40 years, and with a partner who coped with most matters related to housing, maintenance and services, he feels lost in no man's land. It's not only the basics of selling and buying, contracts and legalities, but also a change of life-style in which he would value help for all kinds of services if only he knew which. In good health and with no immediate problems, he knows he has to change his home and his way of life, and to do it alone when normally he has been the number two in an excellent partnership.

If Arnold were not able to use specialist advice agencies such as Age UK or CAB, Home Works would help him make contact, help him clarify what he wants and ensure that he understands the advice he is given and is motivated to follow up on recommended actions to help him achieve his goals.

TOM and AMY have been married ten years and have two children, 7 and 5. With Tom in fulltime employment and Amy now able to work a few hours during school hours they felt confident that they could handle their mortgage in spite of the economic climate but it has meant increasing credit card debt, and with further cuts they are beginning to go behind and can see homelessness looming round the corner. Their priest is helpful and understanding, as are most of their fellow-members but none can give practical help and they don't know anyone who could. Their priority is to do what needs to be done to keep their home but are not at all clear on the immediate problems and much less on the solutions. They certainly don't want anyone to take them over but a bit of guidance and coaching, short-term and maybe long-term, would not go amiss.

Names and stories are all fictitious and reconstructions

Further information from Southdown Housing Association. Email info@southdownhousing.org or Tel 01273-898700. Email referrals@homeworkswest.org.uk (for Eastbourne, Lewes or Wealden) and Tel 01424-858341 Email: referrals@homeworkseast.org.uk (for Hastings or Rother).

MABEL suffers from an acute loss of self-confidence which is not helped by having to continue living with her ex once they were divorced, and when things boil over the police are called. Mabel is sure that her problems go back to a head injury but few people ever seemed to hear her cry and those who did either fail to understand it or are unable to help because they are too busy or it lies outside their remit. Always having lacked self-confidence Mabel finds it increasingly difficult to do anything for herself. Filling in forms, no. Phone calls, no; her speech is slurred and people at the other end always think she is drunk. Anything to do with benefits and paperwork of any kind sends her into a tizzy unless someone is on hand to sit down quietly with her and help her to handle it. She is more than willing to work but no job ever worked for her. 'My body couldn't do it' was how she described it. All she needed was patience and understanding to help her to stand on her own two feet, as she discovered once she found Home Works.

Home Works had the key. 'I was right down at the bottom but at last I am understood and I've got something to get up for', is how she described her experience.'

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of voices to every church, vicarage, manse or the plight of the isolated elderly are two of the or office secretary scratching their head. What Not all come out of the blue. Some come from the church cause concern for members of the among their friends or neighbours. They care. They in Nursing are there to help and if every member to be disseminated throughout the membership.

PARISH NURSING for the Community

Most churches are very good at caring for their members. Many extend that service to others on the fringe of the church either directly or through their membership. Some churches would like to extend that ministry into the wider community but lack the resources and are well aware that all local services are stretched to capacity. If that rings bells maybe Parish Nursing is something worth looking at and if you know someone who would like to serve the local community, using the skills and experience gained from nursing, without formal employment, Parish Nursing may open a door for them also.

Parish Nurses complement the work of the NHS. Some are paid, some are voluntary. They don't perform clinical tasks such as dressings and injections but address other aspects of the wider nursing role, such as self care, stress reduction, health advice



and education, often with support groups providing general reassurance or simply pointing people to where appropriate care can be found. They establish good relations with local GPs, offer support for others involved in pastoral care and may well accompany someone to a stressful medical appointment or enable them to stay at home as long as possible.

Linda Richards (seen here) is a Registered Nurse with personal experience of Parish Nursing, having set up a Parish Nurse project in an Anglican Church in Folkestone, working 2 days a week as a Parish Nurse and 3 days as Staff Nurse at the local hospital, and now committed to extending the work in Sussex. The project ran for three years, initially on a voluntary basis until Pfizer's Pharmaceutical Company funded employment for ten hours a week promoting health within the local community.

