

**RELIGION AND WELFARE:**  
**A SOCIOLOGICAL STUDY OF CHURCH**  
**AND STATE WELFARE IN LIVERPOOL**

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**By**

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**To Rusty, for always bearing with me**

**ABSTRACT**

This study explores the relationship between Church welfare and state welfare with special reference to Liverpool. Its specific empirical focus is the institutional framework of welfare provision in the Catholic and Anglican Churches in comparison with statutory social services, along with an emphasis on the ideological and ethical principles which underpin welfare. From within this perspective the study highlights the political morality underlying problems of welfare and the enduring relevance of such Christian principles as care, justice, equality and community.

The adaptability of Christian ethics is illustrated within a social and historical context whereby the Christian approach to the poor has been variously defined and applied at different times and in different social and political contexts. A historical overview of the development of the welfare state and the evolution of Church welfare in Liverpool shows how the Churches' approach to social welfare has changed from an emphasis on individual charity and private morality to today's corporate welfare programmes stressing the Christian concepts of community (*koinonia*) and service (*diakonia*). At the same time the growth of the welfare state has been characterised by an ongoing tension between an individualist *laissez-faire* approach and a gradual trend towards collective state intervention.

By juxtaposing these factors and trends the study illustrates the underlying differences between religious and secular conceptions of welfare

which give rise to tensions at both the ideological and structural levels.

The long-standing debates between collectivist and individualist approaches and the changes in the identification and treatment of social need have raised tensions both within the welfare state and in its relationship to voluntary bodies involved in caring such as the Churches. Post-war economic and political changes in British society have enhanced these tensions and have led to the much debated contemporary crisis in welfare. The thwarted ideals of the welfare state to eradicate poverty and promote citizens' rights to a basic minimum standard of living, along with new economic policies and political ideological orientations, pose radical questions for the analysis of welfare. A Weberian approach to understanding the crisis in terms of the impersonal bureaucratic structures of state welfare, bound by officialdom, proves only partially useful.

Church welfare, though subject to some of these tensions and limitations, has the advantage of voluntary status and smaller size<sup>1</sup> - compared to state welfare - which enables a more personalised and caring approach to social need at a grass-roots level. Its underlying Christian philosophy is regarded by the Churches as the basis for their continued contribution. In this context, the study illustrates the Churches' two-fold role in both complementing state welfare - by providing similar, supplementary services - and also compensating for the state by pioneering

See Appendix II



in areas of need unrecognised or unfulfilled by the welfare state.

Beyond a comparison with state welfare, the study examines Catholic and Anglican welfare in the context of their traditional ideologies and denominational structures. This shows the extent to which the Churches have been unable to cope with certain changes in moral perceptions which have taken place in the secular sphere. For the Catholic Church, distinctive and rigid principles relating to family and sexual morality still affect its handling of issues such as sex education, AIDS and adoption and fostering. Also, the historical focus of Catholic welfare in Liverpool on the immigrant Catholic population is significant for understanding its marginality in welfare and its subcultural status today.

The examination of Anglican welfare in Liverpool considers the effect of established status on its welfare services. Its established position has influenced the move away from traditional moral welfare towards an emphasis on community care, urban problems and social responsibility. In this the Anglican Church has become involved with wider social issues carrying political implications. The recommendations of the 'Faith in the City' Report are considered insofar as they have been incorporated into Liverpool's Anglican welfare programme. In Liverpool, however, more activity revolving around such central political issues as poverty, unemployment and race has been channelled through ecumenical organisations such as the Churches' Ecumenical Assembly. The analysis includes an overview of these ecumenical ventures and assesses the extent

to which the Churches jointly can actually have an effect on the welfare of the community.

The analysis of welfare provision in the empirical social and institutional context outlined above carries with it important sociological and methodological implications for the understanding of the ethics of welfare, religious change and the debates about secularisation within the sociology of religion. Some of these implications have been explicitly dealt with within the study. Most of them, however, remain implicit.

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## CHAPTER ONE

### INTRODUCTION

The relationship between Church welfare and state welfare is a complex and unexplored topic. It raises important issues for Church and state relations as well as general theoretical problems for the sociological study of religion in contemporary society. The ethical underpinnings of welfare state provision have always been a contentious subject. Given the broad processes of social, political and religious change, this issue is as complex today as ever and is illustrated by the relationship between Church and state welfare in modern Britain. Principles relating to citizens' rights, responsibilities and duties have at various times been linked to traditional Christian ethics and values such as love, justice, equality and community. In this context the notion of the welfare state carries with it certain moral implications which relate it to Christian theology and the social concerns of the Church.

In a society where Church and state are separate institutions, welfare questions and issues of political morality provide essential links in an ambiguous relationship. Issues of social policy and the organisation of power inevitably raise moral and ideological questions which involve the Church in its welfare functions. By complementing statutory welfare services the Church legitimises the state and its political philosophy insofar as it relates to social need and social service. Conversely, the existence of the Church's



own system of social care can indicate a discrepancy or an alternative philosophy of social welfare. Thompson (1986) has written that in this period of economic stringency, social strain and heightened ideological confrontation, sociologists can make a contribution to analysing the causes of the numerous moral dilemmas confronting individuals, organisations and the Government, as well as the responses that various social groups have made to them. This study goes some way towards illustrating the sociological implications of current ideological debate surrounding the crisis in welfare by analysing the ways in which Liverpool's religious bodies operate in the field of social care. The Churches' ideological approach is drawn out and illustrated in the practice of their caring services.

Within the context of Church and state welfare however, various denominations perform varying functions. A pertinent question, then, is how far the services of the Church of England, as the Established Church, differ from those of the Catholic Church. What is the nature of those differences or else has a process of marginalisation and disengagement brought attenuation of the Established Church's legitimising function, thereby reflected in the nature of its welfare provision? This introduces both a historical and political perspective. In this way the institutional framework of social welfare can inform us about the adaptation of organised religion in its changing relationship to the state, be that relationship one of establishment, relative autonomy or independence. In the field of welfare this undoubtedly has implications for social policy in terms of the provision of grants for Church welfare at large and the degree of autonomy allowed

those services, given their dependence on local and national government. In turn this carries important implications for a political theology of the Churches arising from current economic and social policies. Plant (1988: 5), for example, has commented on the many references to inequality, social justice and community in the Anglican Church's Report 'Faith in the City'. In these areas social thinkers, politicians and Churchmen have debated the role of government and of the market economy in deciding moral, political and social issues.

An analysis of the nature of Church welfare in the context of the state follows on from previous sociological studies, including Hall and Howes' study of moral welfare work (1965), Heasman's historical study on moral welfare and Coman's analysis of Catholics and the welfare state (1977). In view of current political debate, the analysis relates to the idea of crisis within the welfare state and fears for its future (Klein and O'Higgins, 1985); (Mishra, 1984). This has been seen as evolving a renewed role for voluntary and religious agencies in bridging the gap between needs and services, and illustrates the problematic relationship between the Churches and the politics of welfare, as was highlighted by the debates following the publication of the 'Faith in the City' Report. Such developments give Church welfare a political role insofar as it has the potential to function as a pressure group promoting the interests of the needy, the underprivileged or various minority groups.

In view of the historical connections of religion and welfare and the

gradual growth of statutory welfare provision, current polemics bring to the fore deeper underlying tensions between the ethical underpinnings of social services and Christian conceptions of welfare. One such tension lies in the long-standing debates between collectivist and individualist approaches, with consequences for the structural frameworks of care. Here, again, the debates are far from clear. Whilst the Christian ethic has been seen by analysts such as Weber as primarily individualistic, emphasising charitable work as a means for ultimate personal salvation, clearly today the same ethic is employed in arguing for the retention of statutory responsibility for the most needy in society, indicative of a collectivist approach. Similarly, while it can be argued that the job of politicians is to look towards the welfare of society and thus the functional welfare of its citizens, conflicting views remain as to how far an institutionalised system of welfare achieves this or rather diminishes a sense of personal responsibility and creates dependence.

This discussion about the role of the state in promoting the rights and responsibilities of the individual, and the point at which moral problems become the concern of the state, introduces a second tension between Christian principles of service and the bureaucratic practice of statutory welfare. Large-scale, impersonal and bound by officialdom, the secular administration of welfare in today's computer age is seen by many to confirm Weber's fears of an 'iron cage' restricting human freedom. Yet large scale collectivist approaches to welfare seem essential in meeting contemporary social need. The Churches themselves have adopted some

features of bureaucratic administration in the process of becoming secularised. They have lost some of their transcendental outlook and become more oriented towards socially-grounded conceptions of need. However, their smaller scale and marginal and voluntary status, which demands constant reappraisal of their role and function, enables them to remain closer to religious values and a personalised ethos, which underlie the ethical objectives of welfare service. This is significant in terms of the debates within the Sociology of Religion about religious change in a changing society. The institutional organisation of Church welfare itself illustrates how religious values themselves become redefined within a secular context. Halmos (1965: 13) has described the modern scientific and technological age as one in which to be unscientific is almost to be immoral, such that even charity and kindness must be planned, ordered and scientifically controlled. He found, however, that despite the clinical justification for moralistic views, Christian-based standards continue to be enjoined within counselling and, it is argued, wider caring contexts. The continuing problem of the legitimation of welfare services can be associated with the continuing problem of the relevance of religious values. Such an interpretation would concur with Pinker's conclusion (1971: 212) that the tradition of social welfare is a positive expression of

"human altruism, albeit tempered with judicious self-regard. It is part of that desire in human beings to become nobler than they would otherwise be in a state of nature and of their wish to avoid the greater evils of moral anarchy".



The research methodology in this study falls within the field of secularisation theory in the Sociology of Religion. Highlighting the process of secularisation as involving both institutional and cultural change, social theorists such as Weber and Parsons have focussed on the characteristics of modern social organisation, such as bureaucratic administration, forms of rationality and institutional differentiation. Debates have centred on the location of religious values in legitimising and reinforcing institutional practices. Titmuss (1958: 14) implies the connection between the two areas of the Sociology of Religion and the Sociology of Welfare in defining Social Administration as being concerned with the historical development, roles and functions of social services, but also with the moral values implicit in social action and the part played by voluntary and statutory services in meeting certain needs. Within this theoretical framework the thesis examines institutional features of welfare in Liverpool, analysing the relationship between state and Church welfare and the degree of complementarity and co-operation on a practical level. While it follows a Weberian line of thinking in its analysis of the negatively bureaucratic processes of welfare, it diverges from Weber's assessment that an increase in rationalisation equals a decrease in religious values. Rather, in the disenchantment that follows, a renewed role for religious values ensues, illustrated by the Churches' continuing involvement in welfare and in social policy issues at large. This provides a less pessimistic position than Weber's about the bureaucratisation of the social machine. In a sense Parsons has tried to cope with this theoretical problem by arguing about the ability of elements of the social system to adapt to inherent tensions. In response to

the alienating features of bureaucratisation, therefore, and the often confused and contradictory role of state welfare, the Churches have a potential role to play in challenging policies and assumptions threatening the continued existence of social welfare. As Swatos (1984: 210) says, "voluntarism gives man more credit for his destiny".

Though it may appear that a negative image of state welfare is being contrasted with a positive image of Church welfare, this must be understood in the context of contemporary concern about the much discussed crisis in welfare. In this study, however, the aim is not to overshadow the value of the statutory welfare system and the inherent limitations of Church welfare within the voluntary sector. The historical chapters outlining the growth of the welfare state illustrate the provision of services in recognition of statutory responsibility. Indeed, it has been extensively argued that 'religious' welfare was in the past equated with 'charity' and was paternalistic, whereas state welfare has been aiming to provide for the needs of the citizenry as a right.

The empirical framework of this study is restricted to the institutional structures and welfare activities of the Catholic and Anglican Churches as the two major denominations in Liverpool. A focal point has been the diocesan-based welfare agencies, namely Catholic Social Services and the Anglican Board of Mission and Social Responsibility, as well as a limited amount of parish-based welfare activity. It would be too complex and big a task to examine the great variety of welfare activities carried out by the



Churches. The study focusses on the differing social status of the Catholic and Anglican welfare services in terms of their internal administrative structures and the consequent magnitude, distribution and range of such services. The main focus of the analysis, however, is a comparison between Church welfare on the voluntary level and statutory services. Thus as a comparative analysis, the penultimate chapter tends to focus on the work of Catholic Social Services as an independent voluntary welfare body more appropriate to a comparison with state welfare given the relatively larger size and range of its services than the Anglican Board of Social Responsibility. Future studies might draw out more explicitly the differences between the Churches' welfare bodies as part of a wider comparison between the two Churches. The study does not discuss either the relationship between Church welfare and other voluntary sector services or the relationship between the voluntary and statutory sectors in general. Apart from certain ecumenical activities which involved the Free Churches, their welfare work was not included in this study for reasons of space, time and methodology.

Liverpool was deemed appropriate for a sociological study of this kind for a number of reasons. The historical and cultural background of the City provides a unique socio-religious framework for the analysis of problems relating to welfare. The ethnic and denominational composition of Liverpool owes much to its growth and decline as a major international port over the last two hundred years. The large Catholic component of the City - which is unique in the country - provided a good basis for comparison with

the Established Church. Economic and urban changes in the post-war period produced in Liverpool a much larger than average volume of social problems compared to other cities in Britain. Unemployment, poverty and racial issues have had a particularly acute effect on the life of the City over the last twenty years or so. These and other problems have highlighted welfare questions and have involved the Churches directly as critical agents of the state's social and economic policies.

The research methods\* employed included a combination of semi-structured interviews, participant observation and documentary and historical material concerning Church welfare institutions. As well as visiting the Churches' residential establishments and welfare administrative centres, a number of conferences, courses, meetings and religious services were attended. In all, about sixty-five in-depth interviews were conducted. About two-thirds were with welfare administrators, social workers and clients. Some of the Church workers had worked within both local authority and voluntary sectors, and so were able to give useful comparative information. The remaining interviewees included statutory social workers, priests and lay volunteers in parishes. The collection of data took place over about two years. The length and form of interviews varied, but on average they took two hours. In many cases there were second interviews with the same people. Easy access and an ongoing involvement enabled cross-referencing to ensure the validity and reliability of data. As this is a qualitative study, quantification of any kind was kept to a minimum and used only when deemed strictly necessary.\*\*

\* See Appendix I.

\*\* For statistical data see Appendix II.

More specifically, the layout of the thesis is as follows. Chapter two examines fundamental aspects of Christian ethics and their social application in the context of the welfare state. It links philosophical conceptions with their practical implications. The cultural and political marginalisation of the Church in Britain today is considered in terms of the complementary role of its own welfare services within the voluntary sector.

The third, methodological chapter analyses religion and welfare in the context of secularisation theory. Religious values are seen to re-enter institutional frameworks where rational thinking and bureaucratic administration have resulted in a dehumanized, impersonal and overcomplicated system of social services. Hence the idea of crisis, stemming from the thwarted ideals of welfare, posits the increasing relevance of religious and other voluntary bodies in bridging the gap between social needs and resources.

Two historical chapters follow: one on the needs and cultural ideas which influenced the development of the welfare state, the other on the evolution of Church welfare in Liverpool in the light of those developments. Following on from the themes of the first two chapters, a historical focus bears witness to the infusion of both religious/humanitarian and political/pragmatic concerns in social reform. The growth of the welfare state has been characterised by an ongoing tension between an individualist, laissez-faire approach and a gradual trend towards collective, state intervention. Hence in Liverpool voluntary individual charity was for a long

time promoted in opposition to any organised relief or state welfare.

The work of Catholic Social Services today is the subject of chapter six. It examines internal change and secularisation within the Agency, evident in the perception of need, the direction of its services and the composition and commitments of its staff. It also illustrates the enduring religious element within the Catholic welfare system as a basis for its pioneering areas of provision.

Chapter seven analyses the work of the Church of England in welfare in view of its traditional status as the Established Church. Under the impact of secularisation, an important issue is the Church's marginalisation from social and political influence, with the implications that follow for a grass-roots role in welfare. This is discussed in the context of attempts to make the Church appropriate to the needs of the inner-city, as illustrated by the 'Faith in the City' Report. A process of internal secularisation has redirected Anglican Church welfare away from 'moral' concerns-preventive and rescue work - towards 'social responsibility' - a broader, problem-centred community approach.

The changes in the focus of welfare as well as the decline in denominationalism have engendered various ecumenical ventures amongst the Churches. The main organisation and activity of these ventures is the theme of chapter eight.

The penultimate, comparative chapter illustrates the role of Church welfare agencies in Liverpool in the context of local structures. From altruistic and humanistic foundations of social care, Liverpool's Church agencies not only complement local authority provision, but also compensate for the impersonality, inefficiency and stigmatising practices of the statutory departments. The tension between the voluntary and statutory sectors in Liverpool associated with the City Council Crisis is examined in the context of the strained relationship that resulted from differences in ethos and ideology as well as structure and organisation. A small concluding chapter closes the thesis, summing up the main themes and findings of the study.



