

# Together

No 76 Winter 2011

in Sussex

## JUST DO SOMETHING

### Sussex Chief Constable urges his Force and invites the Churches to a Partnership

**T**owards the end of November, on the first frosty morning of the winter, you could have seen up to a hundred people, roughly half in police uniform and half in clerical collars, two men for every woman, making their way to Slaughman Manor for a Conference on Church-Police Relationships.

Both parties were well aware that over the last few years an increasing number of such partnerships have been developing, not only in Sussex, between churches and police. All are local, though several have wider backing, no two are alike, and contact between groups is minimal. The objective was neither to smooth out differences nor to standardise and control, but rather to increase diversity and encourage others to join in the game by doing their own thing.

The Conference had three items on its agenda.

- to bring together exceptional partnerships (developed or developing) between Sussex Police and Sussex Churches and discover what is going on.
- to share experiences of how they differ and work.
- to demonstrate the difference they make to the churches, the police and the local community.

First off the blocks was Sussex Chief Constable, Martin Richards, followed by Bishop Kieran Conry (Arundel and Brighton), both of whom managed to achieve a light atmosphere, outbidding each other by cracking jokes to make a serious point about the dangers of stereotyping. No, the church is not Father Ted and the police is not The Bill.

Nor was the Chief slow to remind the audience that the idea of such an alliance was nothing new. A century ago the Evangelical Alliance (see pages 5-6) issued a statement to demonstrate not only that it makes good sense but also that good collaboration makes a difference to both parties and to the community they serve. Today's problems (crime, human trafficking, substance abuse and the rest) may be very different but the basic job to be done is not, and one thing the Big Society offers is an opportunity for further partnership to develop, a point which Bishop John Hind (Chichester) took up in his concluding remarks.

One facet of that job, said Bishop Kieran, was to enable people and communities to forgive and to re-build relationships. He understood the dilemma of an individual or a family whose life had been blighted by crime when asked whether they could forgive and how long it might take, but went on to say that forgiveness is not about forgetting and moving on. The first step is reconciliation and reconciliation is a process. People can



SLAUGHMAN MANOR

*Slaughman Manor goes back to the Norman Conquest, was owned at one stage by the Duke of Norfolk and closely involved with the Sussex iron industry in the 17th century. When that died out it fell into ruins (still visible). The present building, which dates from 1901, was first a private residence and then an hotel before being taken over by Sussex Police in 1976 to house single officers. Today it is a Training and Conference Centre.*

only forgive when they are ready. Forgiveness may or may not come in its own time, but it cannot be demanded. Our common task is to create an atmosphere where forgiveness can happen.

One sergeant amusingly recalled the day she got an email from her Chief Superintendent telling her to go to the local Elim Church one Sunday morning. A mistake, surely. It was not her job. Anyway she was a Catholic, so she forwarded it to where she thought it belonged. But no, it was hers. So with mixed feelings she enlisted the support of her whole team and they all went, thus setting in motion a series of events as she found herself in the midst of a bunch of warm and friendly people and realised how church relationships like that could become a powerful resource for integrating police and church.

Ruth Waller told of the growing contribution made by Street Pastors in Heathfield, Sussex Pathways reported on developing relationships with Lewes Prison to humanise the experience of ex-offenders and Phil Johnston and Archie Coates stressed the value of simple hospitality as the first step to a safer and healthier environment for all.

No big schemes that never take off. No precise programmes to be argued over. One simple command from the man at the top.

### 'Just Do Something'

By one o'clock they were all busy over lunch mapping out the best way to move forward.



Ian  
says . . .

I am really thrilled with this edition of Together, reflecting as it does so effectively the extent to which partnership between churches and Sussex Police is already well underway, and at the same time, some very practical suggestions of what more could be achieved.

The various articles speak for themselves and so I won't comment on them further. It would, however, be remiss simply to move on without acknowledging that such partnership activity is also possible with a number of other agencies. Obvious candidates are Fire and Rescue Services, Health Services, Local Government and also the breadth of the Business Community and the Voluntary and Community Sector.