Linda spent half a day a week with the local Salvation Army, attending their breakfast club for the homeless and socially deprived. This led to a Health Group, meeting once a week to discuss health related issues such as depression, healthy eating, homelessness, budgeting, addiction and blood pressure, followed by a short term position as Community Care Manager working as part of the team in their Community programme on a Winter Shelter Project. 'No two days were ever the same', says Linda, 'but every bit of it was a part of my role as Parish Nurse'.

As part of an ongoing pledge to the local Community Linda arranged Health Promotion days for anything from from 20-80 people, covering topics such as falls prevention, healthy eating and exercise, depression, strokes and caring for carers. She arranged expert speakers and involved local services. At one stage she was one of a team of five volunteers with two GPs as a point of reference and a spiritual supervisor who was Coordinator of the Healing and Wholeness Ministry of the Canterbury Diocese.

Further information from Linda Richards. Email Lindamrichards49@rditmail.co.uk. www.parishnursing.org.uk.

Pastoral Care for the Elderly

Rest Homes of all kinds abound in Sussex and care for the elderly in a variety of ways in their twilight years. Some residents are well-supported by their families, some by friends and neighbours, and some by a good church community. Some, sadly, especially those of advanced years find themselves isolated; some have no family, others have families at a distance. Some have survived all their friends and former neighbours have moved elsewhere. Contact with their local community is scant and where it exists it only presents them with a world which they can only briefly recognise, if at all. Life for those who live with them and care for them is not always rewarding, and both carers and cared-for need a sense of love and a place (or a person) to whom they matter.

Less than a decade ago Brighton & Hove City Mission were desperate for someone to develop their work in rest homes when in walked Liz Adshead from South Africa looking for a new sphere of Christian ministry. She was an answer to their prayers. Instantly welcomed into their full-time team, 'I began to make personal contact with owners and managers of as many rest homes as I could in Brighton and Hove,' she said, 'and slowly the doors opened for me to start holding short Christian services in the lounges for residents no longer able to be active in society because of failing health or the onset of dementia, many with no personal visitors from one year to another'.

Warm smiles, and gentle touches of affirmation, backed up by brief messages conveyed a sense of love which enabled them to cope with the frustrations of age. 'Even when they have totally lost their memory?' friends ask. 'Yes', says Liz, 'because the Holy Spirit communicates with us through our spirits and not through our intellect as hearts are drawn to God'.

In paying tribute to the Mission's supporters whose prayers and donations are the life-blood supply to meet the ever-increasing needs she went on to stress that they would welcome younger supporters to share in the work and ensure its future.

Further information from Colleen (Tel 01273-609484. Email elderlycare@bhcom.org.uk). www.brightonandhovacitymission.org.uk.



Colleen caring for a Resident

ARE YOUR CHURCH PREMISES UNDERUSED?

When 'cuts' is the order of the day it may be time for every church to do a survey to see whether their resources, premises especially but also people, are being fully used. If not, there are voluntary bodies waiting in the wings.

'Money is not the problem, venues and volunteers are'. That was the message ringing out loud and clear from Hilary Spencer (Chief Executive of Voluntary Action Arun and Chichester (VAAC), newly formed by the amalgamation of Community Volunteer Service Arunwide and Voluntary and Community Action Chichester District) when she addressed fifty representatives from ten voluntary bodies meeting in the Tangmere Village Centre to share information and encourage co-operation while retaining their distinctive ministries, and 'distinctive' they certainly were.

All were fairly small, local, voluntary groups with two things in common: their commitment to their clients in response to need and a fair base (in many cases an origin) in faith. Most as it happened were Christian-based but all offered a service to people of all faiths and none.

Emulating the Good Samaritan, [Arun Angels](#) were out on the streets from 9.30 on Saturday nights until 3.30 on Sunday morning, always 'prepared to cross the road' to offer support to the vulnerable, especially victims of drugs, violence and abuse.

Two senior Methodist women with three helpers running [Body and Soul](#), a luncheon club for the elderly and less able who missed out on the social interaction of the local church where the greatest reward was 'the buzz of conversational laughter'.