CHAPTER TWO**CHRISTIAN ETHICS, SOCIAL WELFARE  
AND THE STATE**Introduction

In modern secular society consideration of the relation of the Christian religion to social morality and contemporary social ethics is a worthwhile, indeed important, sociological exercise. This chapter examines certain fundamental aspects of Christian ethics and their social application in the concept and institutionalisation of the welfare state. This involves analysing Christian ideals about the human condition and the welfare of the community from within a Christian theological perspective. It also involves analysing Christian ethics relating to the execution of those ideals through the mechanisms of the state. Consequently, this chapter considers Church/state relations regarding social welfare and the renewed role for the Church as commentator on the social order in the light of its ethics.

Christianity and Morality<sup>1</sup>

In contrast to more abstract and mystical religions such as Buddhism and Hinduism, the Christian religion contains a comprehensive and somewhat precise and explicit moral code for social life. Troeltsch and Weber have dealt with this point at length. Also, contemporary theologians



such as Wogaman (1976: 62) and others argue that moral life is inseparable from the essence of Christian faith. They view the Gospel itself as an interpretation of the moral meaning of life and social reality. Webb (1932: 116) believes that religion gives morality intelligibility and coherence with the rest of experience and that "morality cannot dispense with religion". The Bible according to these views however, is not just a manual of Christian ethics, but primarily a religious document. Barry (1966: 77) sees religion and ethics as intertwined and comments that:

"the ethics flow out of the religion, as the religion expresses itself in ethics - the two are indissoluble and correlative."

Thus, though the Books of the Bible reflect a historical moral social context, they supersede historical conditions by their religious and ethical nature, reflecting "the permanent dynamic of Christian ethics" (Barry: *ibid*) as valid for Christians in all times and places. Consequently, while the task of the Church in every generation is to interpret traditional Christian ethics in the light of contemporary circumstances, nevertheless questions relating to moral issues cannot be answered without reference to Biblical texts. In its adaptation to differing social contexts, therefore, the content of Christian moral judgements and the specific forms of Christian action will clearly differ, though the underlying moral principles will remain unchanged. Webb (1932:97) states that as a religion which lays greater stress than any other on the significance of history, it is quite in accordance with the principles of Christianity to regard with approval the development of national types of

Christianity reflecting national temperament.

### The Christian Ethic of Love and Concern

One feature of the Christian Church that has been pervasive throughout history has been its concern for the poor and needy. Organised care for the poor, orphans, crippled and sick was not only a practice of the early Church but has continued through the centuries. This reflects the fundamental Christian ethic of concern as underlined in the parables of the Good Samaritan and the parable of the sheep and goats (Mt. 25: 31-46) where judgement rested on the criterion of altruistic concern for the suffering. This ethic of active concern as an expression of the love of fellow man is clearly present in the Old Testament also, where the commandment to 'love thy neighbour as thyself' (Lev 19:18) demands corporal works of mercy. The book of Tobit (4:16 and 1:16-18) outlines some of these works, while practical help for the needy is also commended in Dt. 15:11 and Is. 58: 6-7. The commandment of fraternal love, however, is more pre-eminent in the New Testament, where man is instructed to imitate Christ in loving his fellow man (1 Pet 2:21 and 1 Jn 3:16). Peschke (1981: 176) remarks how this was seen by St. John as the greatest legacy and ultimate commandment of Christ.<sup>2</sup>

As a matter of practice the notion of charity was clearly prevalent in the Hebraic tradition, where one tenth of earnings was linked to the tax system for charitable purposes. The first Christian community held

almsgiving in high esteem (Acts 2:44; 4: 34-7), while at St. Paul's suggestion the better-off communities collected alms for the poor community of Jerusalem (2 Cor. 8-9). As the unifying link between the realm of religious life and man's commitment in the world, therefore, the emphasis within love is always on action as a condition of living (1 Jn 4:20). The conception of love, therefore, implies action towards those in situations of need as a special priority. Webb (1932: 93) says that, in fact, it carries a certain duty to this end. Heasman (1965) derives the Christian approach to social work directly from the relationship of God and man, pointing at the same time to the ambiguity of the injunction 'love thy neighbour'. She states that

"Christians have a duty to share something of the travail of other human personalities who come their way, and so social work becomes the age-old question 'who is my neighbour'" (Preface).

### A Community Ethic

Christianity's comprehensive answer to this question regards the whole of humanity in communal terms as an extension of this relationship of love and fellowship between individuals. This community ethic forms the basis for altruism and concern so far discussed. Thus St. Paul sees the great virtues of love, service and forgiveness as being practised in society through involvement in the community which he likens to a human body (1 Cor. 12:12-13). As such, the requirement of co-operation and responsibility is clearly seen as necessary for the good of the whole. Barry (1966:111) sees

the community ethic as rooted in Christ's incarnation which produced the community (koinonia) or Fellowship of the Holy Spirit. However, this philosophy in itself has been interpreted as marking the separation of a specifically Christian body from the wider community. Thus when St. Paul speaks of the 'body of Christ' as the Church (1 Cor. 12:27-8) it suggests a morally superior community, which Paul himself often teaches should segregate itself from the immorality of unbelievers (2 Cor. 6:14-16; Eph. 5-7; 2 Thess. 3:6 and 3:14). The idea of a Christian elite is well illustrated in the call to be 'a chosen race, a royal priesthood, a holy nation, God's own people' (1 Pet: 2:9), with 'holiness' interpreted by early Christians as separation from the world of evil (2 Cor. 6:17-18). Worldly immorality and imperfection are strong Johannine themes (Jn 7:7; 1 Jn 5:19) which reinforce the idea that believers should avoid contamination through worldly involvement. Barclay (1971: 47-8) disputes the apparent ambiguity here by suggesting that these seemingly separatist statements refer to the need for discipline within the Church, such that members who have deliberately flouted its principles should not be tolerated and allowed to 'infect' other Christians. This can be seen in St. Paul's concern in his pastoral advice on how to persevere the purity of the Church, rather than how the Church should discharge any duty it owed to society at large. At the same time St. Paul urges allegiance and civic obedience to the state. If the theme of the 'world' is pursued further it can also be seen that the world itself is not considered as beyond redemption, but rather as an object of God's love is capable of good (Jn 3:16). As Christians, members of the Church are told to involve themselves in the world but to be transformed from it (Rom 12:2),

to be disengaged from its perversity (Phil. 2:15), while at the same time acting as agents of Christ in their relationships with other people (Jn 17:18). The ambiguity is therefore solved in the implication that "the Christian must have an attitude to the world which combines involvement and detachment". (Barclay 1971: 174).

### The Kingdom of God: Present and Futuristic

The basis for the apparent ambiguity lies in the concept of creation itself as expressing our understanding of how God relates to human life in the actual setting of concrete existence. Wogaman (1976:79) says that as the material basis of God's covenant with human beings the physical world and events within it matter very much. Thus the idea of creation not only affirms both the spiritual and material aspects of Christianity, but explains the relationship between them, as ultimately revealed in the person of Jesus Christ and his discourses on the Kingdom of God as both present and futuristic. The early Christians interpreted the conception of a reign of God on earth and a second coming as literal and imminent (Mk 11:9) with the result that they never considered fully the possibility of a long term future with the implications for the role of the Church within the political order that that would entail. However, Webb (1932) says the whole tenor of Jesus' teaching about the Kingdom was directed towards spiritualising it, with part of the imagery referring to the Kingdom as already present. (Lk 17:21)

Thus the messianic hope of salvation not only gives Christian life a



prospective dimension, but carries with it the motive for action on this earth and a responsibility to order human society in preparation for the full realisation of the Kingdom (Rom 8: 18-25). This commitment to action and care for fellow man is also spelled out in the passage on the second coming and the final judgement (Mt. 25:33-43). Peschke (1981: 59) suggests that the hope of salvation - the "hope of our calling" (Eph. 1:18; 4:4) - is a summons to be mediators in that process by which all things should be brought home into the Kingdom of Christ and submitted to his salvific lordship. The idea of the active hope of salvation is reinforced by Vatican II, which teaches that

"a hope related to the end of time does not diminish the importance of intervening duties, but rather undergirds the acquittal of them with fresh incentives". (Vat. Doc. G.S.21)

The Documents further states that

"Earthly progress must be carefully distinguished from the growth of Christ's Kingdom. Nevertheless to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God". (Vat. Doc., G.S. 39)

From this it can be seen how the ideas of salvation and social service are intimately connected. As part of its essential role in bringing about salvation, Christianity not only brings a Christian interpretation of the world but also proposes a programme for its change and transformation (Barry 1966:15).



The link between this and the future world is more clearly explained by Bonhoeffer's conception of this world as the penultimate, the way of preparation for the ultimate, other-worldly reconciliation of man with God. (1955:133) Consequently the material conditions and structures of this world are relevant because they represent the conditions upon which the ultimate depends, while the way problems are dealt with by human beings can make a large difference by either aiding or impeding the full manifestation of the transcendent ultimate. Thus God calls us to act as his deputies in dealing with penultimate things.

"By healing with sick, feeding the hungry, and establishing just economic and social relationships we are bringing in the Kingdom". (Wogaman 1976:66)

Evans (1965:255) says welfare action is not only intrinsically good work, but by working towards certain ends reflects a degree of dissatisfaction with the present order which can be associated with the penultimate. According to a Church of England Report (1969: 16-17), it is because Christians believe that the world is not as God purposed it to be that they are called to be agents of his work, to co-operate with efforts striving towards a society in which "human beings may have the means of a fuller life". Maston (1968: 13) states that it is by virtue of our conception of God as being concerned with the totality of life that there follows an important and even inevitable place for a Christian concern for the world and its problems. It is therefore by linking aspects of man's personal and social life to his true end through redemption and grace that Christian social responsibility finds its true

purpose. While the Church accepts that the state holds a dominant standing in the execution of such affairs as welfare provision, Evans (1965: 58) asserts that it still has a responsibility to play a part in those affairs, in line with its inception "to act as the instrument for the Kingdom" and to seek the common good.

### Salvation and Social Action

A further impetus to action in the temporal world is the Christian idea that man stands in relation to God's judgement. St. Paul writes that all men shall face God's judgement according to what they have done for the sake of others on earth (Rom 14: 10-12, 2 Cor 5: 10). Weber (1966: 154-5) draws on this relation of individual action to the notion of salvation in outlining the consequences for practical behaviour of the hope and quest for salvation. He says the social actions regarded as conducive to salvation are systemised according to an ethic of "good works" which can entail either of two forms. The first form is the principle of a "life account", whereby the particular actions of an individual in quest of salvation, whether virtuous or wicked actions, can be evaluated singly and credited to, or subtracted from the individual's account. This remained the basic view of popular Judaism regarding the individual's relationship to God and was incorporated into the Christian tradition. Allied to this individualistic emphasis, the second form of systemization treats individual actions as symptoms and expressions of an underlying ethical total personality. Hence the underlying belief in Calvinism that man proved himself exclusively in his vocational work. Thus

the ethic of charity is primarily an individualist ethic for the benefit of the giver as well as the receiver.

However, the idea of judgement does predicate the notion of duty towards the betterment of this world. Consequently Christian doctrine teaches that members of society are called to contribute to the furtherance of the common good. This Christian responsibility obligates a political conscience and political activity to change conditions that do not accord with Christian principles. As with the idea of love, Christian duty demands a special commitment to the less privileged. According to Heasman (1969: 19) "It is the duty of the Christian to do everything in his power to help such people".

However, in the last analysis, the individualistic direction of the Christian ethic of charity takes priority over a sociological outlook which might demand a reconsideration and challenge of political structures and the social causes of inequality. Weber (1966: 213) outlines how for the early Christians the giving of alms remained so unconditionally necessary for the achievement of salvation by the wealthy that

"the poor were actually regarded as a distinctive and indispensable class within the Church. The rendering of assistance naturally developed far beyond the giving of alms and so the sick, widows, and orphans were again and again described as possessing particular religious value".

Thus while the notion of charity includes the notion of community, this

remains an ideal rather than being the basis for any pragmatic programme of redistribution or equalisation of resources and ranks, so justifying the existence of social inequality by reference to equal spiritual worth. In Biblical terms the less privileged are generally described as 'the poor'. The Old Testament uses three words for 'poor' which variously apply to conditions of weakness, need, oppression and abuse, with a dominant feature of these usages being the fact that the poor man is especially the concern of God. (Ps. 34:6; 40:17; Prov, 14:21; Is. 66:2). The whole of the Biblical approach to the question of poverty can be understood as promoting the condition of poverty (as adopted by ascetic Christians throughout history). Certainly it has often been used to justify the continuation of impoverished material circumstances, while a fatalistic attitude to the existence of poverty has been encouraged by interpretations of the Gospel (Jn. 12:8).

Although the Bible lays special duty on remembering and helping the poor, so encouraging regard for their rights as individuals (Prov. 31:9, Ps. 82: 3,4) inherent in the idea of poverty (as not specifically an economic condition) is the connotation of moral inferiority. Gal. 6: 1-5, for example, outlines responsibility to the straying, to restore them to the right way. Thus a criticism often rallied against Christian concern is its presumption of moral superiority and patronage, with all the pejorative connotations associated with the concept of charity. Such connotations were indeed exploited in the development of social frameworks of charity, hence the deterrent functions of the Poor Law and the Charity Organisation Society, with their emphatic distinction between the deserving and undeserving. The

Church's patronising attitude might be inferred from the Vatican document *Apostolicam Actuositatem* which states that while the Church rejoices in the undertakings of others,

"she claims works of charity as her own inalienable duty and right. For this reason, pity for the needy and the sick, and works of charity and mutual aid intended to relieve human needs of every kind are held in special honour by the Church" (AA8). (My emphasis).

At the same time, however, this decree carries a specific warning against patronage: "the purity of one's charitable intentions should not be stained by a quest for personal advantage or by any thirst for domination"; and again "the dignity of the person being helped should be respected with the utmost delicacy" (AA8). Hence Peschke (1981: 183) writes that rather than charity being condescending, acting on the quality of love entails humble respect for the person loved and helped.

### The Christian Concepts of Justice and Equality

A further stopgap to patronising attitudes derives from the demands of justice as one of the minimum requirements of love pre-empting works of charity (Vat. Doc. AA8). Peschke (1981: 218) elaborates on the Christian concept of justice as referring to "the economic welfare of social groups", which demands a proportionate and equitable distribution of the wealth of a nation among the different classes in society. The implication for welfare is therefore to strive for justice in terms of equality between rich and poor



without discrimination (Lev 19:15). This point about the worth of the poor is most emphatically stressed in the idea that to help the poor is to help God, to fulfil a duty to God. (Jer. 22:16, Prov. 14:31). Hence Christian faith understands human value as being established by our relationship with God, as created and given by God himself. Heasman concurs that one of the most outstanding teachings of Christianity is "the value of the human personality". (1965: 17)

These fundamental ideas about the worth of the individual as a person with rights to certain minimum standards of living underlie the principles of sharing and duty in social welfare. The idea of equal worth beyond material attributes forms the basis for a possible dilemma, however, insofar as we assess the point to which material welfare should extend. The assessment of a 'minimum standard of living' introduces subjective judgements as to the point at which human dignity and worth can begin to be realised. In answer to the question as to the extent of the obligation of Christian service, however, the notion of 'diakonia' is quite clear as applying to all members of the community, not just to Christians, as an extension of the idea of universal human worth.

As equal persons by virtue of their relationship to God, the concept of Christian ministry extending to all humanity, regardless of prejudices of race or class, also runs counter to attitudes of patronage and moral superiority. This was most explicitly illustrated in the life and teachings of Jesus, who mixed with the social outcasts of his day (Mk 2: 16; Lk 19: 1f, 7:



36) and was reaffirmed by St. Paul (Gal 3: 28). The Catholic Church reinforces this teaching today:

"Christian charity truly extends to all, without distinction of race, social condition or religion. It looks neither for gain nor gratitude" (Vat. Doc. A.G. 12)

However, in expounding this ideal of equality this document highlights the contradiction inherent in the distinction of the poor: "The Church, through her children, is one with men of every conditions, but especially the poor and the afflicted". Further distinction could also be implied by the idea of the Church, as the community of brethren in the faith, commanding primary love by the Christian (Gal 6:10; 1 Peter 1: 22). Thus St. Paul recommends restrictive caution in dealing with those outside the Church (1 Cor 5:12f; 2 Cor 6: 14-17). Peschke (1981: 177) denies that the demarcation of Christian brotherhood is aimed at producing an esoteric exclusiveness and claims that

"Since Jesus loved and died for all of us, love of neighbour must embrace all men in their spiritual as well as in their material needs".