Whilst for the moment we are looking in depth at the Police Service, we would like to hear from you of any similar partnerships with other organisations of which you are aware and which we could highlight.

Many of you will remember the impact of the Hope08 initiative which actually was the starting point for our conference with the Police. Those who brought Hope08 to the nation are now working on a new development, Hope Together, which builds on the experience of Hope08. If you are near a computer and can access the internet, why not go to [www.hopetogether.org.uk](http://www.hopetogether.org.uk) and register on behalf of your church or your local Churches Together group.

Ian Chisnall  
Mission and Unity Co-ordinator

## Biblical Reflection

### A Miracle of Hospitality

A distinguished New Testament scholar in the middle of the last century (T W Manson) opens a door to the potential of simple hospitality as a means of creating a sense of order and safety in a hostile environment by spotting something in the Feeding of the Five Thousand which many others have missed.

First, the situation. The story comes immediately after the death of John the Baptist. Jesus is in retreat in a desert place. But this is no hermit-like retreat. With his connections with John he could well be next in line. The desert may offer protection from some threats, but hazards and dangers of many other kinds lurk there. It is unfamiliar territory, a place of extreme uncertainty and insecurity. Anyway, his cover has been blown. A crowd is coming after him.

Second, dismissing Matthew's reference to 'women and children' (14:21) which he regarded as another example of Matthew 'gilding the lily', Manson points out that in all four gospels we are talking about 'men' not families. The Greek is quite precise.

Third, Mark's reference that they were 'as sheep without a shepherd' (6:34), which in the Septuagint would have implied a leaderless mob, and a figure of 5,000 suggests a Roman legion (normally around 5,000 men) made up of 100 cohorts of fifty, which may also explain the precise seating arrangements and numbering (6:40).

Finally, this is no Sunday School picnic without the food. This is a leaderless mob pursuing Jesus into the wilderness. Who were they? John's killers with Jesus as number two on their hit list? Or John's followers, having lost their leader, on their way to anoint him? We are not told but the writer of the Fourth Gospel clearly believes they were about to come and take him by force to make him a king (6:15) and Jesus was certainly not in the business of fulfilling their expectations. Either way it was a potentially dangerous situation and difficult to handle. So what does Jesus do?

He talks to them and feeds them

The miracle happens

Order is restored

All is calm

## HOSPITALITY KEY TO A SAFE and HEALTHY ENVIRONMENT

### Tea and Toast in Crawley

The Elim Church in Crawley, led by Phil Johnston, began with a few Christians in an old hall with a bonded roof, something of an air-raid shelter look about it and a maximum capacity of ninety. Today the congregation of two hundred meets in Ifield Community College and the original building, very appropriately, has become a shelter and safe place for many in the local community. Volunteers drawn from the congregation serve Tea & Toast as mums and tots, elderly folk, voluntary services and Neighbourhood Police Support Officers all rub shoulders together, creating a warm and welcoming environment for people of all ages and nationalities.

Alongside this on Mondays, around thirty people from several nationalities attend accredited classes for English for Speakers of Other Languages (ESOL). Some attendees came through the Tea & Toast Café. Others are referred by agencies such as immigration lawyers and the local Job Centre, and the possibility of extending the ESOL classes to include Numeracy, Literacy and Citizenship is being explored.

The Elim Church also runs several programmes in conjunction with other agencies and churches born of a desire to support and serve frontline services. These include Debt and Money Management Counselling, Pregnancy Crisis Help, Street Pastors and various Youth projects. Currently they are exploring a partnership with West Sussex County Council, Sussex Police and West Sussex (Safeguarding) Children's Board to help families and victims of domestic violence within the Crawley area through a mentoring scheme.



Courtesy, Elim Church, Crawley

### Street Meals in Brighton

For twelve years, in collaboration with One Church Brighton (formerly Gloucester Place Baptist), Crossover, an offspring of the 400-strong City Coast (Portslade) church led by David Bolton, has been providing food for the homeless and the dispossessed in Brighton. Now, with the arrival of Archie Coates, the new Priest in Charge of St Peters, Brighton, they have extended their programme to fill a blank in the centre of the city on Saturday nights. Twin motives are to create new social networks and to provide a safe space, engaging with whatever is around rather than avoiding or ignoring it, however chaotic it may be.