Chichester Baptists committed to [Christians Against Poverty](#) (with headquarters in Bradford) to help clients between 19 and 79 out of debt, with a recognition of the particular vulnerability of the elderly.

Miranda, from [English Migrant Workers](#) reminded the company that whereas we think of aliens as creatures from outer space to be afraid of, hundreds of biblical references see them as strangers and foreigners to be cared for and offered hospitality. Today they are a large legal immigrant population seeking



a space on the face of the earth. The offer of church premises would be accepted with alacrity as a basis for offering friendship and teaching English.

With three workers in Chichester and a strong emphasis on prevention, [Health and Wellbeing](#) offers a free one-to-one service to help people coping with obesity, alcohol, emotional and kindred problems.

[Life Centre](#) supports victims of rape and sexual abuse from the under eights to the over eighties, is open four evenings a week, runs preventative workshops, a help line and a counselling service, and with 20,000 calls a year is always on the lookout for volunteers.

[Redeeming Our Communities](#) maintains Cafes and a Mentoring programme for young people coming home from school, thereby providing an excellent opportunity for closer co-operation between churches and local police, building bridges between their needs and those who seek to meet them, and changing community attitudes, often resulting in a considerable reduction in crime, sometimes by more than 10%.

[The Salvation Army](#) continues its well established pattern of music tuition, children's clubs, food parcels, and help with cooking, crafts and games.

[Stone Pillow's](#) forte is to show compassion and foster inclusivity to a wide diversity of individuals whatever labels they might be given. Domestic violence is much neglected by governments because there are no votes in it. Victims of substance abuse (60% of their work) are encouraged to support themselves.

[Peaceworks](#) begins with the notion that conflict is often the fruit of a changing world and poor communication, but conflict is not all bad and can be a spur to growth if handled positively, whether it be children in school, neighbours, office or workshop.

Everyone went home with plenty to think about but what they are able to do about it will depend very much on the way local churches pick up the issues, make enquiries and determine what resources they have and where they could best fit into this 'service industry', certainly benefiting the local community and extending their ministry at the same time.

Contact Information

Arun Angels. Street pastors in Bognor Regis. Derek Baker. Tel 07976-833313. Email arunangelsbognor@gmail.com. www.arunangelsbognor.org.uk.

Body and Soul. Jean Fryer. Email jean.fryer@btopenworld.com.

Christians Against Poverty. Colin Clark (Chichester Baptist Church). Tel 01243-782582. Email colinclark@capuk.org.

English for Migrant Workers. Miranda Cornell. Email Miranda.cornell@googlemail.com.

Salvation Army. Jonathan Rouffet. Tel 01243-870243. Email jonathan.rouffet@salvationarmy.org.uk. www.salvationarmy.org.uk.

Health & Wellbeing Arun and Chichester. Hazel Flack (Arun District Council) Email Hazel.Flack@arun.gov.uk and Elaine Thomas (Chichester District Council). Email ethomas@chichester.gov.uk.

Lifecentre. Sarah Manouch. Tel 01243-786349. Email sarah@lifecentre.uk.com. www.lifecentre.uk.com.

Peaceworks. Chris Seaton. Tel 01243-820604. Email chris@peaceworks.org.uk. www.peaceworks.org.uk.

Redeeming our Communities. PC Sarah Brewster (Crawley).

Stonepillow. Stuart Gibbons. Email admin@stonepillow.org.uk. www.stonepillow.org.uk.

WELCOME BISHOP MARTIN

Welcome to the Right Reverend Martin Warner, the new Bishop of Chichester, in succession to the Right Reverend John Hind who has served us for the last eleven years and to whom we now bid farewell. After studying at St Chad's College in Durham and theological training at St Stephen's House, Oxford, Dr Warner was ordained in 1984 and served as priest in Plymouth before moving on to the Midlands in 1988. From 1993-2002 he became the Priest Administrator of the Shrine of Our Lady of Walsingham, serving also as priest in charge of Hempton and Pudding Norton (1998-2000) and was appointed Honorary Canon of Norwich between 2000-2002. Then followed a period as residentiary Canon of St Paul's Cathedral prior to becoming Suffragan Bishop of Whitby in the Diocese of York in 2010. He is a regular contributor to the *Church Times* and the author of five books.