However, even the definition of fraternal love as "willing the good of another" (ibid) implies a lack of goodness in relation to an individual's true potential. Thus it is clear to see how Christian doctrine can be interpreted ambiguously and therefore used to justify apparently contradictory attitudes.

A final point to be made reinforcing the notion of equality over the apparent ambivalences in interpretation relates to the idea that men are equal by virtue of their universal sinfulness and need for repentance. St. Paul writes that all have sinned (Rom. 3:23), while Jesus firmly denied any idea of the rich having moral superiority over the poor in his condemnation of excessive wealth (Lk 6: 24, 25; Mt 19: 16-30). At the same time Jesus did not glorify poverty as such. His followers James and John were both from a prosperous family and could afford a fishing boat and servants (Mk 1:19-20), while women followers of Jesus who cared for him were often from upper and wealthy classes (Lk 8:3). Looking beyond material attributes therefore, Wogaman (1976: 114) says the presumption of universal human finitude and sinfulness create important reasons why a Christian should seek to empower the weak, because the strong cannot be presumed to be righteous enough to determine the fate of the weak. The sinfulness of both is therefore acknowledged rather than making assumptions about the moral superiority of one over the other. Since both are equal, final judgement will rest on the quality of love and service as exemplified by Christ - the "one who serves". (Lk 22:27) In return, followers are required to serve each other, even if this requires giving their lives (Mt 20: 26-8; Jn 13: 13-17, 15:12; Phil. 2:4-8) 1.

### Church/State Relations

#### a) Christian Conceptions of the State

Having examined basic Christian ethics surrounding the perceptions of human relationships and welfare, Christian concepts relating to the

practical execution of welfare services shall now be considered in the context of Church/state relations. This is by no means a straightforward issue, as history reveals in the variety of forms and character of Church/state relations over the centuries. An important starting point, therefore, is to refer back to Biblical notions about the nature of the state and the role of Christians therein.

Like the Church, the state has traditionally been termed a "perfect society" because it possesses all the means necessary for the attainment of its needs and ends and thus is independent of other societies. Peschke (1981: 262) says that the qualification "perfect" is not to be taken in the moral sense, but rather in the existential sense of a society which is independent from other societies and in principle self-sufficient. Thus Pope Pius XII said

"a deep difference exists between the Church and the State, although both are perfect societies in the fullest sense of the word". (Address to the Rota, 1944)

Welty (1963) says the idea of the state as a "perfect" society is nowadays a controversial question since the modern state is far removed from the genuine political society. He suggests that the modern state can only be regarded as perfect inasmuch as it is a constitutional state and has the complete human good for its goal.

This notion of the common good is an important one, and is defined by

Peschke (1981: 223) as

"the sum of those conditions of social living whereby men are enabled more fully to achieve their perfection and appointed ends."

Hence the common good is a Christian concept insofar as it is not an end in itself, but stands in the service of the human personality and of God's creative and salvationist design. In more concrete terms, alongside an ordering function in terms of law and defence, Peschke (ibid: 264) identifies welfare as a major function of the state in terms of "the promotion of the general economic and cultural welfare of the citizens".

Welty (1963: 289) expounds the idea of social welfare as covering laws, institutions and measures that guarantee the nation an orderly condition of material well-being. It includes additional assistance contingent on existing economic conditions and measures to meet special emergencies. These functions give the state a co-ordinating role in controlling and managing the economy. Its involvement in social welfare is entitled and obliged because, and to the extent that, it aims to provide an adequate basis for its members.

Christian commentators have said that in line with Christian ethics so far discussed, the state has a special obligation to its most needy citizens. This reinforces the Pauline notion of rights attached to citizenship (Acts 21: 39; 22: 25). According to Maston (1968: 182), the inherent rights of man are rooted in his sovereign worth as created in God's image. Sheed (1953: 7) also

argues that the fundamental rights of man, variously called human, natural or divine, "belong to man because he is man and are valid even against society". These are the "inalienable rights" of the American Declaration of Independence and, according to John Locke, the state has the positive duty of preserving these rights. William Temple (1976: 71) attaches to the role of the state the promotion of fellowship as a further important requirement for the fulfilment of the human personality. Thus he says the point about fellowship has great political importance for it is the function of the state to promote human well-being by fostering groupings of citizens united in networks of relationships.

From the association of Biblical themes such as love, fellowship, dignity and responsibility, and the conception of the ordering of society as influenced by and responsible to Christian standards, it can be seen that the welfare state is essentially a Christian concept insofar as, in Britain, appeals to Christian moral tenets have supported its promotion. Thus the impact of the Christian ethic is much more comprehensive and pervasive than it immediately appears, since historically it has laid the foundations for today's value-system. This is less obvious because such values are often integral to, or subsumed under, the fabric of modern institutions and the general organisation of society. However, Christian values remain influential, not only in decision-making but in our whole perception of how things are and should be.

Barry (1966:142) says that the secular society, by transforming itself



into a welfare state, has become inextricably involved in consequent ethics and cannot evade moral connotations, however much neutrality it professes. He sees the welfare state less as a threat to the Church by taking over its traditional area of concern than as a triumph for Christianity, especially since through national and local government modern welfare services provide more efficiently than the Church could. Such considerations have also led Thielicke (1970: xlix) to view secularisation positively as encouraging certain structures of human existence. Secularisation encourages the contents of Christian doctrinal tradition to take on a new light in illuminating knowledge. Thus, it is argued, modern times have contributed not to the 'changing' of the Christian message, but to 'bringing it to itself', so empowering its messengers to enter into dialogue with their contemporaries. This reflects the view of Christian ethics as permanent and unchanging, yet adaptable in social application, "for theology's entire responsibility is to its own age" Thielicke (1970: (i)). Cox (1965: 18) also regards the modern secular city as the fulfilment of elements of Biblical faith, such that far from being something Christians should be against, "secularisation represents an authentic consequence of Biblical faith".<sup>3</sup> Whatever the value of these theological appreciations, the historical evolution of the state inevitably involved the incorporation of Christian social ethics. Peschke (1981: 264) says that since the state has its foundation in human nature and lastly in God's will, it is part of the moral order, and as such can appeal to individuals' duty in conscience to collaborate readily for the common good of all. Co-operation is therefore contingent upon the pursuit of morally approved social ends, which



illustrates the potential for conflict between Christians and the state which pursues its own interpretation of the common good. St. Paul looks upon the state as a servant in the attainment of the common good (Rom: 13:4), which in turn is only a means to the final end of man. Since man has his own existential and natural rights which the state power has to respect, "the state is not the highest purpose of human existence" (Peschke 1981: 261).

Certain Christian thinkers focus on the negative character of the state due to its foundation on human nature. They see the state as having its origin in sin; the state is willed by God, but only after the fall of man. Thus it represents only man's present sinful nature, and as such coercive power is necessary to restrain and curb man's sinful aspiration. Orthodox Protestant theology sees the nature of the state as consisting in power and force to make possible a social life among sinful men. The state (worldly realm or kingdom) is regarded as completely independent of the Church (spiritual realm or kingdom), so that outside of the Church another law is in force which often contradicts the law of Christ. These ambiguous conceptions of the state explain ambivalent Christian attitudes to it whereby civil obedience is encouraged, while at the same time the state has been seen to embody all that is in opposition to the law of Christ.

Wogaman (1976: 179-80) makes a distinction between the Christian's responsibility as citizen and as subject, whereby citizenship makes him an equal participant in sovereignty with a responsibility to inform the moral consensus from sources transcending the state. As a citizen he owes no

presumption to government in his judgements concerning law and policy. As a subject, however, the Christian is responsible to the sovereign power in which he participates as citizen. As subject he should presume the rightness of obedience to law because the very existence of the political covenant is at stake in the willingness of the people to be subject to law. Even given this distinction between the individual as subject and citizen, however, Wogaman declares that no absolute obedience is owed to state authority when its action is grossly opposed to basic Christian presumptions. Thus where the common good is contravened, civil obligation is abrogated. As such, Peschke (1981: 288-9) comments that though the Catholic Church is "very cautious and slow" in granting the right to civil disobedience and to resistance against state authority, nevertheless in principle she admits of such a right when state authority goes against "the limits imposed by natural law and the Gospel" (Vat. Doc. G.S. 74).

Welty (1963: 327) concurs with this view. He cites examples from the New Testament where the individual may be obliged to refuse obedience to secular authority (Acts 5:29); "Render then to Caesar the things that are Caesar's; clearly not all things are Caesar's" (1963: 327). Thus Jesus did not offer the other cheek to the officer who struck him, but countered with the question of justice (Jn 18: 23). St. Paul also saw secular authority as derived from God but fallible in human hands, and therefore illegitimate when inimical to God (Rom. 13: 1f).

Passive resistance has also been complemented by justification for

active resistance in Christian ethics. Pius XII (March 28 1937) wrote that citizens may be entitled and obliged not only to refuse to obey but "to band together in order to protect themselves and to preserve the State". Welty (1963: 228) qualifies this active resistance however, stating that the Pope was referring to resistance for reasons of self-defence only. It raises the important point, however, that the Christian body is conceived of as a bond higher than nationalism. Thus while Christianity conceives of every nation as having some contribution to make to the full realisation of its own possibilities, it can never treat the nation as the ultimate recipient of moral loyalty. A Christian's loyalty as a Christian is neither to his own particular family nor to his own particular nation, but to the Kingdom of God. As such there are times when civil disobedience can be understood as part of Christian responsibility on behalf of the state. Wogaman (1976: 181) says that by recalling the state to equal respect for all its citizens and devotion to the unity in love of the whole community, the Christian can be seen as acting for, not against, the best interests of the civil society.

b) The Role of the Church in the State

This leads us to consider the role of the Church in Church/state relations. Historically the association of the Church with the world and the political order is not a static relationship, but operates according to differing spatial and temporal factors. The transcendent dimension of the Church's perspective makes its relationship with the state one of moral commentary and legitimation to a certain extent. This is illustrated in the

distinction between crime and sin with regard to statutory law. While the function of the state and the law is to punish crime, it attributes a role for the Church as guiding the state in defining criminality according to "those sins which also constitute offences against public morality". (Barclay 1971: 87).

The relationship of the Church to the state can be summed up as one of both separation and overlap. In their separate spheres of religious and divine matters on the one hand and temporal concerns on the other the spheres of Church and state are distinct, (Vat.Doc.GS 76). However, as public institutions the two are related with, to a large extent, subjects belonging to both spheres. Peschke (1981: 304) comments that as servants of the same human beings and ideals of the common good, their interests will intersect in certain areas, including the area of social welfare. The issue of the status of the Church relative to that of the state affects the Church's conception of its own role within a society offering a statutory system of welfare provision. In keeping with the idea of separation and overlap, Heasman (1965: 37) says that rather than adopt a parallel provision of services to the state, staffed and controlled by itself, the Church avoids the pitfalls of the expertise, complexity and specialisation this would require, and instead opts to complement the provisions of the state with its own unique contribution.

Abrecht (1961: 90) points out that the extension of the modern state in scope and influence does not attenuate the Church's responsibility in social

sectors, but rather enhances it. Stackhouse (1966: 1-2) concurs that there are special reasons in the twentieth century why Christians must accept political involvement as part of their vocations, and why the Church must include the state as part of the world to which it proclaims the Gospel, namely the fact that the state has become the most comprehensive institution in society, embracing almost the whole of life. The Church in welfare can therefore function as a commentator or challenge to state policy, especially in areas where moral issues are directly involved. It indirectly promotes democracy by challenging the idea that simply because the state is a major power it is necessarily promoting the common good. Yeo (1976: 22) suggests that there is a tendency to regard what happens in society as 'progressive' and desired by most people, even if this is not intrinsically so. Collective views are not always morally 'right' over individual ones simply by virtue of their majority. Even the presumption that societal views are uniform in terms of conformity to social norms can be false. While the state's primary duty is to win electoral majority, the Church's first duty is to promote the moral good rather than attract public support.

If the Church truly loves the world it must be concerned about institutions that make up so much of the world's life, in particular political institutions and the state. Wogaman (1976: 233) believes that Christians should infiltrate or otherwise influence the political arena by their involvement in those areas such as administration and economics which have been extended through bureaucratisation and shifts of power. He further



claims that such developments have increased the potential influence of small groups at grass-roots level. These bodies need not only be Christian-based, such as churches and Christian groups, but could be secular bodies active in, for example, welfare concerns such as community development. This is not to overlook the value of direct communication by the involvement of Christians as politicians. The 'Faith in the City' Report (1985) illustrates this in its two-fold approach, by focussing on the one hand on the involvement of the Church and Christians in urban priority areas, and on the other on the nation as those responsible for public policy. Thus in the introduction to the Report it is acknowledged that though the Church does not have particular competence or a distinguished record in proposing social reforms, nevertheless

"the Church of England has a presence in all the UPAs, and a responsibility to bring their needs to the attention of the nation" (1985: xiv)

The aim of the Report is thus to counter the fact that there is "barely even widespread public discussion" (1985: xv) on the injustices of UPAs, and to call on Christians to set an example to the nation in their policies, actions and prayers (1985: xvi).

### The Church's Social Responsibility in the Welfare State

Following on from this discussion about the Christian ethical context of Church/state relations in general, a more specific focus on the Church's



role in welfare provision is useful. Critics might ask why the Church offers alternative welfare services rather than restricting its influence to direct commentary on the state. Is its separate welfare provision grounded in the fact that it no longer feels confident or strong enough to exercise direct influence over the state, or are there no avenues left for such? On the other hand, does its provision reflect a rejection or relegation of Church resources by the state and, if so, how far does the state regard the Church either as an aid or threat? These issues receive further consideration here and in chapter three.

Although there is no Biblical reference to a 'welfare state', Stackhouse (1966: 22) emphasises the role attributed to the Church as the basis for the love of fellow men, a love which was to include helping one another satisfy the needs of the mind and body as well as the soul. Thus Stackhouse points to Rom 12: 4,13 as outlining the conduct of what he terms the 'Welfare Church'. St. Paul looked not to the state but to the Church to show that brotherly concern by which the weak are strengthened and the needy satisfied. Throughout the New Testament the care of one's fellow man is understood not as a legal obligation to be enforced by the state, but the logical outcome of accepting membership in the Church.

The Christian ideal of the practical application of welfare as systematic, proportionate, universal giving is exemplified in St. Paul's scheme for the Church at Jerusalem. Barclay (1971: 163) highlights certain principles towards welfare which can be elucidated from the scheme, as

pieced together from 1 Cor: 1-4; 2 Cor 8, 9 and Rom 15: 25-6. The scheme recommends systematic regular giving to prevent sudden emergency sermons and appeals. Giving was to be proportionate to prosperity, rather than flat-rate and universal. The idea of giving to the Church in Jerusalem symbolised the oneness of the whole Church and the relationship between different communities and congregations as one community. Thus spiritual fellowship entails practical giving.

In its modern context, Church welfare can be seen as part of what Wogaman (1976: 217) terms 'Christian social strategy', that is "the attempt by Christians to organise most effectively their capacity to achieve theologically appropriate social objectives". It can be seen as an attempt to bridge the gap between negative social realities and the Kingdom theology of Christianity, which contains within it social ideals and the obligation to act on the negative aspects of our own society in the construction of the Kingdom in this world. The approach of Christians to the issue of involvement in social welfare highlights the dilemma of Christian social strategy already outlined and referred to by Wogaman (1976: 217), namely the question of the extent to which Christians should work in and through 'the system' rather than outside it to achieve their goals. As discussed the evidence bears out that Christian involvement is two-fold.

According to the West Kent Report (1968), an important part of the Church's responsibility is to recognise the workings of the Kingdom as already present in the social order. Though those working in secular forms

of 'caring ministries' may not be aware of the significance of their role, such secular agencies can reinforce Christian ideals. Hence the Church "should be able to give whole-hearted support and encouragement to those engaged in caring ministries" (p.7). The Church may even feel it should cut back on its own agencies as others increase in scope, while still supporting Christians employed in statutory or other non-statutory social services. The Report suggests that what will be distinctive about Christians working in this way will not necessarily be extra skills or sensitivities, but their faith.

Thus the role of Christians in social welfare is one of co-operation and complementarity. A Church Report on the social services (1969) concurs with this in the area of Church and state welfare, having abundant evidence from professional statutory workers, lay people, and clergy serving the Church in related ministries that at field work level churches all over the country were active in schemes of social service complementary to local authorities (p. 23). The Report quotes a Board Report of 1966 which recognised the Church's concern for public social services and the desire to be involved in their development. (p. 59).