From 6-7 o'clock, during term time, within the warmth and safety of the church at St Peters, they offer an open table and serve a high quality hot meal and dessert to anything up to 80 guests, mostly 'people of the street'. The three churches supply a team of fifty volunteers to be on hand to listen and offer the hand of friendship.

Since much of the enthusiasm for this new development has come from young people worshipping at St Peters, mostly university students many of whom disappear during vacation, Crossover steps in to fill the blanks and keep the service going whilst at the same time maintaining its own Meals on the Street programme.

The fact that the police are aware and supportive of this initiative gives the whole enterprise a sense of safety and St Peters is contemplating a similar regular 'Safehaven for Women' on Thursday afternoons and other activities.

### Something to Explode Into

Immediately after the Second World War, with thousands of beggars on the streets of Paris, it was a Catholic Friar, Abbé Pierre, who worked among them, taught them to help themselves and inspired them by giving each beggar responsibility for another beggar poorer than himself.

It was the beginning of the Emmaus Movement and after years of hard work, with all the beggars helping one another until there were no beggars needing help, the Abbé said,

*'I must find somebody for my beggars to help. If I don't find people worse off than my beggars this movement could turn inward, become a powerful, rich organisation, and the whole spiritual impact will be lost. They'll have no one to serve. We must serve or die.'*

Retelling this story at the Slaugham Conference, Archie Coates, Priest in Charge at St Peter's, Brighton, went on to say that many young people today are keen to play their part in the transformation of society. In many cases this is what draws them to the church rather than a desire for the church itself, but they come because they see the church as the door to a new life and the gateway to a new society. When they turn up in the pew they are just looking for something to explode into. Subconsciously they are responding to the cry of the Abbé Pierre and seeking to embody his presence in society.

Like the Abbé beggars they need a mission and a purpose. Like the Abbé himself the task of today's church is to help them to find the door and open it.

**By saving others one saves oneself** (Emmaus)

## Our Common Aims

**A Call** to serve, not as a challenge but as a privilege.

**A Sense** of public service and humility.

**An Understanding** of compassion and fair treatment for all.

**A Determination** to stand up for what is right and to protect the vulnerable in society.

**A Commitment** to make life better for those whose lives have gone wrong and need help.

**A Desire** to detect and reduce crime and disorder in the local community, to bring peace to society at large and justice for victims.

**A Tradition** of working in partnership to achieve together what neither of us can do alone.

## Our Common Problems

**We are** highly respected and valued in the community by some and ignored, avoided or even despised by others.

**We may be** the idol of the press one day and the chief whipping boy the next.

**We must be** a part of the community and proud of it to do our job properly, but we must also have the capacity and objectivity to stand apart from it, one day to encourage and support and another to chide or challenge.

**We know** what it is to feel isolated and lonely, almost as if we have to do everything by ourselves, and are sometimes left wondering where our natural friends, allies and supporters have gone.

### This is why we need each other

## What the Police Can Offer

- Knowledge and understanding of the problems and needs in our communities.
- Experience in working partnerships right across Sussex.
- Can-do culture — command and control — if the local commander says it will happen it generally will.
- Credibility to other partners especially when it comes to sourcing finances for projects.