Asked about his reaction to this new appointment Bishop Martin said he sees it is a daunting and exciting challenge to be asked to serve the people of Sussex but looks forward to learning more about the mission 'in which we shall be engaging together.' With that intent he can be assured of a warm welcome from all the churches.

FAREWELL TO BISHOP JOHN



Ian Chisnall was present on the occasion of Bishop John's final Eucharist in the Cathedral and said afterwards, 'Saying good bye to John at the Cathedral felt very strange. The gospel reading at the service and the text for his final sermon as Diocesan Bishop was John 10: 11-18 with its theme of one

shepherd and one flock (see AV Addicts inset). Unity, of course, is a theme embedded in the Bible and I have heard John speak on the subject from many biblical texts but this for him was a gift'.

John Hind, after 11 years as Bishop of Chichester, writes, 'I want to encourage members of all churches and denominations in Sussex to hold firm to the most important thing of all, that God knows what he is doing with us and understands the 'big picture' which we can only approach in partial fragments. Thank you to all those who have been my friends and co-workers and my prayers very especially for the witness and efforts of Churches Together in Sussex. May God bless you all and keep us all faithful in his service'.

Footnote for AV Addicts

After all the celebrations for the 400th Anniversary of the King James Version addicts of the (so-called) Authorised Version might like to note one difference in John 10: 16 where Jesus says 'other sheep I have which are not of this *fold*' ('fold' closely following the Greek and suggesting a means by which sheep are confined') followed by 'one fold and one shepherd', as against William Tyndale and almost every modern version which have 'one *flock* and one shepherd', ('flock' closely following a different Greek word suggesting a congregation of God's creatures).

So was Tyndale on to something more accurate but less acceptable to the Establishment when he translated 'fold' in the first case and 'flock' in the second? Why the KJV translators rejected it we can only surmise, but think how different the whole story of the ecumenical movement might have been if only we had focussed on John 10 rather than John 17.

Thanks also to Two Others

Sheila Foreman, who completes her term of office in August but will remain in Sussex and continue her involvement with Sussex Pathways. 'It has been a tremendous privilege to serve as an Assistant Chair in the SE District of the Methodist Church', she says, 'and brought me into contact with many interesting people I would otherwise never have met and it has been a joy to work with the other Church leaders. Perhaps the outstanding meeting was the one we had with Sussex police. As for the future, who knows? Time for study, or God may have different plans for me. Only time will tell.' Sheila's successor, subject to confirmation by the Methodist Conference in July is Rev Rose Westwood, currently a University Chaplain who comes as minister in Seaford.



Anthony Cotterill, who is to become the Principal of the William Booth Training College, Denmark Hill, London. After eight years as Divisional Commander for The Salvation Army in the South East, he says, 'It has been an immense privilege. I have been greatly blessed and encouraged by fellow Church leaders in Sussex who have become true friends as together we have worked and prayed for the Church to become ever more effective in our united efforts to bring the gospel of Jesus Christ to people across Sussex.' We wish him well in his new role.

IS THIS OUR FIRST POLICE COMMISSIONER?

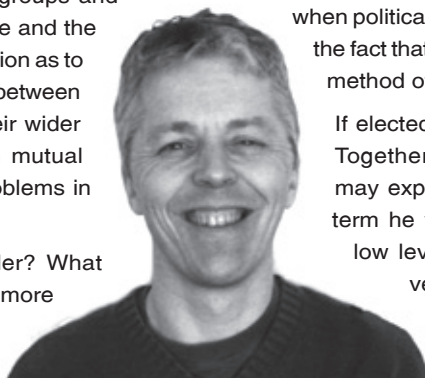
When Sussex goes to the polls in November to elect their first Police Commissioner one name on the ballot paper will be Ian Chisnall who for eleven years has served as Mission and Unity Coordinator. It seemed appropriate to ask him what he was up to.