In emphasising communication and co-operation between Church and state in welfare, the Church stresses that this must be a two-way process involving trust and understanding on all sides. The Central Churches Group (1949) foresaw the future pattern of society as one in which Church and secular workers would divide the field between them, either in jealous rivalry, in mutual ignorance, or friendly co-operation between all concerned

in the common task. The way in which the Church activates its complementary role in welfare reflects a recognition that the basic social services are now provided through statutory provision, which inevitably affects the nature and status of the Church's contribution. Church welfare today can only supplement the state, due in part to the impact of industrialisation on a large scale and the rapid growth of the population since the times when the Church could claim monopoly over areas of welfare. Stackhouse (1966: 55) also cites the myopia of past Church leaders and the limited financial response of the public as contributing to the Church's relative weakness as a provider. Hence because it would be quite impossible to finance most of the social services of any community without some government aid, the State moved increasingly into the field of personal welfare because it could provide the best way of meeting the needs of the majority of people.

This role of complementarity in social provision begs the question as to how far co-operation extends to the ideological frameworks of Church and state. One can ask how far the Church desires or is able to take a critical stand against the welfare state or, rather, whether its function is to bolster the operations and values underlying modern capitalist society. Marxists repudiate religion on these grounds as an ideological screen blinding the individual from the real nature of his alienation. As well as offering a false futuristic remedy to social injustice, it is seen to bolster social inequality by legitimising class society and the consequent oppression of the proletariat. The West Kent Report (1968) indeed affirms the

eschatological reference of the Church. It comments on the Church's possession of a distinctive faith by which it looks at the social order (p.7). This transcendental outlook, earlier discussed, gives insight into the eternal significance and lasting value of caring work, even when such effort seems to fail and be vulnerable.

However, as well as providing potential justification for secular operations, this particular stance of the Church vis-a-vis the social order introduces the element of judgement as the reverse aspect of the Good News of the Gospel. The West Kent Report says this obliges the Church to adopt "the prophetic role of watchman over the social services". (p. 7). Thus the Church has the potential for a more critical and inspired contribution to welfare because it is fuelled by a deeper value-system and impetus beyond purely economic and material needs. A deeper sense of community, responsibility and individual worth can be incorporated into its caring services than in the diluted values of a national system of welfare, the purpose and success of which is more likely to be assessed in temporal and material terms. While the creative good of the welfare state is acknowledged, for example in the provision of insurances, pensions and allowances, Stackhouse (1966: 49) warns that the importance of these is only seen when we appreciate what they mean in terms of human life.

Thus the prophetic concern of the Church for the rights and quality of individual life represents an alternative focus from state welfare, which often today regards the persistence of social need among individuals as



indicative of societal dysfunction. The provision of welfare services functions not just to enable each individual to increase his contribution and therefore increase the benefits of an efficient economy, but represents man's contribution to the community and society at large. The Church's intrinsic as opposed to instrumental approach to the individual in giving and receiving justifies political confrontation with the state when its policies sacrifice the worth of the individual to material ends in contravention of Christian principles. Maston (1968: 64) sums this up when he says that if men take seriously the message that they are created in the image of God, "they will not be satisfied with a permanently secondary status for themselves and particularly for their fellow men".

An important distinction must be made, however, between the Christian ideal of welfare in the transcendental sense, and the institutional Church as participating in the context of and on the whole sharing the social divisions in society. Wogaman (1976: 221) reconciles the Church's transcendent and material concern for welfare in Bonhoeffer's conception of the penultimate whereby, although the identification of human needs on the historical plane is not to suggest that such needs are identified with man's transcendent nature and destiny, nevertheless meeting them serves the transcendent all the same. Thus providing food for the hungry is important for fundamental survival and to prevent dehumanized suffering as a precondition of human participation in God's intended family of love on earth. Wogaman asserts that alongside Christian action around such objective conditions there must consist symbolic action or communication of the

Christian message of reconciliation and acceptance of those encountered in social action. Both these levels of involvement are important aspects of Christian social strategy and are ideally incorporated in the structure of the Church as communicating both temporal and transcendent concern for humanity. Maston (1968: 57) states that this dual role leads to an inevitable tension within the Church between its divine nature and human expression. However, while this tension may create problems for the Church "it is also largely the source and secret to whatever creative drive the Church retains". Others comment that the Church's social role is necessary for its own survival. The West Kent Report states that the Church will be judged in the context of this world, and as such should make visible Christ's unconditional, compassionate and reverent care of persons (1968: 8). This does not retract, however, from the concern for ordering the secular society and the demand for justice and equality as the basis for the good life. Evans (1965: 37) sums up the social hope of the Old Testament as one of the coming of an actual corporate society on earth in which all men will be equally valued without exploitation or oppression, but with complete justice between men, a theme perpetuated and enlarged in Jesus' ministry. This illustrates how the Church's involvement in welfare rests on an ideological, theoretical model rather than a direct practical model, in both its operative and critical/evaluative functions.

### The Church's Own Welfare Services

The discussion so far has concentrated on the involvement of the

Church within statutory sectors of welfare and the Church's role as commentator on the social order, particularly the welfare state. The Church's own activity in the field of social welfare shall now be analysed.

The Christian ethic demands that Christians should provide an example to imitate relevant to organised welfare in the name of the Church. Conscious of the Christian duty to those outside the Church, St. Paul urges members to live a life of honest toil in order to gain the respect of outsiders (1Thess 4:12; Col 4:5). Thus the Church must set an example of the care it advocates by being an effective representative of the Kingdom. Christian World News (1985) concurs that the present climate offers an opportunity for the Church to re-establish its former role as a moral guide, not by means of authoritarian domination but "by its example in caring, by its witness and by upholding and teaching Christian standards and ethics". This can be done in several ways, including the organisation, finance and staffing of its own social service agencies. The West Kent Report (1968) sees one advantage of a Church agency being that Christian social workers employed by it ought to be able to expect full support from their employer when they do their work after the pattern of Christ, which they might not expect in other agencies (p. 8). Thus a chief characteristic of the Church's welfare agency will be that its care will be exercised "in the style of its servant Lord" and as such will expect no "recognition, gratification or reward" (ibid). This is not to say that the work will be unpaid, but rather that the Church's involvement will not be in order to enhance its reputation or image.

In setting an example in welfare the Church will itself be following the example of Jesus. The fact that Christ came "that they may have life, and have it abundantly" (Jn. 10: 10) lays responsibility on the modern Church to work towards the furtherance of that aim. As it outlines more specifically the Church's role in providing social services, the West Kent Report states that the Church must have an eye for and a knowledge of social needs (p. 25). In order to be aware of and responsive to such needs, a sense of association and commitment often entailing geographical proximity is necessary. Heasman (1965: 11) acknowledges this in defining the notion of community, or 'koinonia', as a moral fellowship which is characterised not by its size, nor even by its geographical configuration, but by the kind and intensity of life within it. The people will live sufficiently close together to have friendly relationships and be generally disposed to help one another in difficulties. Forrester (1988:9) also relates the Christian tradition to patterns of distribution, which he regards as expressive of human dignity and worth. This illustrates a special role for the Church's hierarchy, especially priests within the parish system as a more tangible part of the local community than local state representatives who often live outside of their area of work. In practice, however, the operationalization of the principles of community and fellowship becomes increasingly difficult in the transition from gemeinschaft to gesellschaft patterns of social organisation. This development, alongside the physical decay of the modern inner-city, leaves a vacuum which the Church hopes to fill through the principle of 'Koinonia'. Cox (1965: 44-5), however, distinguishes between a return to a pre-urban gemeinschaft ethos and the Christian concept of 'Koinonia', saying that



urban secular man does not desire intimate and wide-ranging relationships, but a different kind of neighbourliness. This need not be heartless, but must be more restricted and private given the scale of contacts in the modern urban setting. He sees this as compatible with Christianity, comparing urban neighbourliness with the Good Samaritan, who offered help in an efficient, unsentimental way, and whose main responsibility was to assure his neighbour's health and well-being. Thus Cox refers to the Church's task in the secular city as one of 'diakonia', which is more than a service, but a healing and reconciling agent which struggles for the wholeness and health in the face of the cleavages in the modern city sprawl. A recent Church Report 'Changing Britain' (1987) also examines the relevance of Christian concepts today. It emphasises the relevance of the principle of 'Koinonia' as expressing an organic community of mutual giving and receiving in today's highly plural and socially diverse society.

An important part of the Church's contribution is its ability to initiate methods of care. This role extends to experimentation and pioneering efforts on the part of the Church as a major contribution to voluntary effort in general. The Church Report on Social Service (1949), elaborates on this arrangement, stating that in this country there has usually been an intermediate stage in which the services first rendered by the Churches are provided on a larger scale, but still not universally, by voluntary bodies in which Churchmen play their part alongside other citizens; for example the National Insurance Scheme was built on the foundations laid by the thrift clubs and friendly societies of the nineteenth century, many of which were



established within the Churches. The Church is keen that this role should be maintained because it not only increases the sensitivity of the public conscience, opening the way to larger conceptions of social justice, but witnesses also to the charity of God (p. 15). Thus, while the work it pioneered in areas such as child care and community care have now been largely overtaken by the state, its continuing role as pioneer is still much valued. Among the values of the combined existence of non-statutory agencies is the fact that they provide more choice and experimentation in alternative methods of care.

This role of the Church as identifying unrecognised and unmet needs is a significant one given the earlier discussion about the Church's extra perceptions of social needs and human conditions. Heasman (1965:37) highlights the Church's role in filling in the gaps in existing social services, of which there are many, for example in the care of unmarried mothers.<sup>4</sup> This also includes carrying out work directly where spiritual and moral care is the 'primary need' and providing voluntary workers to render simple and continuing service within localities, as well as engaging in experimental projects where other services are unable.

While the Church's supplementary role has been explained by the spread of statutory influence in the area of social welfare, Stackhouse (1966: 113) points to denominational separatism as a further divisive and weakening force within the Church, which has greatly limited Christian social witness politically. The generation of social divisions amongst

denominational institutions conflicts with the Biblical ideal of welfare by weakening the Church's impact on the secular world. With the rise of the ecumenical movement, Stackhouse's significant arguments about the impact of denominationalism must be reconsidered to see how far the Churches are now working together in key areas such as social welfare.

It is true to say, however, that the welfare state has created a new situation whereby the material and social well-being of the individual citizen is now regarded as the responsibility of the political community, with this responsibility discharged through the organs of central and local government. Heasman (1965: 37) points out that this does not exclude the Church, which will always have its responsibility to those in need, even if this responsibility has to be discharged in different ways according to different needs and situations. This new partnership will inevitably reflect the context in which welfare operates, which will in turn affect the role of different welfare providers. Yeo (1976) looked at the position of voluntary and other organisations in the context of the society in which they operated, following the principle that it is important to see systems in context in order to understand them better. It is significant to note that both religion and welfare aspire to ideal situations, an observation which relates to Yeo's point that religious organisations become more understandable in terms of a whole society's ideal view of itself, and to some extent a whole society's actual organisation. We can ask how far Church welfare works towards the same ideals as society itself, as presumably reflected in state welfare. Yeo found that some religious organisations actively shared the ideal view of

society and worked to realise it while others did not, yet were still affected by it as part of the context in which they had to work.

Because society does not exist independently of the institutions it contains (just as what it contains does not exist independently of society), the philosophies of religious and welfare bodies will themselves project their ideals and social values onto societal thinking. Fichter (1954: 3-4) states that because religion as a way of life provides ideals and values which govern the moral behaviour of man, and since all behaviour is moral in the sense that man must be held responsible for his actions (be they economic, familial, political etc.), the religious role should be consistent with all other roles of man. Therefore even though religion is ultimately other-worldly, but still operative in this world and effective on political activities, it has a role to play in all such sectors, including the area of welfare, particularly with its prescriptive and resolute connotations.

The issue of electoral accountability in state affairs has been seen as a significant factor justifying the Church's marginality to the state in welfare provision; not having been elected it is not democratically representative or, for that matter, accountable. In addition, its involvement in social affairs stems a from moral view of society rather than a particular economic or political expertise. Cox (1965: 20) thus links its religious/cultural marginalisation with its political and social marginalisation. Sociologists of religion of course, Wilson (1982) and Luckmann (1967) especially, have stressed the socio-cultural marginalisation of the Churches in western

societies, but their views will be considered in chapter three. Younger (1952: 17) sees the Church in America as "a lesser partner", dependent for much of her own existence on the leaders of state and business. He claims that the Churches operate at a point removed from the focus of the city's life. This marginal role in welfare is illustrated in Britain when Church leaders express their views on Government policies. In such cases the Church is often seen as stepping beyond its expertise if a 'religious' issue is not directly relevant, as occurred, for example, with the Miner's Strike, 1984 and the Faith in the City Report, 1985. This might help to explain why the Church feels it should provide its own specific input to the field of social welfare rather than working through purely statutory channels.

Tawney (1938) explains the marginalisation of the Church and its philosophy as a consequence of the naturalistic and secular view which has developed, bringing with it a changed view of the nature and function of religion. This secularisation process, which has brought the elevation of the state and the marginalisation of religious institutions from a position of central dominance in modern society to a peripheral one, will be discussed further in chapter three.

### Christian Ethics and Economic Systems

The Church's marginalisation does not necessarily mean that its involvement in welfare is limited only to concerns about the individual's material well-being, dignity and worth. The Church is also concerned about



wider social structures, policies and circumstances which create excessive inequalities in society. Thus, as stated earlier, the Church's role in welfare is not simply to provide material aid, though this is obviously an important aspect, but it is also an expression of concern about the existence of poverty and oppression and conditions in today's largely urban environments. This evolution of the Church's status in relation to the state therefore signifies less an abdication of its responsibility, but rather gives the Church an important part to play in contributing to the moral welfare of society. A Church Report (1956) states that most of the shaping force exerted by the Church upon the secular order is that of laymen working quietly within that order, while the ideas and principles upon which the state co-ordinates its aims and developments "are still largely those of Christian ethics and the common law". (p: 136)

Stackhouse (1966: 6) comments that in the context of modern organisations it is still collectivity which is largely influential on individual motivation and perception, so that a religious mission in this world must always be worked out in the context of collective social structures. He suggests that to comprehend this mission we must understand the sociological character of the world as not simply an aggregate of individuals living purely individual lives. Rather it is a world of social structures in which people experience social life. The application of Christian ethics to the operations and philosophies of modern welfare organisation is thus an important area of consideration. In terms of contemporary British politics it entails analysis of the Christian interpretation of capitalism and



socialism. As Wogaman (1976: 206) states, "the great watershed in twentieth century economic ideology still lies between laissez-faire capitalism and socialism". The assessment by Christian morality of these opposing political approaches illustrates how a Christian perspective is brought to bear on issues of individual and social welfare, and the role of the state therein. According to Evans (1965: 232) the Christian assessment of a political system must be concerned to assess the degree to which it liberates or enslaves the soul of man. A spiritless bureaucracy, for example, might imprison and confine, while a tyranny might compel the individual to an order which, freely arrived at, would be a desirable good. Preston (1988: 12) following Tawney in stressing equality within society, states that there is no Christian blueprint for an ideal social order, (such as capitalism or socialism). Rather Christianity provides a critique of all social order, and an incentive to advance a critique on whatever orders one is living under.

a) Capitalism

To take capitalism first, its laissez-faire ideology demands an economic role for the government restricted to the protection of property and the adoption of regulations guaranteeing free competition. Economic enterprise is fundamentally a private thing, such that a free market should operate without interference. According to capitalist logic, competition among those who produce and sell will assure maximum efficiency in both production and distribution because buyers will select the best products at the lowest prices. Motivated to work hard and produce creatively, the

pursuit of self-interest will in turn benefit all by the production and exchange of goods and services. Under free enterprise, all who are willing to work will find it possible to earn a livelihood this way.

The historical evolution of capitalism has been traced to and tied in with the transformation of religion in society since the days of the Reformation and the seeds of industrialisation. According to Weber (1930), the spirit of capitalism as a mental attitude underpinning and conducive to capitalist and bureaucratic procedures derives from the ascetic qualities of Protestantism. With the process of secularisation and the increasing marginalisation of religion from the centre of social organisation, rational procedures and efficiency-motivated methods have become predominant. Yeo (1976: 14) noted that though the tendency to become business-like and thereby to displace goals in the interest of turnover (as a feature of rationalisation and modernisation) had been resisted in the religious organisations he studied, he believed such a pattern would be a major theme in the future. This relates to the transition from gemeinschaft patterns of social action to gesellschaft patterns of purposive and substantive rationality, whereby 'traditional' action patterns become outmoded as inefficient, technologically non-complex and strongly resistant to innovation. In the Weberian view of the modern world religion ultimately loses its social significance because of economic rationalisation which has become a universal process. Thus the outstanding feature of modern capitalist society is 'rationality', whereby alongside rational systematization in the law and economy is a trend towards "an anonymous, calculable and

bureaucratic system of political administration" (Luckmann 1983: 146) (ibid: 181).