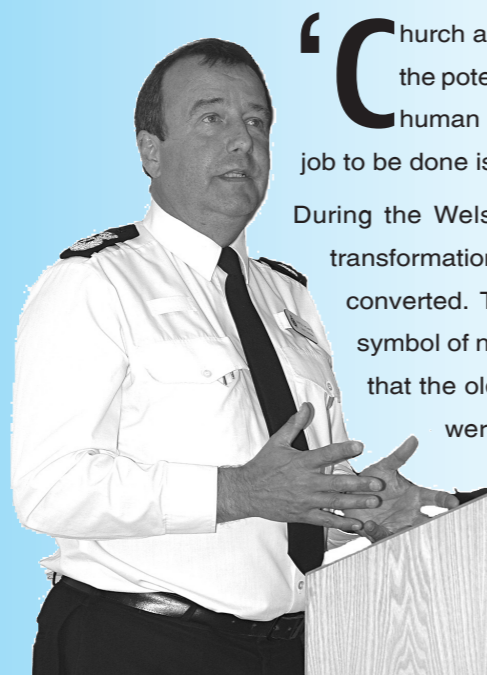
## What the Church Can Offer

- 100,000 Church-going members of the public in Sussex, likely to be motivated towards social action and community engagement.
- A local church in every neighbourhood at a time when localism is on the Government's agenda.
- A welcoming, supportive and open approach.
- A readiness to engage and work with the police.

# CHURCH AND POLICE Talking and Working Together

If Ecumenism is the Whole Family of God a recent Conference at Slaugham Manor could mark the beginning of a new phase of Community Relationships

## The Big Society – a Fresh Opportunity



'Church and Police in partnership makes good sense', says Chief Constable Martin Richards, 'and has the potential to transform both parties and the community they serve'. Today's problems, such as crime, human trafficking, substance abuse and so on may be very different from the old days but the basic job to be done is the same, and experience suggests that it works. Consider.

During the Welsh Revival of 1904-05, 100,000 people throughout Wales came to faith, resulting in the transformation of whole communities. Crime was completely eradicated with notorious criminals remarkably converted. The police had nothing to do and in some areas magistrates were given white gloves — a symbol of no cases to try. Pit managers reported increased coal output and swearing diminished so much that the old pit ponies, who took swear words as commands, became disorientated. Outstanding debts were repaid and longstanding quarrels were settled amicably. Miners brought money home to their families rather than spend it on beer and, as a result, public houses were forced to close. One of the most poignant testimonies of the time was of an NSPCC Inspector who stated that homes under his observation had 'undergone a complete transformation through the parents having been brought to a better life through the revival'.

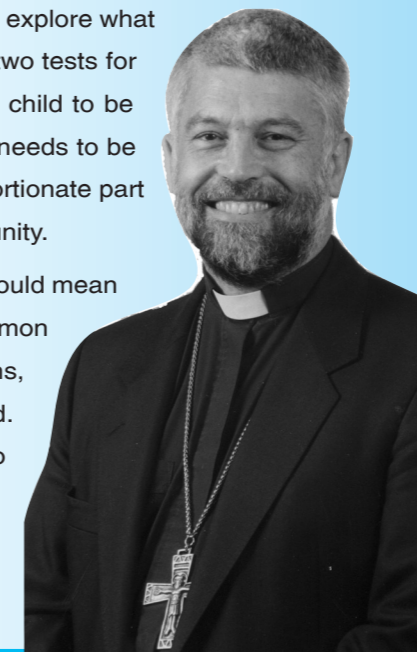
**It is not new. It works, and the Big Society offers an opportunity for further partnership.**

## The Big Society – Hopes and Fears

'Big Society, fairness and equality, and the notion that "we are all in it together" are all ideas that resonate with Christians', says Bishop John, and together with all sections of the community we need to explore what that means and to devise ways to ensure that the reality matches the rhetoric. I suggest two tests for our success. One, the dignity of human beings. Human dignity requires every woman, man and child to be enabled to make a contribution to society, which is one of the reasons why a dependency culture needs to be resisted, but at the same time it is essential that the most vulnerable do not have to bear a disproportionate part of the load. Two, the common good. A good society is good both for individuals and for the community.

My main anxiety is that people under pressure are in danger of turning in on themselves, and that could mean that we begin to reject one another. Being an international community the church's view of the common good is essentially global, with consequences for the issues of interfaith and interethnic relations, which are not the same thing but which can both be much affected by events elsewhere in the world. In the coming days social cohesion may be at risk and we need to make sure we work together to overcome this danger.