Ian inherited me as Editor in 2001 and having worked closely with him through the years and come to admire his capacity to get on with people, to show respect to all and favours to none, and with an irritating capacity to question what others either take for granted or have never dared to challenge, it was no surprise to me when he said friends had often told him he ought to go into politics. Had he ever thought of it? 'Yes', he said, 'but the timing had never been right'.

So why now? Partly the need for a fresh challenge. Partly what he has learned through working with with Sussex churches about 'the value of engaging with groups and their communities'. Street Pastors, Fare Share and the churches in general have confirmed his conviction as to the value of building links and bridges, not only between churches but also between churches and their wider community. 'Changing relationships through mutual understanding can readily lead to solving problems in a practical way' is how he put it.

But wasn't this job of a totally different order? What qualifications did he think he had? He cited more than twenty years working closely with various charities, including Sussex Central YMCA with a £7m budget, three years on the the Surrey and Sussex Courts Board, and several (Police) Independent Advisory Groups, adding, 'I have great admiration for for their work and commitment but their culture is somehow "apart from society" and that has snags'.

So what was the response of family and friends when he told them what he was doing? 'All very positive' apparently, though initially his family was anxious as they began to face up to what it might mean for them. And the wider community? He said he feels confident of backing from the police, local authorities, especially health and social services, many charities and church leaders, which leads him to 'hope the people in the pews will feel the same confidence on November 15'. No doubt his close working with both urban and rural communities in Sussex will stand him in good stead, though living where he does in the heart of Brighton he is obviously more aware of urban than rural issues. When I put this to him he agreed, adding that he was 'keen to hear from rural communities as to their priorities'?



Some no doubt will wonder whether he is being realistic. Is he perhaps being carried along by a wave of enthusiasm from groups with whom he is in close contact who like him and get on with him? I think not. He is well aware that he is not everybody's flavour of the month and there will be tough issues on the hustings, but this may be no bad thing. He will need somebody to challenge him. Gaining credibility in secular groups because he is not a typical churchman and rarely uses church language may lead to suspicion in more traditional church circles because he doesn't, and in any case no such groups are necessarily representative of the voting public. As for his chances, at a time when political parties are unpopular he may find strength in the fact that he is apolitical. Low turn out and the particular method of voting may also help.

If elected what would he do? Ten years of Churches Together in Sussex have taught him how little he may expect to achieve in four years but in the short term he wants to address the fact that despite very low levels of crime in Sussex the fear of crime is very high, and since there is no likelihood of achieving 'more bobbies on the street' in the foreseeable future he sees value in putting more effort into policing our own neighbourhood, citing Neighbourhood

Watch as an example.

Long term, he hopes to use the skills acquired in the last ten years to bring together police, probation, prisons and the courts, and to change the attitude of the public to policing. In a world where too many no longer feel the police to be 'one of us' can we not create a community where we see ourselves as 'one of them', not to confront crime but to recreate the 'bobby on the beat mentality' but by working together once more *with* the police as 'agents of peace', with the Street Pastors and other similar groups pointing the way.

Opinions differ on the concept of police commissioners and all will need to question and examine every candidate as to their suitability for the job, but we may all thank God that someone with Ian's experience is willing to put his hat in the ring, wish him well in the attempt and hope that if he is called to the job he will bring a freshness to it. (Editor)

Together is the Newsletter of Churches Together in Sussex though views expressed are not necessarily those of Churches Together in Sussex, its leaders or its officers

Mission and Unity Co-ordinator

Ian Chisnall 85 Hollingbury Rise, Brighton BN1 7HH
Tel 07976-811654 Email ianpchisnall@aol.com

Editor

Alec Gilmore, Rannoch, Mount Way
North Lancing, West Sussex BN15 0QD
Tel/Fax 01903-767661 Email a.gilmore@gilco.org.uk

Web Site www.churchestogether.org/sussex

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