Although these social developments accompanying the operationalisation of capitalism would appear to render its ideology incompatible with Christianity, Macquarrie (1967) states that from the Christian point of view there is nothing inherently right or wrong about such a system in itself. Preston (1988: 13) agrees, making the important distinction between political philosophies and ideologies on the one hand and particular structures and programmes on the other. He states that the traditional Christian Socialist criticism of the capitalist structures of competition and profit-making as unethical is naive: an element of competition is an endemic factor in human life, and there is nothing inherently wrong with making a profit. There is no ethical question involved where capitalism functions efficiently to the benefit of most people without creating any injustices. However, where the system leads to abuses such as the concentration of excessive wealth and economic power which can create sectional interests and exploitation, Christian ethics has regarded such operations as immoral. Hence Preston sees the problem with a free-for-all economy in its creation of enormous inequalities of income and wealth, which become progressive if nothing is done about them: "Those with the income and wealth can bid for luxuries, while those without can't even bid for necessities" (Preston: ibid). Parsons (1968: 513-17) distinguishes the righteous acquisition of capitalism from acquisition as an end in itself, where to earn money is an ethical obligation for its own sake. Further, the

pursuit of gain is enjoined without limit so that it becomes an endless process. This attitude towards acquisition is 'rationalized' by upholding it to be an ethical duty for its own sake. Macquarrie adds that such uncontrolled capitalism, where workers and consumers are exploited by a few powerful profit seekers, is largely a thing of the past since state regulation of industry and commerce now protects both workers and consumers and the community at large. The role of the Church within the capitalist order as imputing such ethical considerations is, therefore, important for the justification and control of such a system, though its existence and function would seem to contradict the assumption of the rational efficiency of capitalism per se.

One way in which capitalism and Christianity are seen to be complementary is in encouraging incentive and competition within a system of free enterprise, though this complementary is limited when economic acquisition is for its own sake. Thieliicke (1970: xxxv) says capitalism can encourage the unrestrained expansion of individuals and pressure groups, and ruthlessly intensify this downward tendency through the technical possibilities of the industrial age. He believes that the monopolising of economic power, such as through privileged autocratic trusts, tends to lead on the one hand to a hybrid will to power and the encroachment on all aspects of life by economic viewpoints. On the other hand, it leads also to a corresponding degradation of the worker to a mere means of production.

While it is possible to regard even Church welfare as 'capitalistic' in



terms of its bureaucratic structures, the adaptation of its ends toward Christian gain prevents it from being capitalist in the full sense of the word. What is essentially missing, and what Weber saw as central, is the abandonment of the traditionalistic spirit. Only when a capitalistic form of organisation combines with the capitalistic spirit can Weber speak of a completely 'capitalistic' situation. However, in the same way that the 'ideal-type' of capitalism cannot exist functionally in the modern human situation, as Gouldner has shown (1955), the ideal of the total abandonment of traditional norms can be said to be impossible insofar as modern organisations are built on tradition. Hoselitz (1963: 15) states that traditional norms still persist today because traditional action does not exclude change, but rather is based on a continuity of attitudes and states of mind. Hence traditional behaviour can be legitimate and positively functional in modern organisations, even though it may sometimes conflict with the demand of modernisation and technological change, because it is usually "an important reinforcing element in the maintenance or support of stability in a period of rapid change" (Hoselitz: *ibid*). Therefore it may mitigate the many dislocations and disorganisations tending to accompany rapid industrialisation and technical change, of which the existence of social welfare is often a social indicator. Because Weber was pre-occupied with the analysis of rational action, which he regarded as the mainspring of economically and politically progressive societies, he regarded traditionalism, the opposite of rationalism, as characteristic of all that was static, stagnant and retarded. As seen, however, traditionalism can be positive as well as negative.



Therefore, while rationalist ideals in welfare are characteristic of technically advanced capitalist society (for example the impetus to economic prosperity, the distribution of profit to maximise efficiency and the positive notions of saving, thrift and hard work), their existence does not necessarily indicate an evolution beyond traditionalistic behaviour. It might, rather, be a consequence of the institutional framework in which they operate, a framework which existed before western industrialisation. Horelitz says that while the motivational dispositions to save and work hard are pre-conditions of economic and technical progress, the impact of these traits on a society is greatly enhanced by the presence of those institutions (such as the legitimation of interest and the social approval of profit maximisation as a goal of economic activity), within whose framework they can be exercised.

Further values within capitalism which have been identified as compatible with Christian ethics have been the demands for diligence and concern associated with risk, which encourage care for private property. These comply with the Protestant ethic's emphasis on work and thrift, and the judgement that, economically speaking, we tend to get what we deserve, whether wealth or poverty. At the same time, the system of competition contains inbuilt controls against some dysfunctional elements such as the production of inferior goods. However, it can be argued that these emphases digress from Christian principles in terms of their ends, as geared towards material wealth and acquisition for its own sake. Webb (1932: 105) points out that some of Christ's sayings seem to condemn the accumulation

of wealth, highlighting the example of Christ's life as one of poverty and suffering. The Christian Church has recognised, as Christ himself appears to have done, the detachment of will from earthly possessions, while the readiness to surrender them, if required for Christ's sake, is enjoined on all Christians by their religion. Forrester (1988: 10) relates contemporary attitudes to property to the story of the 'Fall', as indicating a fatal flaw in the created order. The emphasis on possessions and the arrogant claims to absolute ownership destroy fellowship, justice and community spirit.

Bennet (1962: 140-1) sees one advantage of capitalism from a Christian viewpoint as the encouragement of many independent centres of economic initiative. This prevents great concentration of power at the centre, inkeeping with the potential for man's sinful nature to find expression. As suggested, an alternative view of capitalism, however, sees it as centralising wealth within certain sectors in the emphasis on free market forces. Critics have argued that the emphasis within capitalism is on shocking inequalities of economic power, masked by a false ideology that claims benefits will accrue to the whole of society. Laissez-faire leaves the issue of human welfare to chance, regarding poverty as a result of personal fault. This contravenes the Christian ideal of God's intended human community of love and brotherhood. Laissez-faire capitalism, by contrast, is "principled selfishness and irresponsibility when it is implemented seriously" (Wogaman 1976: 208-9).

It can be argued that a place for welfare provision is included under

welfare capitalism, whereby business and industry function more or less without constraint, but are then highly taxed by government to finance welfare provisions for the whole society. Wogaman (1976: 212) still objects to this system, though, for placing too much emphasis on selfishness as an economic motive and keeping concentrated power in private hands. While it acknowledges the responsibility of all economic endeavour to the whole community, it continues to permit great inequality and large concentrations of potentially irresponsible economic power. It also adopts initial negative prejudice against extensions of the welfare principle to any but clearly expedite areas of need. Forrester's (1988:11) analysis of a Christian perspective on distribution supports this criticism. He believes that the mutual relationship with love means that justice cannot be thought of as a mere distributive arrangement allocating goods of various sorts among people and groups. Rather the manner in which justice is done, the attitude and the motivation matter. Forrester states that love in its Latin garb as 'charity' has been devalued in modern usage by frequently being separated from justice so that it becomes grudging hand-outs to the 'deserving poor' rather than giving people their due. This can be seen as a consequence of the function of welfare provision within modern capitalist systems.

b) Socialism

By way of contrast with capitalism, socialism is based on extensive control over the means of production, with decisions made by public authority rather than remaining in the hands of private owners and

managers. The main ethical rationale of socialism, which accords with Christian conceptions of the community, is that power is formally responsible to the whole of society through the state, and not simply to those who hold it as private wealth. Wogaman (1976: 210) suggests that economic conditions are much more likely to directly benefit everyone, rather than simply the owners of production. Thus, whereas under capitalism economic decisions are, ostensibly at least, made for the benefit of investors, under socialism decisions can be based on social rather than private objectives. Consequently, there is no obstacle to full production and full employment, since nobody has to make a private profit for production to occur.

Socialism, however, in the doctrinaire sense (as in communism), has its own specific type of natural injustice in contrast with Christian ideals of individual worth and dignity. Thieliicke (1970: xxxv) points out the tendency to collectivisation and depersonalisation, which becomes clear in the danger that the socialist man is simply made into an economic functionary, that is he is 'planned out'. This contradicts moral principles by regarding man as only a means to an end, for example, for the fulfilment of a target of a collective benefit. In the final effects, therefore, this form of injustice would lead to a very similar goal to the capitalist, namely the dehumanization of man. Thieliicke says it is only another facet of the position man occupies within the hierarchy of economic means. Preston (1988: 13) sees a further historical weakness in the utopian outlook of socialism. It tends to assume that what is wrong is that people live in



corrupt social structures which, if corrected, would enable their inherent goodness to flourish.

Others point to the question of who controls economic power when it becomes a state monopoly under socialism. Wogaman (1976: 211) points out that while under capitalism private economic power centres are accountable to some extent to the market, under socialism the unity of economic with political power makes it no more responsible. The concentration of power in the hands of office holders could be corrupted and used to perpetuate social position to the detriment of political democracy. By contrast with capitalism, socialism might also dull individual initiative and diminish the responsiveness of the open market. Wogaman (1976: 211) sees this as no reason why the market cannot be stimulated within the socialist economy, however, or why individual initiative cannot be stimulated within the socialist economy. The only other objection in contrast to capitalist advantage is the possibility that socialism may create contempt for public property, insofar as what belongs to everybody is nobody's concern.

In assessing these two opposing economic philosophies in terms of individual welfare and net social benefit, Macquarrie (1967: 56) says the Christian is not committed to any particular economic system, but rather is committed to seeking the economic well-being of all, and to fighting against injustice, poverty and waste. By associating fellowship with sharing, Evans (1965: 232) concurs that the only kind of economic system compatible with and expressive of the Christian way of life is some form of sharing of the



material goods of the earth, allied to which is a primary Christian duty to play a part in bringing such a system into being. Others, such as Wogaman (1976: 212), are more definite about the best economic set-up in accordance with Christian principles and welfare. He argues in favour of democratic socialism, whereby economic institutions would be responsible to government and the government to the people. Concentrated power in the hands of a few would be avoided by the development of both governmental and economic institutions, while economic initiative would be encouraged and rewarded. The basis for the distribution of economic benefits would be equality; thus the use of incentives creating inequalities would be "kept to the minimum required by the general condition of human sinfulness". In the long run, says Wogaman, industries would be publicly capitalist and owned.

These ideas lay behind the Christian Social Movement founded in the mid-nineteenth century while the official Church continued to tolerate prevailing utilitarian and laissez-faire doctrines, and seemed indifferent to the iniquitous social conditions and mounting discontent. The group included F. D. Maurice and Charles Kingsley, who sympathised with the aspirations of the unenfranchised working class. In taking the name 'Christian Socialists' they were not proposing a precise economic doctrine, but meant by socialism "the science of partnership", while Christianity entailed a form of society in which men would work with, not against, each other. Competition was regarded as a blasphemy against Kingdom theology which indicated that human brotherhood is not a distant ideal but a present fact to be recognised and acted on. The Church's task was seen to be to help men see and become

what they already are. Archbishop William Temple was a later supporter of these ideals and expressed the link between obedience to God and devotion to duty and fellowship, as embodied in Christian democratic socialism (1976: 72-3).

Wood (1967: 56-7) says that in its theological grounding Christian socialism demands something far more radical and comprehensive than a display of benevolence towards the less fortunate. Thus the early Christian Socialists not only met regularly for prayer and Bible study, but pleaded for truth and social justice in the spirit of a crusade. This <sup>lays</sup> the groundwork for an economic system which counteracts elements of patronage towards individual welfare by incorporating the idea that state aid should be minimal, so that each man maintains a degree of respect through self-responsibility. This idea of economic self-responsibility underlies the argument in the Vatican document *Gaudium et Spes* (GS75), which states that state authority should not be so excessive as to weaken the sense of responsibility on the individual's part. The Church's concern to supplement rather than take over completely reflects the advice of St. Paul (1 Tim 5:4) and is incorporated in Beveridge's principles as a value underlying our present welfare state.

### Conclusion

In conclusion, therefore, it can be stated that the relation of Christian ethics to the socio-economic order, whether capitalist or socialist, is

somewhat ambiguous. These ethics, however, do indicate that the existence of the welfare state reflects the fact that our present economic system fails to fulfil certain ideals about the human condition and human relations. These are outlined in more detail in chapter three, which includes an analysis of modern socialist and Thatcherite ideals in relation to the welfare state. It leads us not only to question the workings of the economic system, as has been discussed, but also to consider the ideals behind it. From the Church's point of view, the compatibility of Christian ideals with the operation of secular society gives it a continuing role as commentator on the social order and as an instrument for bringing about the ideals of the Kingdom of God on earth.

## NOTES

1. At this point it is pertinent to consider what is meant by the word 'Christian' in terms of moral presumptions, an issue complicated by the wide variation in interpretation of the Christian faith and Bible amongst groups and individuals calling themselves 'Christian'. Throughout this chapter references to 'Christian' and 'Church' can be taken to infer a fairly general definition which incorporates both Catholic and Protestant strands; denominational differences in Biblical interpretation are beyond the scope of this chapter. As Gustafson (1978: 32-3) recognises in contrasting the more rigid, closed system of Catholicism with the rather loose and open character of Protestant moral reasoning, the two share the concern of making moral decisions and judgements responsive to contemporary problems and situations. This similar approach in terms of their relation to the secular world underlies the use of the terms 'Christian' and 'the Church' forthwith.
  
2. While this theme of Christian love and fellowship is commendable for introducing a new relationship between men, such as between masters and slaves, nevertheless it can be criticised for failing to address the issue of slavery itself. Peschke (1981: 174) comments that though the notion of fraternal love includes love for slaves, it does so to a "rather limited degree". (Ex. 23: 12; Dt. 5: 14f; Job 31; 13f). Barclay (1971: 67) attempts to justify this at the time of St. Paul's writing by stating that the time was not right for such emancipation, and that the new



relationship that resulted meant the terms ceased to have any relevance at all. It can be questioned how far in practice this ethic was realised, especially in view of the appalling injustices meted out in slavery. If contravention of these principles was in fact the case, then no justification can be found for the practice of slavery at that time insofar as, as stated earlier, certain fundamental Christian principles about human relations apply regardless of historical circumstance.

3. Cox (1965; 17) elaborates on the antecedents of secularisation. He says the disenchantment of nature begins with the creation; the desacralisation of politics with the Exodus; and the deconsecration of values with the Sinai covenant.
4. Up until 1963, the care of unmarried mothers was not the state's concern. From 1948 Children's Departments took responsibility for children deprived of an adequate home life, but unmarried mothers remained dependent on voluntary agencies such as the Churches until the Children and Young Persons Act, 1963.



### CHAPTER THREE

## RELIGION AND WELFARE IN SECULAR SOCIETY

### Secularisation as a Process of Cultural Change

It is now more or less agreed amongst sociologists of religion that there is no clear theory of secularisation which establishes a transition from a religious to a post-religious society. In modern secular society religion persists in various forms although there is no agreement as to the specificity of these forms. The issue is therefore to determine the nature of this religious content, which varies in form and expression over time and social context. Having examined the role of religious culture within an ethical theological context, this chapter focusses on the sociological implications of secularisation in the context of social welfare.

Most definitions of secularisation tend to regard religion in narrow terms of religious belief and practice relating to traditional religion with explicit reference to the supernatural, rather than in terms of its more implicit influence on civilization and its general relevance to values and culture. However, it is important when examining the role of religion in contemporary society to consider those aspects believed to have lost some qualitative religious element through the process of secularisation. Martin (1978: 2), defining religion in the context of Christianity, refers to

"its characteristic ethos, institutions and beliefs, as variously incorporated in Protestant, Sectarian, Catholic and orthodox forms."

His definition purposely assumes for Christianity "certain very broad continuities with its own past and a common identifiable core" in its different versions. It allows therefore for transformation to take place in secularisation with the elements of Christianity itself being part of the socio-historical process because "it either facilitates or at least does not prohibit the passage of essential components of modernity" (1978: 14). Johnson (1979:313) says that at the very least religion is "a quasi-cognitive, affective and evaluative symbol system". Religion, in his view, is to do with an important level of reality relating to the directive, choice-guiding, meaning-creating and reality-making aspects of human life.

Most studies of secularisation have started from the premise that religion, once a dominant societal force, no longer permeates patterns of human consciousness, and suggest that this is reflected in changed social and cultural attitudes and practices. Berger (1969: 113), for example, defines secularisation as "the process by which sectors of society and culture are removed from the domination of religious institutions and symbols". It is notable that Berger writes of removal from the "domination" of religion, since while this implies a changed role for religion it does not negate its influence. When Berger speaks of 'culture' and 'symbols' he implies that secularisation affects the totality of cultural life and of ideation, as observed in the decline of religious content in the arts, philosophy and

literature, and in the rise of science as an autonomous, thoroughly secular perspective on the world. Like Johnson, this includes a subjective side whereby individuals look on the world and their lives "without the benefit of religious interpretations" (ibid). Secularisation, however, also has an impact on the social structure and the institutions of society. Berger, Wilson and others have analysed this process of secularisation of areas previously under the control or influence of the Church, as seen, for example, in the separation of Church and state, the expropriation of Church lands, the emancipation of education from ecclesiastical control, changes in family norms etc. Martin (1969: 13) warns against comparative bias in analysing society at any given time in terms of religious influence. Our very conception of secularisation includes this historical comparative statement, since we regard the secular with reference to religious connotations, as meaning 'not religious' and thereby in terms of contemporary British society as 'not as religious as before'.