**Team work, transparency and information sharing will be valuable guides as police and churches work together for our common good.**



## What Next?

### Seven Easy Steps to Begin

When you are ready to make contact with your Neighbourhood Policing Team (NPT)

- 1 Log on to [www.sussex.police.uk](http://www.sussex.police.uk).
- 2 Click on 'Your neighbourhood' at the top of the screen.
- 3 Select 'Your district' on the left of the screen.
- 4 Select your 'Local team' on the right of the screen.
- 5 Click on 'Team' in the middle of the screen. Note the contact details for your PC or PCSO including their mobile number and email address.
- 6 Arrange a meeting at a mutually convenient time with a specific purpose, either as part of an existing event or perhaps part of a Sunday Service.
- 7 Pray for the success of the NPT in your community, assure them of your care and support and explore ways in which you can help.

The initiative is now clearly with all Sussex churches to take advantage of the opening which has been made.

And don't forget to tell us what happens, positive and negative.

Ian Chisnall, representing CT Sussex, and Sussex Police are committed to assisting in any way they can.

## Some Comments

The potential for greater cooperation has been highlighted.

*Good to hear first hand how the partnership between police and churches is working with plenty of options for those of us not quite so far 'down the road' to choose what may be best for our area.*

A great idea of the kind of partnership that is possible.

*The presentations gave a good overall picture of how the two organisations can work together for the huge benefit of the whole community.*

Most inspirational. especially the integrity, commitment and humility of the police officers who took part.

*One of the best and most worthwhile events I've attended for years.*

I really enjoyed what I heard and was inspired to link up with my Bobby so that we can take to our local churches Street Pastors, Adopt a PC and other ideas.

*A great start to a dialogue that must continue.*

*... and the grapevine suggests stirrings already in Midhurst and Petworth.*

Watch this space

# WHY STREET PASTORS IN HEATHFIELD?

*Ruth Waller explains*

Street Pastors first arrived in London in 2003 as a response by inner-city churches to street crime. Today there are over five thousand in 140 UK towns and cities, approved by the Home Office and demonstrating an 'Urban Trinity' of Church, Police and the Local Authority working in partnership.

But where are the 'hot spots' in Heathfield, a small rural town with no nightclub and only one pub, yet Heathfield was the first to have Street Pastors in Sussex and one of the first rural projects in the UK. Why? Mainly because local Christians were concerned for young people, some of whom were showing signs of anti-social behaviour and engaging in low level vandalism.

Since then Street Pastors have turned up in many villages and rural areas all over the country and the evidence suggests that they develop in a different way in response to different situations.

Not surprisingly the local police at first were cautious if not suspicious. PC Cathy Codling, for example, was concerned that they might develop into a kind of vigilante group, creating trouble rather than helping to solve it, but after a couple of years Cathy says her fears were soon allayed as she became involved with the project, helped to deliver training and built good working relationships with the Pastors and the Management Committee.

Currently Heathfield has twenty-one volunteers, aged 30 to 70, trained and police checked, men and women in equal numbers from the local churches and all sponsored by CTheathfield

*Courtesy Grapevine/Hastings Street Pastors*



## Final Verdict

*Street Pastors reduce the fear of crime and that speaks volumes*

which represents all the local Churches working in partnership with and for the community. Their objective is 'to build a safe, just and tolerant society' and their training includes drug and alcohol awareness, listening skills and a knowledge of statutory bodies, such as police, youth service, social services, and so on.

What do they do? They walk — miles and miles of planned routes on the streets and open areas, covering the recreation ground, skate parks, car-parks and the like, and occasionally break off their regular route to respond to a request from the police to cover new 'hot spots'. They listen, care and may help as many as 150 people on the streets with simple requests. They engage in simple conversations with all age groups, answering questions and sharing the good news.

They lead assemblies and clubs in local primary schools and in the Community College, thus enabling young people to recognise them on the streets, and the young people are intrigued by them and ask pointed questions. Who pays you? Do you do it for nothing? Why? Are you the police? If you see us doing things we shouldn't, will you phone the police? Do you believe in God? What is sin? Do you believe God made the world?

Their role is wide as they care for the community environment by picking up rubbish (hundreds of glass bottles), make positive contacts with restaurants and local businesses (waiters wave, cars hoot), and have been known to march in the parade and marshal the traffic at the Heathfield Carnival. If asked, they will accompany both old and young home.