In view of this we should be on guard when we talk of today's 'secular age'. Campbell (1971: 1) denies that irreligion is a creation of the twentieth century; rather our time is seen as characteristically irreligious because it is contrasted with the shadow of the mid-Victorian late nineteenth century, using the religious activity of that period as a yardstick by which to measure our own lack of faith. He distinguishes modern societies from previous ones not on the basis of irreligiosity, but because the existence of irreligion in modern secular societies is both organised and unorganised, manifesting itself to an extent in all social strata and having a degree of social and legal



recognition (ibid: 5). Thus a comparison of contemporary religiosity with that of the past must acknowledge the different operative value-systems at work and the different social structures within which religion operates. This does not necessarily detract from the quality of religious content itself.

Glasner (1977: 9-10) agrees that theories of secularisation have been used typically to legitimate myths about the decline in moral standards in contemporary life and to attack or defend traditional religious forms, which he sees as further substantiation for the notion of secularisation as a social myth because specific analyses are taken out of context and their conclusions extended or distorted in order to bolster these attacks. Thus secularisation has been used as an all-purpose explanation for many of the supposed ills of contemporary society and as a sociological description of religious change. Martin (1969: 17) concurs that secularisation has been used as a tool of counter-religious ideologies which identify the 'real' element in religion for polemical purposes and then arbitrarily relate it to a single irreversible process for their own motives and justifications. This is for instance the case with optimistic rationalism, Marxism and existentialism. He stresses that our notion of secularisation is rooted in the ideologies of utopianism which are themselves derived from the sectarian tradition of Christianity as a faith with impossibilities, while such ideologies have ignored elements of impossibility in their own aspirations. This process involves the secularisation of 'God' or certain of his attributes, so rendering the 'God' of conventional religion redundant.

This discussion highlights the importance of cultural contexts to an understanding of the nature of religion. It incorporates a Weberian approach to the relation of religious ideology and cultural change, Weber being the first to identify religion as a source of the dynamics of social change in his thesis on the influence of ascetic Protestantism on patterns of modern social, political and economic development. Weber (1930) argued that, once established, the industrial capitalist order no longer needed the ethic that produced it. The ideals of ascetic Protestantism which encouraged economic acquisition gradually gave way to the temptations of wealth and utilitarian worldliness. Weber says once the Protestant ethic was carried out of monastic cells into everyday life and began to dominate worldly morality, it helped to build the cosmos of the modern economic order bound to the technical and economic conditions of machine production. Thus materialism and economic compulsion overtook the idea of calling and duty with fewer attempts to justify these at all. Weber (1930: 182) feared a possible future of "mechanized petrification, embellished with a sort of convulsive self-importance" once the traditionalist spirit of pious obligation and responsibility to make money was lost. Thus Puritanism is seen by Weber as a catalyst facilitating the developing of a new economic and instrumental rationalist culture which entails the disenchantment of the modern world.

Berger (1969: 116-8) elaborates on this distinctive character of western religious tradition combining with the religious factor in an on-going dialectical relationship. Compared to the 'fullness' of the Catholic universe, Protestantism represented a radical truncation in its sacred



elements. However, because Protestantism was not a non-religious alternative to Catholicism, but couched its justification in religious legitimation, its role can only be as a bridge to the secular world, hence the maintenance of religion in Protestant society. As an agent of secularisation, however, it has functioned within history to forward that trend, as Berger notes: "Protestantism served as a historically decisive prelude to secularisation, whatever may have been the importance of other factors". Berger also links this potential in Protestantism to other Biblical sources, going back as far as the Old Testament's rational and anti-magical tendencies. Hence the secularising potential relates as far back as when religion was the most pervasive element in society. Like Weber, Berger (1969: 131) sees the reliance and legitimation of bureaucracies in the economic and political spheres related to these rationalist principles. He states that:

"as the modern state is increasingly occupied with the political and legal requirements of the gigantic economic machinery of industrial production, it must gear its own structure and ideology to this end".

Martin (1978) concentrates on structures and conditions under which religious institutions in various modern societies become less powerful in an attempt to determine how it comes about that religious beliefs are less easily accepted. He summarises this relation in a typological schema organised around the three distinct areas of institution, belief and ethos. Alongside factors such as crucial historical events - for example revolution

and the Reformation - and the degree of monopoly/pluralism that results, Martin (1978: 24) stresses the inherent character of given religions as contributing to the process of secularisation. Thus, for example, an orthodox monopolistic religion such as Roman Catholicism creates a militant counter-image of itself. Like Berger, Martin (1978: 60-1) writes of the potential of the Protestant ethic which "is allied with its capacity to make for liberalisation", that is to create self-erosion of its religious casing around the motifs of work and accumulation, eventually incorporating liberalized attitudes and controls. Thus the roots of secularisation can be identified with inherent elements of Protestantism as a response to the stringency of Catholicism.

Martin's (1978) thesis represented a divergence from his 1969 concern to delimit the precise margin where the 'religious' ends and the 'secular' begins. However it confirmed his thesis that there is no unitary process called 'secularisation' arising in relation to a set of characteristics labelled 'religious', for religious institutions bear no such common characteristics. Thus even if we identify the 'really' religious elements in certain institutions and certain common processes occurring in relation to these it is not very useful, for institutions themselves will flourish or decline in response to a whole complex of causes not necessarily connected with these 'common processes' at all. Thus, like all institutions, religious ones expand and decline for a variety of reasons, and since there is no single process of secularisation we cannot talk in a unitary way about its causes.

Like Berger and Martin, Wilson (1982) writes from a Weberian perspective, but sees secularisation as an all-embracing process and a change occurring in society and also of society in its basic organisation. He outlines the processes of laicization and incipient rationalisation within Protestantism which eliminated immanentist elements within the Church (1982: 81). In the institutional sphere this involved a reduced role for a demystified priesthood and the growth of a lay ministry to work alongside the fully ordained clergy. Wilson relates the extended function of the clergy to embrace a more professional role to a general process of the growing influence of rational systematic organisation in society. Thus the secularisation of institutional religion relates to the adoption of instrumental values and accompanying mental attitudes, as incorporated in the dominant modes of western culture. These have

"exerted their influence on religion which, instead of shaping secular values as once in large part they did, is now increasingly shaped by them". (1982: 81).

Elaborating on the context of secularisation, Wilson (1982: 77) describes how in modern industrial society previously God-given arbitrary ends became under capitalism "essentially action of a formally rational kind, in which every end was merely the means to some less proximate end". The process of societalization, by which human life is increasingly enmeshed and organised not locally but societally, has rendered traditional manifestations of religion inadequate to cope with human needs. Societalization has redirected the concern of the individual away from personal foibles and the



distinctive traditions and idiosyncracies of small-scale associations, such that whereas religion once entered into the very texture of community life, in modern society it operates only in interstitial places in the system. By implication Wilson is not suggesting that religion dies out, but that the two phenomena of the religious community and the secular society can be juxtaposed and yet exist alongside each other within the modern context.

"In the contemporary social world, the remnants of the community are not yet extinct. The human will to sustain relationships and personal connections defies the bureaucratic structure of the state, the unions, and big business". (ibid: 163)

In fact, Wilson believes a vacuum has resulted from the loss of the cultural richness and diversity of the past for which no political or economic gains can compensate. He believes the process of societalization, bringing secularisation and demoralisation, may even threaten the continuity of "those basic dispositions on which human society of any sort depends" (ibid: 178). He thus points to the danger for standards of civic order, social responsibility and individual integrity without the traditional support of religion and asks whether in the future conditions of social life will ever be wholly humane without the operation of some such religious agencies (1982: 88). While the operation of society gives little place for non-rational elements such as religion, Wilson feels that at the same time it relies somewhat paradoxically on sources of disinterested goodwill and an attitude of public responsibility and civic virtue. He comments on the persistence of such non-rational, emotionally-oriented behaviour as strikes, hooliganism,

and drug abuse in the armed services, and the widespread alcoholism in the Soviet Union, stating that the diminution of the careful traditional processes of socialisation has led to extremes of repression and expression of the emotions which now characterises all social systems (ibid: 158-9).

Other commentators claim that Weber allowed for a renewed role of religion in secular society, foreseeing the possibility of 'partial charismatic breakthroughs' in particular sectors of bureaucratised societies. By making use of party machines Weber said charismatic initiatives would be able to give new impulses to social systems which were otherwise bound to become static. "Charismatic leaders had to check the aspirations of the bureaucracy" (Mommsen 1974: 93). Glassman (1984) combines the Weberian strands into two contradictory trends emerging in the modern world. On the one hand is the rational disenchanting trend, demanding active moral participation in the political process and producing alienation. On the other hand, the alienation and lack of cohesion that bureaucratic organisations develop leads humans to desire charismatic leadership to counter this low morale. Murvar (1984: 74-5) speaks of religion having this role of challenging the status quo and traditional tranquility of the power-structure throughout history. He says the call of religious doctrines for justice, equality and similar ethical principles become increasingly powerful instruments for demanding change and achieving it, dependent on the capacity for manipulation or suppression by the power-structure. At the same time power structures have used religion to legitimise political authority.



### Characteristics of Modern Social Organisation

From a Weberian perspective, then, it follows that the potential role for religion in society must be seen in the context of modern bureaucratic systems. Weber saw the bureaucratisation of all phases of public activity as the deepest tendency of the contemporary western world, as the tangible manifestation of the more general process of rationalization which distinguished the West from all other known civilisations. He regarded the competitive capitalist economic process as a powerful social and cultural force unique to the modern world, with very important consequences for the cultural and political realms of society. He was especially concerned about the impact of this process on human individuality and on the quality of public life at large. The rest of this chapter considers whether modern capitalist organisation, and in particular modern social welfare systems, have developed into the efficient machine Weber predicted, and argues that within the welfare state a vacuum has been created. This opens up a renewed role for religious values and meaning systems.

Outlining the features of the modern state, the promotion of a 'rationalist' way of life is an important element of Weber's analysis. He described bureaucratic authority in terms of fixed and official jurisdictional areas based on hierarchical grades of authority and management. Public bodies of officials worked in 'bureaus' or offices ordered under a system of rules and written documents. Modern office management had legally-granted authority, based on thorough and expert training to order certain

matters by virtue of qualification. This represents a break away from traditional authority, where custom and tradition regulated all relationships in a personalised context. By contrast, impersonality is the hallmark of functional officialdom. Weber, then, foresaw the irresistible advance of bureaucratic forms of interaction on all levels of social life and analysed their effectiveness, stating that

"Precision, speed, unambiguity, knowledge of the files, continuity, discretion, unity, strict subordination, reduction of friction and of material and personal costs-these are raised to the optimum point in the strictly bureaucratic administration". (Gerth and Mills 1948: 214).

Further, Weber linked bureaucracy with capitalist organisation, which "develops the more perfectly the more the bureaucracy is dehumanized" (Gerth and Mills 1948: 216). He envisaged the negative aspects of bureaucracy leading to the emergence of what he called "this iron cage". In this all forms of value-oriented social conduct would be suffocated by a network of purely instrumental-legal stipulations. Individuality would be suppressed, the political system would become oppressive and the economy would gradually lose all its dynamism (Mommsen 1974: 82).

This would further involve the development of generalized societal levels of bureaucratic organisation and communication. Bureaucratic method becomes therefore an instrument for societalizing relations of power as a form of power that is "practically unshatterable" by resistances of communal action. The important point here is that the use of power can

thus become crucial precisely because it cannot be checked by the community or by tradition. Weber (Gerth and Mills 1948: 229) says that since the ruled cannot dispense with or replace the bureaucratic apparatus or authority once it exists, the material fate of the masses depends on the steady and correct functioning of the increasingly bureaucratic organisation of modern capitalism. At the same time the superiority of the professionally informed is increased by keeping their knowledge and intentions secret: "Bureaucratic administration always tends to be an administration of 'secret sessions'" (Gerth and Mills 1948: 233). This introduces the issue of accountability in the use of power as an important issue in Weberian thought.

A significant deviation from this conception of power over others is Parsons' view of power as a means of collective goal attainment. Antonio (1984: 166-7) contrasts Weber's domination model, in terms of the centralization and refinement of power by societal elites, with Parsons' technocratic model, which sees organisational rationalisation in modern society as promoting the democratization of both organisations and the broader social order. In contrast to Weber's hierarchical line bureaucracy, in terms of a rigid hierarchy of status and authority, Parsons sees an equalisation of status which ignores the inevitable gradation of distinction and achievement. Parsons distinguishes a collegial, collective form of organisation from Weber's emphasis on aspects of authority and hierarchy in human relations.



These variant approaches to rational organisation explain the possibility within Weberian thinking for the destructive potential of modern organisation which Parsons' functional approach fails to allow for. While Weber stresses the technical advantages of modern bureaucracy, he does not suggest that modern bureaucratic efficiency necessarily serves general community needs, hence distinguishing formal rationality, as in money calculations, from substantive ends, in terms of distribution of income. Antonio (1984: 158) comments

"Bureaucracy can serve the interests of social and economic elites, the general needs of a community, or some combination of the two".

Production for general need is never guaranteed by organisational structure, no matter how great its productive potential. Thus Weber (1978: 990) warns that

"the mere fact of bureaucratic organisation does not unambiguously tell us about the concrete direction of its economic effects".

It can therefore be put to a variety of interests. Antonio (1984-161) says the fact that bureaucracies control information according to their power interests - as discussed in the use of secrecy - implies that

"bureaucracies propagandize the quality, quantity and value of the goods and services they claim to produce, while also attempting to conceal waste, destructiveness, coercion and

impropriety. Thus bureaucracies tend to substitute a service ideology (often expressed in official organisation goals) for actual production".

To summarise, Weber's emphasis on formal rationality, which enhances the effectiveness of the leadership's regulation of large organisations, can produce an inherent tension and conflict between formal and substantive rationality. Parsons' perspective, by contrast, unites the two types of rationality in seeing modernisation producing organisation with increasingly rational ends more effectively geared to societal values and community needs. This analysis of bureaucracy is relevant to our consideration of the way modern welfare systems are organised and the function of religious ideologies within these contexts. On the one hand a Weberian approach witnesses to the demise of religious authority and legitimation by efficient rational method. Fullerton (1973: 31) thus comments on the secularisation which followed once Puritanism had led to the rationalisation of life as calling and states that:

"Capitalism saw the business significance of calling, removed the transcendental other-worldly motive, and transformed 'calling' into a job".

On the other hand, however, the impersonality and alienation of the modern bureaucracy brings disillusion, what Wilson (1982: 167) terms "disenchantment with technology" and a demand for values of "a more positive, more substantive kind". Disenchantment, according to Wilson (ibid: 177), extends to the modern welfare state which, as 'caring services', "do so



much less efficiently what was once done by kinship groups and local communities". A vacuum is created because non-rational man inhabits a rational order, behind which "there lurk the discontents of men who look for something more".

### Secularisation and Differentiation

There are other approaches to the organisation of modern society which give different interpretations of the role of religion. The most prominent is that which treats religion as a sub-system within the general social differentiation of modern society. Robertson (1969: 293) writes that within industrial societies "religious belief and practice is markedly differentiated from other sectors of social life". Alford (1969: 321) suggests three changes occurring in the process of differentiation, namely secularisation (the weakening of religious belief in general), compartmentalisation (the separation of religion from other areas of life), and homogenization (the convergence of many religions upon a vaguely defined consensus on teaching and practice). Dobbelaere (1981: 14) distinguishes secularisation in terms of the processes of internal religious change and declining religious involvement, from secularisation as differentiation. For him, differentiation refers to

"a process of growing independence of institutional spheres (such as politics, education, economy and science), each developing its own rationale, which implies the rejection of the overarching claim of religion".

An important element of secularisation as differentiation is, as Glasner (1977: 31) points out, "the change from ecclesiastical control to public administration in all aspects of social life". As a result, therefore, the Church becomes less involved in important areas of life, corresponding to a decline in its power, wealth and influence and the range of its control and prestige. For example, the Church today has become disengaged from its previous role as powerful over the state apparatus and the professions and over patronage of the arts, administration and welfare. Control over Church land and buildings has also been extenuated to a large extent, while areas of thought are no longer communicated to a large degree through religious notions and symbols.