In the words of one local resident, 'they help to make the streets of Heathfield feel safe', discouraging underage drinking and diffusing potentially volatile situations. On occasions they will contact the police if appropriate but on the few occasions this has happened the young people were surprised to find the police helpful rather than judgemental.

At present, teams of four go out every Friday night from 7.30 to 11 supported by a further team of volunteers from the churches who pray for them, provide refreshments in break time, and may occasionally may get a visit from the local constable who is happy to share in the proceedings and then return to duty.

Their impact is considerable on all sides: individuals, police and community leaders. They are recognised as 'trustworthy friends' and (in the case of the older ones) sometimes described as 'grandmas and granddads on the streets.'

*Ruth Waller is Co-Ordinator, Heathfield Street Pastors and PC Cathy Codling is ASBO Officer for Wealden. For further information see [www.streetpastors.org.uk](http://www.streetpastors.org.uk).*

Street Pastors are called and trained  
to listen, to care and to help  
They work in partnership with  
the local Police and Council

# STOP THE MERRY-GO-ROUND

**Current Government policy is to reduce the prison population by reducing the number of re-offenders. But how? Sussex Pathways believe they have found a way, and it works. It begins weeks before release, continues the moment the gates close behind a prisoner and goes on for anything up to six months or even more. The key is fully trained, highly motivated and committed unpaid mentors who believe that offenders should be given a chance to change and to build a new life. Sussex has fifty, with the full support and cooperation of police, probation and prison services, and could use more.**

## Pauline Prior tells Mark's Story

Mark's story is an inspiration and an eye-opener to the ongoing vulnerability of people facing up to multiple problems. He joined the Army at 17, served in Northern Ireland and Bosnia where traumatic events had a severe impact on him, and turned to alcohol to blot out the memories.

This led to prison sentences and ongoing problems each time he was released until he got to the point of knowing that he needed help to break the cycle and decided that he was ready to accept support.

Sussex Pathways focused mainly on an individual being valuable in his own right. Mark had had a very hard time in his youth and twenties, and the consequences were taking away any prospect of a normal fulfilling life. Talking through aspirations and possibilities led to the booking of a slot on a library computer to fill in an application to UCAS.

He has now been out of prison for over a year, has a flat to live in, started an Access course in October and is applying for a University course for next year. He has shown determination, perseverance and amazing forgiveness of people who have

wronged him along the way. Setbacks there have most certainly been but Mark has shown great strength of character in overcoming them.

In addition to Sussex Pathways mentoring, Mark was given support by the British Legion. He appreciated their help and agreed to do an interview on the difficulties faced on leaving the Army. This went well and he was pleased to be able to help other soldiers.

Unfortunately, however, it led to an invitation to take part in a television programme on rough sleeping, during which he was pressed for details on some of the traumatic events of the past, and he is now struggling again with the emotions that have resurfaced.

The process of supporting someone released from prison is very much one of small steps forward and some steps back, calling for encouragement and concern. Regular arranged meetings and the opportunity to talk on the phone to a listening ear can make all the difference in a crisis. And one person telling them they are worth all the time they need is invaluable.

## Shirl Warner Tells Her Own

Studying for an MSc in Social Work I had to complete a hundred days in a voluntary placement in the first year. I went to Sussex Pathways and am still there, having deferred my degree because I found it very rewarding, as well as frustrating.

Many of the mentees I work with are on a 'merry-go-round'. Released from prison with drug or alcohol issues, homeless and with no money, they just return to their old friends, continue with their habit and return to crime to feed it. With short sentences and released without any support there is no incentive to get off the 'merry-go-round'. This is where Sussex Pathways makes a difference, offering general support.

As a mentor I meet the offender at the gate, go with them to the job centre, make appointments to other organisations, such as Homeworks and Signpost, attend appointments with them and sometimes devote the whole of Day One to their needs. I then arrange to see them once a week and may buy them a meal, accompany them to further appointments, help them to fill in forms or serve as an advocate while encouraging them to be proactive and

take responsibility for their lives.

The need to start the working relationship in the prison over a few weeks prior to release cannot be over-estimated and may continue in the community for up to six months after release. From the very beginning, it is vital always to be transparent and never to make promises that cannot be kept. Whilst in the community, they have my telephone number and are encouraged to make contact if a problem arises.

All mentors are voluntary. We do it because we know what a difference it makes to an offender when they begin to feel that someone cares enough to help them start *living* and not just *existing*.

One of the joys is working in an inter-professional, multi-faith charity, with people of all faiths or no faith and, when mentoring

offenders who have a general mistrust of the police, it is good to be able to share information with the new Integrated Offender Management (IOM), who have also discovered how the role of a mentor can help to create an atmosphere in which trust can be built up.



# From RESTORATIVE JUSTICE to COMMUNITY RESOLUTION

A change on the part of the police calls for a corresponding change  
on the part of the community and that is a call to the church

*Nick Wilkinson tells Ian Chisnall how the Churches could Help*

**R**estorative Justice, popularly known as RJ, first gained significant support in the 1980's when the Thames Valley Police Force (covering the Oxford area) explored its use alongside conventional policing techniques.

Three decades later, with the benefit of the learning from this initial work, the terminology has changed to Community Resolution (CR) and thirty out of forty-three Police Forces are either using it or about to implement it. In Sussex CR is being headed up by Assistant Chief Constable Nick Wilkinson who believes the churches of Sussex could play an important role in its development.

In 2008, retired Chief Constable Ronnie Flannagan recommended that RJ be used as one of a series of measures in place of some of the top down performance management structures which frankly were not altogether helpful. Four forces, including Surrey, took up the idea. In January 2011 Sussex Police launch their own Community Resolution model, using many of the principles of Restorative Justice, and if successful could have a significant impact on the nature of future policing in our county.

CR relates mainly, but not exclusively, to young people and applies mostly to so-called low level criminal activity where law-breakers are asked to admit their guilt in front of the victim(s), are invited to explore the impact their actions have had on these victim(s) and are then encouraged to suggest ways in which they can make reparation for their offences. The process, however, requires a willingness on the part of the victim to delay and potentially forego the usual mechanisms of the courts and criminal justice system.

Of necessity, the suggestion to adopt this line of action is largely in the hands of the police officer involved, and as yet not all officers consider the approach to be ideal. Many police officers are used to a much more robust way of dealing with those they can connect to criminal activity. Nevertheless, thirty years of experience suggests that tackling some offences and some offenders in this way can prevent first time offenders from becoming trapped in a cycle of re-offending and, as a bonus, there is a significant reduction in the cost of policing.

**Why not invite the Police to provide a speaker on  
Community Resolution to address  
your church or CTGroup?**

**So where do the churches fit in?**

**Three points for Starters**

#### **Casual Conversation**

With family, friends and neighbours, when the local or national debate turns to 'soft options' and 'do gooders' or 'victims being ignored' we can point out that evidence shows that CR is not a soft option and actually puts victims at the heart of the process. And as for being do-gooders, is that perhaps really a badge we should wear with pride rather than shame?

#### **Serious Discussion**

A face-to-face meeting with our local Neighbourhood Policing Teams may give them that bit of encouragement they need to step outside their usual procedures when they hear that some members of their community might prefer a more creative approach to methods of policing than that of 'The Bill'.

#### **Personal Commitment**

Sometimes a surrogate is needed to allow the perpetrator to understand and appreciate just how angry and upset people feel as a result of what they have done. Where the victim is the community at large CR will be no more successful than conventional means unless at least one member of the public is involved. Practising CR in these situations, therefore, means someone being willing to stand up on behalf of the community. The price is giving up time to meet people we might otherwise avoid altogether. The benefit could well be a safer community and a healthier environment for everybody, and that is part of the challenge of the gospel.

### **The Cost of Policing**

#### **Paper Work**

Two pages rather than thirty

#### **Victim Satisfaction**

95% rather than 25%

#### **Police Time**

Two hours rather than nine hours,  
leaving seven more hours for front line policing

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

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