Demerath and Hammond (1969: 105) regard this process of the differentiation of religion as "the crucial intervening variable " in paving the way for the growth of capitalism. Parsons, too, links institutional differentiation to social evolution through a process of 'adaptive ungrading'. Primary functions are better performed in new structures, while religion loses its traditional, social function. Religion at the same time assumes specialised functions in the private domain. Dobbelaere (1981) subsumes these complementary processes of desacralization, differentiation, and transposition under the heading of laicization, intimating the inter-relationship of the three processes for the general outcome of secularisation.

Two interrelated issues arise from this. The first key issue reflects a

functionalist approach in asking, as Dobbelaere does, whether modern differentiated society needs 'cultural' integration and what role religion still plays in it. It has already been suggested that secularisation not only involves social change, but religious change or 'internal secularisation' of religious systems themselves. This suggests that any renewed role involves an 'adaptive upgrading' of religious systems in fitting in with secular patterns of modern social organisation. Parsons answers in favour of society's need for value and normative integration when he says a more complex society requires a collective conscience, a value pattern to legitimise the substructure's wider variety of functions. He implies the need for religious change when he sees this as expressed in more general terms, for example in a civil religion. Differentiation in secularisation therefore signifies not so much the elimination of organised religion, but rather its redefinition in the social scene. Hence such processes

"correspond to changes in the character of religious orientation but do not necessarily constitute a loss of the strength of the religious values themselves". (Glasner 1977: 27)

The second key issue regarding differentiation involves the degree to which a functionally differentiated society which is bureaucratically organised renders the legitimising functions of religion marginal or redundant. Bolgh (1984: 182-3) writes of the "inevitable" conflict between the religious ethics of love or brotherhood and the formal rationality of the economy and politics in a society where economic and political institutions are dominant. The source of this dilemma then is the exclusion of



substantive value rationality from formalised rationality or bureaucratisation. Bolgh comments that Weber foresaw the bureaucratisation in politics and political administration as contrary to the development of politicians imbued with an ethic of responsibility, capable of bringing both value rationality and instrumental rationality to bear in decision-making. Hence as well as lacking good and effective leadership, the political sphere would become "a culture of functionaries and masses: a bureaucratic mass culture incapable of greatness" (Bolgh 1984: 183). Let us now consider the grounds of this tension in the context of the welfare state and examine the role which religion might play.

### **Features of the Welfare State: Conflict between Formal and Value-Oriented Rationality.**

#### **The Economy and the Welfare State**

Weber's account of patterns of dynamic change (Mommson 1974: 80) outlines how the determined action of charismatic personalities eventually leads to the 'routinization' of revolutionary charisma. This can be seen in the establishment of the welfare state, where the pioneering example of nineteenth century philanthropists such as Shaftesbury, Fry and Nugent was incorporated into the responsibilities and functions of the state. Many of the ideals behind the setting up of post-war welfare services incorporated both formal and value-oriented rationales. Bolger et. al. (1981), for example, say that the post-war social services were built on ideals of social democracy, aiming at an increasingly just and efficient society, with

welfare apparatuses as the main agents of change.

This acknowledgement of means directed towards a specific end illustrates the relationship between the economy and the welfare state and points to the potential for dysjunction between the founding principles behind social welfare and its organisational forms. The introduction of secular values such as efficiency and competitive acquisition in welfare provision entailed an attenuation of certain altruistic and Christian values on which it was initially based. Heywood (1967) outlines how in our present competitive society the social services are required to help individuals to function effectively in a competitive world to meet basic needs. Thus our social services, for all their humanism, seem to depend or are made to depend on our balance of trade and economic competition in the world markets. These views now seem far from Crosland's (1956) prescriptions about the future of socialism in a welfare society with full employment. In his belief in the need to affirm the positive aspirations and ideals of socialism, he regarded its negative aspects as increasingly irrelevant and perceived as so by the electorate,

"a growing section of which has no recollection of unemployment, of poverty or dole-queues, and finds Labour propaganda which plays on the themes and memories of the 1930's quite incomprehensible. To a population which has lost its fears and now has every hope of a rapidly rising standard of living, a negative protest against past wrongs is merely a bore" (1956: 104)

At times of economic recession and large-scale unemployment such as



the 1980's, the implication is that welfare systems will suffer, just when they are most needed. In a competitive society where private enterprise is stressed, the welfare state is not necessarily a first priority. Cuts are focussed on those uneconomic sections of the community - the aged, widows, handicapped and unemployed,

"those from whom society does not expect a return. Social services here are impoverished and below standard. This is economics, not politics or theology" (1967: 11-12 Heywood).

This follows the rationalist approach outlined by Weber in his view of social change whereby tradition-bound or value-oriented forms of political and social organisation are gradually replaced by purely instrumentally-rational institutions. While Weber allows that the process of 'rationalisation' may retain its original association with particular value attitudes, in general it almost always paves the way for the universal advance of purely instrumentally-oriented social institutions, to the detriment of all value-oriented forms of social conduct. Bjorkman (1985) highlights this conflict between welfare and productivity in terms of the tension between equality and efficiency, which has received re-focussed attention during the past decade amidst concern for the growing problems of the modern welfare state. He says that while both subjects of efficiency and equality are legitimate concerns in public policy, "neither meshes very well with the other" (1985: 18). He adds that this leads us to consider the contexts of power and values within which efficiency is being applied (1985: 28). Janowitz (1976) also finds tensions within welfare systems themselves as for

instance those between specialisation, fragmentation and societalisation versus social and personal needs, or the tensions between community versus client participation.

Bologh (1984), however, reasserts that the most obvious source of conflict within welfare systems lies in formal rationality of economic action as based on money calculation, such that those needs of the poor that are not backed up by money will not be met through production and the market place. Weber himself pointed to the centrality of the money economy within modern bureaucratic structures, which in the welfare field would determine the extent of material resources available for services. He saw welfare tasks being taken on by the state either for reasons of power policy or for ideological motives, adding that those tasks are "to a large extent economically determined" (Bologh 1984: 213). As part of the process whereby rationalisation has increasingly become the goal of modern states, Wilson (1982: 157) states that the criterion of cost efficiency becomes dominant over non-rational functions. He points out that while a state system may aim to serve necessarily arbitrary ends, as expressed in political slogans advocating freedom, democracy and equality, in practice the political tendency follows the economic in the compulsive and progressive further rationalisation of the various departments of social life. The implication is, then, that rationalisation becomes an end in itself.

The economic control of welfare is thus a significant point of conflict between formal and substantive rationality. Bologh writes that since

capitalism has a central economic base it is difficult, if not impossible, to represent a cause legally without economic power. On the other hand, organisations with economic power will be 'free' to represent their formal legal interests regardless of their substantive merit. Weber believes this very freedom

"must time and again produce consequences which are contrary to the substantive postulates of religious ethics or of political expediency". (1978: 812)

Thus while the ground on which the welfare state is built was prepared by the religious and ethical beliefs which have to some extent endured, its building has been a secular political process and its justification is economic rather than humanitarian, for it is industrial society which provides its *raison d'etre*.

"The welfare state is really a secular thing, brought into existence by the assertion of democratic movements and the studies of social scientists" (Heywood 1967: 14 - 15).

Butterworth and Holman (1975) comment on this relation of social welfare to wider social, political and economic change, stating that while organisations such as social services operate exclusively in the field of social welfare, other things such as economic changes affect social well-being. Thus social welfare has to be seen against changes in social, economic and political systems and the problems arising in connection with these. They therefore define social welfare as a



"dynamic activity that has grown out of and is constantly influenced by evolving social, economic, political and cultural trends". (ibid. p: 15)

Hence discussion of social welfare extends beyond the boundaries of welfare proper into considerations of political rights, economic prosperity and the management of the economy. This in turn affects the character and extent of services, the methods used in making them available and the definition of eligibility, factors which will vary nationally, locally, and over time.

### The Conflict Between Needs and Resources

Pinker (1978) illustrates the application of these criteria when he says that the debate about the concept of need has been concerned with such issues as the criteria and methods by which 'needs' are identified and measured. These also determine the grounds on which the recognition of certain needs leads to a decision to intervene and provide for them through collectively financed social services, and the ways in which these services can be delivered in the most economical and efficient manner. It involves decisions as to which needs merit attention, the terms on which and the levels at which services should be provided, and all the implications which follow from distinctions drawn between what users think they need and what providers think they ought to have. Taylor-Gooby (1981:22) comments that a welfare state is supposed to distribute resources according to some commonly accepted notion of need, yet since need is a value-loaded concept any definition must be essentially contestable.



Bradshaw (1977: 33) says that while the common interest behind the history of the social services has been the recognition of social needs and the organisation of society to meet this, it is often not clear in a particular situation what is meant by social need. In practice he says four definitions are employed by administrators and social workers. Firstly, 'normative' need is what the expert or professional administrator defines as need in any given situation. A 'desirable' standard is laid down and compared with the standard that actually exists. Taylor-Gooby (1981: 22) thus says social administration attempts to recognise the normative nature of the ~~of the~~ concept of need while subverting the possibility of value-conflict. One way in which this is attempted is by linking needs to the values of a given society. However, this approach links values to society as a whole, rather than allowing for conflicting concepts of needs held by different groups of people, and therefore the conflicting interests that particular policies serve. Secondly, Bradshaw contrasts normative need with 'felt' need, where need is equated with want yet is seen as an inadequate measure of need because it is limited by the individual's perception. Thirdly, 'expressed' need is felt need turned into action, where need is defined as those who demand a service. This is also obviously limited as some needs are not accepted as indicating 'real' need, while a 'felt' need is not always expressed by demand. Lastly, Bradshaw relates 'comparative' need whereby a measure of social need is found by studying the characteristics of those in receipt of a service. Need relates to the gap between what services exist in one area and what service exist in another. Though this attempts to standardise provision it may still not correspond with need given the factor of relativity between

different areas.

Weale (1978: 67) gives a more general description of need as a necessary condition for the attainment of a specified end-state, on which Pinker (1978: 30) comments that whether or not a particular end-state in welfare terms is to be encouraged is a matter of political and moral debate, with the nature of that debate varying greatly according to the types of need under discussion. Marshall (1977: 17) sums up that "means as well as ends raise value problems". Thus a system which could be shown to make the optimum use of scarce resources could be rejected because it involved a means-test of a kind that is offensive to human dignity, just as a policy deemed likely to bring economic prosperity in the long run might be rejected because it would cause an unacceptable level of unemployment along the way. Taylor-Gooby (1981: 22) comments that concentration on prioritising competing claims in the face of restricted resources ignores the possibility that human needs may be such that a given form of society cannot meet them. He also relates the discussion to social values, commenting that the values dominant in democratic welfare capitalism may produce unsatisfiable needs, his concern being that this possibility is largely ignored.

Greve (1975: 188) agrees that provision is constrained by the limitation of resources and variations in demand on services. On this basis he distinguishes between social policy (identifying the purpose of social welfare) and real policy (what is actually implemented). With so many pressures on limited resources, providers of social welfare have to establish

an order of priorities as to which demands will be met, and therefore what kind of services will be offered. According to Parker (1975: 204) agencies deal with the problem of priorities by adopting two basic ploys; firstly they can attempt to control demand, by deterring people from approaching them by imposing eligibility requirements, by delaying action or by refusing to advertise their services. By such mechanisms client pressure can be diverted away from services which are not being awarded priority. In the deterrence function Parker notes that how people imagine they will be treated and what they believe they are entitled to may effectively stop them from seeking aid. At the same time it is important to consider whether they feel the service carries the stigma of social inadequacy, failure or charity. Secondly, in addition or alternatively, agencies may ration out their resources by diluting the overall standards of their services. As a consequence of priorities, Parker says rationing services will ease pressure on social workers enabling them to develop their professional skills, yet at the same time such denial of services to clients may conflict with their professional commitments to serve all those in need. Similarly he states that their agencies will meet a dilemma since a scarcity of resources makes it imperative that different organisations should co-operate to make best use of them. Yet the same scarcity sharpens the competition between them for the same resources.

Titmuss (1958) also refers to the fact that in a situation of limited resources quality of service comes into conflict with quantity of service. He comments



"the problem of priorities is not therefore just a matter of the respective claims of different branches of the social services but of the claims of different types of service catering for different categories of need". (ibid: 23)

Titmuss sees a mutual inter-dependence between 'individual' and 'social' needs (ibid: 39). Therefore the question of the dispense of welfare involves the question of priorities and selection. This inevitably implies selection on the basis of certain values, which are always placed in an ideological context. Within the literature these issues have been discussed in the debate about universalism and selectivism in the provision of welfare.

#### Universalism versus Selectivism in Welfare Provision

Pinker (1971: 106) believes that the key conceptual distinction over methods of allocation may lie between institutional and residual models of social welfare. He defines the 'institutional' model of social welfare as one in which there is a value commitment to universalist forms of welfare provision, supplemented where necessary by selectivist services. Residualist models, on the other hand, display strong value commitment to selectivist forms of provision, supplemented by universalist services (ibid: 107). Behind these commitments lie certain moral assumptions. The residual model, for example, reinforces the values of competition and self-help, while the institutional model rests on the ethics of co-operation and mutual aid. Abel-Smith (Tract no. 161: 10) says though it is recognised that the state should make social provision in some form, it is still an open question



whether the provision should be collective or related to the individual. He further points out that the alternative chosen will depend on how far we regard misfortunes as private or collective responsibilities, which is not so much an economic as a moral question.

The selectivist social services of the early twentieth century reflected a culture still carrying the moral assumptions of the nineteenth century and the Poor Law. These social services regarded poverty as the responsibility of the individual rather than of society. Thus, for example, the Old Age Persons Act of 1908 set out to separate the worthy from the unworthy by withholding pensions from those "who had habitually failed to work according to ability and need, and those who had failed to save money regularly" (Titmuss 1958: 18). The evolution of poverty studies brought enlightened views as to not only the nature, but also the causes of poverty. Titmus (ibid) quotes Tawney saying that the problem of poverty is not a problem of individual character and its waywardness, but a problem of economic and industrial organisation.

The Beveridge Report brought a universalist approach to welfare provision and stated that "each individual should stand on the same terms. None should claim to pay less because he is healthier or has more regular employment" (p. 13). Marsh (1980: 20) sees the Report as the turning point "marking the transfer of attention from the few to the many". Hitherto the statutory social services had been limited to particular occupational and income groups, whereas the Beveridge proposals concerned all the adult

population irrespective of occupation or income. Others, such as Crosland (1956: 157), focus on the significance of the experience of war in bringing a gradual realisation that social needs did not arise solely from destitution, but were to be found at all levels. After the war at a time of full employment, when economic distress was less widespread than ever before in British history,

"the lack of correspondence between poverty and social need therefore stood out with exceptional clarity; and it was this experience which gave birth to the new and wider concept of the role of social services" (ibid).

Titmuss outlines the development of the universalist approach with the gradual break-up of the Poor Law, whereby more 'states of dependency' became defined and recognised as collective responsibilities. States of dependency mostly arise when the individual is not in a position to 'earn life' for himself and his family. Added to natural causes (childhood, old age, child-bearing) are other socially and culturally created dependencies, such as unemployment and compulsory retirement. Titmuss (1958: 53) relates states of dependency to the increasing division of labour and labour specificity in society, with greater recognition accorded to individual dependencies and their social origins. Thus social services now reflect the opinion "that man is not wholly responsible for his dependency, and they all accept obligations for meeting certain dependent needs of the individual and the family".

The belief that a truly preventive service should be potentially universalist in coverage and availability lay behind the Seebohm Report and the subsequent establishment of local government departments of social services in 1970. Pinker (1978: 14), however, comments that though the personal social services may be universalist in philosophy and intent, in practice they are more selective than any of the other major social services because they deal with the more vulnerable, deprived or disturbed groups, namely the handicapped, elderly, chronically sick etc. He therefore, advocates that any

"working definition of this service field should take equal account of the constant selectivist realities and the universalist objectives which are both elements in the total policy context" (ibid: 14).

The debate over preference to universalist or selectivist measures has been a long-running one, which resulted in a Fabian Society Conference in 1968 to discuss fundamental disagreement about social policy within the Labour Party. Townsend (1968) accounted for the debate by a swing in the 1960's towards selectivity (e.g. in the designation of Educational Priority Areas), and towards a subordination of social objectives and strategies in favour of economic ones. He comments that what is at stake is not just the most technically efficient or cheapest means of reaching an agreed end. Rather "it is the kind and quality of the society we wish to achieve in Britain" (p.1).



Pinker (1971: 107) brings the argument back to the practical level when he argues that universalism today has been reduced to the level of a slogan, eroded by the freeplay of social forces since the 1950's. He says that in the actual context of policy-making and administration compromises of one kind or another are the rule. In retrospect George (1968: 4) agrees saying "we know today that the claims made for universality and non-discrimination were over-optimistic". The fact that social services are equally accessible to all sections of the community does not mean they will make equal use of them, or when they do that they will benefit equally from them. Sleeman (1977) extends the failed principle of universalism to other thwarted ideals of the welfare state, such as the eradication of poverty and equality of opportunity. He says the principle of universalism as envisaged by Beveridge has not so much been proved to have failed as not to have been fully applied, due in part to the shortage of money and skilled labour, which has led to a criticism of the principle as too costly. The failure of the principle leads Marsh (1980: 42) to comment: "clearly all is not well in the way in which our national welfare services are supposed to be readily available to us all".

This is illustrated by the fact that most ordinary people still think of many social services as mainly sanctioning and stigmatising agencies. As Pinker (1971: 142) argues:

"Although 'less eligibility' and 'deterrence' have officially vanished from the statute book, their ghosts still haunt the social consciousness of the British people".



He says that many of the clientele of social services come to the welfare agency already stigmatised, while any request for expert services expresses a further condition of dependency. Thus while the aim of personalising welfare services is supposedly to identify more accurately the needs of the individual applicant, in reality

"by so heightening the sensibilities of 'giver' and 'receiver' we also risk making one party more acutely aware of his dependency"  
(ibid: 151)

Beresford and Croft (1982) agree, though in stronger terms they see the function of social services departments as being to occupy, regulate, store and maintain people excluded and marginalised by the capitalist-inspired labour market. They call for a redefinition of social services beyond 'welfare', so that they can be truly universalistic, desegregating and non-stigmatising. Instead of the lunch clubs for 'the old' and day centres for 'the mentally ill' they advocate truly community services for us all, like community restaurants, clubs and laundries.

Moreover, Pinker (1971: 175) sees the function of stigmatisation as an administrative technique for rationalising scarce resources, especially during periods of economic crisis. In this case the welfare system can become a scapegoat. Examining media coverage of welfare and social security news, Golding and Middleton (1982) detail how blame for the recession of the late 1970's was vented onto claimants and the welfare state in general. Initially news was concerned with fraud - its extent and the

threat it posed to tax-payers and the moral welfare of the genuine claimant. Later this changed to a concern with the welfare system and its underlying philosophy, in general its generosity, inefficiency, laxity and cost. In this context welfare rests less on notions of care and altruistic giving and more on the distinction between the deserving and undeserving, and the moral attributes of claimants regarded as 'scroungers'. Golding and Middleton (1982: 4) comment on how public anxiety towards economic recession and slump focussed on "a deep-cutting and highly effective welfare backlash" ostracising those dependent on its outlay. Orchard (1985: 1) elaborates this point by saying that:

"The popular newspapers often present the view that the majority of claimants are feckless and idle, scroungers at the table of the thrifty, and that some are totally dishonest. It is as if to be receiving unemployment benefit, which is a right secured by National Insurance contributions, carries the taint of moral weakness, while supplementary benefit claimants are seen as beggars".

This clearly contravenes Beveridge's principle of access to welfare as a right of citizenship.

Such contradictions in the operation of welfare illustrate how the institutionalisation and 'routinization' of state welfare have brought it away from its original universalist objectives. Such contradictions can be identified in the deficiencies of the administration of social security for instance. The vast amounts of unclaimed benefits and the evolution of advice centres to sort through the bureaucratic tangles that characterise

today's welfare system show this dysfunction. Orchard's (1985: 1) comments make it even clearer:

"Learning about the crisis in welfare begins at the local benefit office of the D.H.S.S. The claimant finds it a place of long waits in depressing and institutional surroundings. The staff dread a turn of duty on the desk which brings them face to face with people. For the claimant the crisis shows in the bare walls, the attitude of the staff and breakdowns in the system. For the staff the crisis means defending rules, coping with anger and misunderstanding, and trying to catch up with a heavy workload".

Associating stigma with sanction, Titmuss (1976: 116) compares the stigmatising effect of means-testing with the deterrent function of the Poor Law, where shame was needed to make the system work. Outlining the immense complexity involved in actuating the concept of universalism, he (1975: 33) comments on the large number and variety of means-tested services and the plight of many poor families with multiple needs and handicaps. He points out that many services are not increments to welfare at all, but rather compensations for diswelfares of a rapidly changing, industrial urban society. In this social context traditional ideas about fault and desert are totally inapplicable. On this basis Titmuss says the challenge is not the choice between universalist and selectivist services. The question rather is

"what particular infrastructure of universalist services is needed in order to provide a framework of values and opportunity bases within and around which can be developed acceptable selective services provided as social rights". (1976: 122)



Pinker (1971: 101) praises this approach to social welfare as deriving from an ethical basis concerned with the causes and consequences of stigma by saying that

"more than any other theoretician in the field, Titmuss is able to evoke the subjective realities of everyday life for the poor".

### Morality and Social Welfare

The preceding discussion has illustrated how in the area of social welfare the formal rationality of the economic market takes priority over the substantive ideals of welfare, with the employment of strategic methods to achieve increasingly instrumental and rational ends. Pinker (1971: 138) says not only are the values of the economic market always reflected in social welfare systems but,

"in all known industrial societies, at some stage or level in economic development, social welfare objectives are subordinated to market imperatives".

Titmuss (1973) focusses on the moral values inherent in welfare systems, seeing social administration as concerned with different types of moral transactions embodying notions of gift exchange, of reciprocal obligations in the maintenance of social and community relations. He says the arrangements a society makes in seeking or providing help for people in need, and particularly the extent to which it relies on the mechanisms and



morality of the market place, have pervasive effects on the community values and human relationships, as well as on the distribution of opportunities, power and status. He sees the task of social welfare as promoting social harmony, arguing that the British blood donor scheme offers an ideal model of how social welfare provision should be organised, that is, as a scheme administered by the state, yet entirely dependent on voluntary and altruistic giving. Kincaid (1984), however, criticises this generalised model as highly idealistic and as hopeless insofar as it relies on private philanthropy. Pinker (1971: 162) tends to agree when he says that exclusively altruistic acts occur so rarely that they cannot serve as a viable basis for social policies. He comments that despite philanthropic examples, the fact that industrial societies have had to make social provision statutory suggests that the underlying values of welfare cannot be entirely altruistic.

Pinker (1978: 32) further emphasises that the meeting of social needs is a moral as well as an economic issue by saying that

"we are concerned not only with an economic problem of finding the necessary resources, but with a moral debate as to whether or not they ought to be found".

Bean's (1983: 276) concern, however, is that such moral obligations have been too implicit and not explicit enough in the development of the welfare state. By contrast, other commentators prefer to emphasise the essentially altruistic and philanthropic basis behind the social services. Hall (1959: 3-4) for instance remarks that "the generally accepted hallmark of social service

is that of direct concern with the personal well-being of the individual" and its basis is to be found "in the obligation a person feels to help another in distress" (ibid: 7). Those adopting this approach emphasise the role of religious and charitable pioneers in the development of welfare services.

Sleeman (1977) concurs with the idea of the recognition of obligation in meeting needs and outlines the various aspects of such obligation by the state in its gamut of services. He believes that changes are constantly occurring in the functions of welfare in the community. We now accept that social welfare covers a wide range of issues from education to health and housing as well as care for the elderly and the handicapped. It is also generally accepted that government has an obligation to steer the working of the market economy in the directions considered to be socially desirable. Marshall (1977: 16) sees these as central social and ethical issues and argues that such issues cannot be decided either by market forces or by reference to a hypothetical majority opinion. Accepting the idea that altruism exists, Thane (1982: 290), however, rejects any assumption that it has increased in the development of the welfare state. Unlike nineteenth century charity, altruism is now displayed in different ways, both through state agencies and various voluntary forms.

Others, like Cowger and Atherton (1977: 13), argue that the emphasis today should be less on altruistic moral justifications and more on rational and pragmatic grounds for welfare in the competition for scarce political and economic resources. This viewpoint reinforces Wilson's perception

(1985) that public life is being de-moralised because in all those issues important to the maintenance of the social system it depends decreasingly on moral and increasingly on technical and legal constraint. He further argues that the political institutionalisation of moral grounds may have the paradoxical consequence of absolving individuals from the need to cultivate any sense of personal responsibility. In his words:

"If the system presents itself as an agency of care then individuals may take leave to 'care less'...the political institutionalisation of what can be represented as the noblest moral concerns may accompany increased moral insensitivity among the people at large". (1985: 329)

Westergaard (1983) also locates a moral vacuum in western capitalist welfare systems, asserting that they lack any principled conception of distributional justice. Thus he writes in accordance with Wilson that

"Welfare allocation is amoral. Save exceptionally, concern for human need enters into it only in subordination to property and market-oriented principles bereft of concern for distributive justice" (ibid. 60).

Westergaard's and Wilson's reservations about the manipulative functions of the welfare state reflect Weber's (Gerth and Mills 1948: 213) similar mistrust of bureaucratisation whereby the state usurps welfare tasks "either for reasons of power policy or for ideological motives". Weber focussed especially on the immoral aspects of bureaucracy which represented a threat to individual freedom by societalising and corrupting



relations of power. These dangers become more apparent once welfare is analysed in an industrial and political context.

### Welfare in a Political Context

Webb (1983: 113) outlines core values and assumptions affecting the thinking behind the welfare state which seem common to all industrial societies. These include the inculcation of a work ethic, the pursuit of economic growth, the dominance of economic over social systems of valuation and the dependence on bureaucracy and hierarchy. Thus the industrial nature of society is significant in shaping social policies. Donnison (1975: 17) sees one strand in the development of social policies linked to the endeavour to provide the environment required for industrial development. Though social services did not begin with industrialism, Donnison says the industrial revolution brought new demands which had to be met in new ways. It brought the distinction between those working and those not, between the self-supporting and the dependent. Industrialisation entailed problems of recurring unemployment as well as problems of public health and public order. According to Donnison industrial change throws up new needs and intensifies old ones and because of this the social services are an integral part of industrial society as well as a central political issue.

Analysis of welfare in a political and economic context focusses attention away from altruistic interpretations of the development of the welfare state per se, and onto wider political and social considerations



influencing the form and purpose of social policy. On these grounds Thane (1982) rejects consensus approaches to social policy which assume that benevolence, the redistribution of resources and life-chances from rich to poor, have been the basis of social policy initiative. She argues that it is equally possible, in principle, that some social policies have rested rather upon consensus about the need to maintain social order and economic stability. In view of this, Butterworth and Holman (1975) also challenge the assumption that social welfare provision represents an altruistic and collective response to individual suffering, by setting it against the fact that major developments have occurred at times of national crises. Thus certain early reforms aimed to raise health standards came not from concern about the sick, but because fears were expressed that the nation would lack fit soliders, while during both wars promises of social reform were offered in order to convince civilians and soldiers that sacrifices were worth making. The development of welfare, therefore, can be seen as a nationalist issue.

Pinker (1979) and Thane (1982) develop this link between the emergence of state welfare and the urge for national survival. Thane comments that the 1834 Poor Law reform was chiefly motivated by the desire to maximise the labour force and to reduce government expenditure in order to stimulate economic growth. She also states that Beveridge's proposals were not implemented in full until after the war, partly because the central priority of the post-war government was the necessary achievement of a sound basis for the economy. She hence argues that contemporary government policy strongly reflects issues of the national

economy rather than altruism and aspirations for redistribution (ibid: 24).

This introduces the important concept of the legitimation of the state and the function of social welfare therein. George (1983: 27) notes that "the social services are particularly vital to the legitimation function of the state". Webb (1983: 106) agrees, defining the concept of social policy as "precisely a means of buttressing political (and hierarchical) control as the precondition of legitimate action in a representative democracy". Donnison (1975: 22) also links the welfare state to its political and economic legitimation. He says that since the social services are so deeply embedded in society it follows that they cannot grow in a stable liberal democracy without the consent of the major interests-political, industrial, religious or administrative - that hold power in such a society. Services cannot develop until those in power are satisfied that measures for meeting changing or newly perceived needs represent no serious hazard to the existing order. A number of writers challenge the legitimation of the state on this basis, especially the fact that the issue of legitimacy itself is usually neglected in discussions of welfare policy. Marsh, for example, (1980: 63) writes that while the aims and achievements of the welfare state are by no means complete, the question of who makes, controls and directs policies in the welfare state is rarely asked.

Extending the arguments about the function of stigmatising to the legitimation of the state, writers have outlined social welfare as an agent of social control by the state, with activities designed to modify or set

boundaries on human conduct according to valued norms. The key issue again, therefore, is what value systems dictate the form and direction of social control and who decides which values and behaviour are 'normal'. Marshall (1977: 16) says that while general state welfare policy rests on near consensus, nevertheless welfare policy decisions are "inherently authoritarian or, to use a less loaded but rather horrible word, paternalistic". He points out that welfare policy tends to create standards of value in its field and promote consensus on them, but such standards and values are by no means universally accepted. Thus, for example, while social work can be seen as an intervention in social life with a view to helping individuals and their families to pursue their own aims more successfully, such policies must not conflict with the interests of the most influential groups in society (Cowger and Atherton 1977: 75).

Specific areas of state welfare can be seen in this light to reflect changes in policy over time. In the area of community work, for example, Bolger et al (1981) comment on the enthusiasm and optimism at the initiation of community work in Britain. They state that the Community Development Project, 1969, purported

"to enable groups of working class people to exercise more control over their lives by actively campaigning on a collective basis around the issues affecting them". (p. 108)

The authors note, however, that subsequent changes have occurred in the character of community work practice in Britain, with a move away from



Community Development Projects as concerned with community action and community politics. There has been a re-definition and dilution of the traditional community development side in which community workers stimulate and service self-help groups and provide resources and facilities for such groups to function. These authors explain the more circumspect treatment of community work by reference to the overall framework of welfare work which "is subject to the deep contradiction that sponsorship and control by the state brings" (ibid: 108).

Such contradictions in state sponsorship can be seen in the development of 'community care' policies, which reduce statutory responsibilities yet fail to adequately resource community-based provision. Pinker (1978) states that welfare legislation over the past twenty years, with its emphasis on community care, has achieved credibility in terms of its aims "only by making unduly optimistic assumptions about the nature of the welfare needs". The fact that such policies hit those sections of the community that cannot justify their claims in terms of their past, present or future utility to society is significant.

Some analysts see the social control function of social policy as bolstering the capitalist system. George (1983) says this view is based on two main assumptions: that social reforms have reduced the unacceptable face of capitalism by abolishing its worst excesses, and that the social services, particularly education, propagate the dominant ideology of the capitalist system. George further says that not only has the welfare state



come to be accepted by the main political parties, but

"the values underpinning the social services are those generally accepted in society, that is, they are part of the dominant ideology which supports the existing socio-economic system" (p. 28).

Thus work incentives are embedded in the social security system, while individualism and competitiveness are inherent in the education system. Marxists hold that it is mainly the middle class who benefit from this process, while non-Marxists see the benefits extended to the whole of society.

Such discussion illustrates how welfare ideals are subject to the influence of political ideology, an influence all the more easy to discern in the implementation of welfare in practice, particularly in the statutory sector. Thane (1982: 3) comments that these various influences on welfare can conflict. In her words:

"Arguments derived from pure economic or social theory, or from humane revulsion against deprivation, even when plausible in themselves, have often conflicted with one another or been over-ridden by perceived political imperatives".

The potential for conflict can be seen in the structures of statutory welfare whereby the implementation of social policy becomes the responsibility of local authorities. Marsh (1980: 39) emphasises this point and its party political implications by commenting that under our methods of local

implementation we can never be certain that national social policy will always be faithfully carried through by local authorities.

### The Welfare State in Crisis?

Much of the contemporary literature on social welfare refers to the condition of the welfare state as being in a state of crisis. Taylor-Gooby (1981: 29) for example, locates such a crisis in the very core of the welfare state. Defining state welfare as the sum-total of action taken to resolve issues identified as social problems, he writes "the stubborn persistence of such issues is at once a rationale and an indictment of the welfare state". Klein and O'Higgins (1985) also address the idea of crisis, grounding it in the view that social policy commitments taken on in the decades of optimism about economic growth have become unrealistic or unsustainable in the new era of pessimism about the prospects of continuing expansion due to limited available resources. Such pessimism was further fuelled by the rediscovery of poverty in the early 1960s, since which time increasingly radical attacks have been launched on social welfare legislation and its consequences. Klein and O'Higgins refute the idea of a crisis of the welfare state or provision in the sense of losing mass support for social programmes and policy aims. Rather they regard it as disillusionment with the institutions of the welfare state, due to its over-bureaucratisation and lack of responsiveness. This they see as being less to do with its size of budget than to do with conflicting expectations of the state as both paternalistic and equitable.

Others concentrate on the economic basis of a crisis of expectations. Taylor-Gooby (ibid) finds it hard to see how the continued demands for extra resources by the state, profits by capital and wages by labour can be reconciled when growth is low and slow. He suggests that state welfare itself manifests an expectation of the solution of recognised problems which it may be difficult for the modern state to fulfil. Bean and McPherson (1983) locate the end of the assumption of continuing and automatic economic growth following the end of the Arab-Israeli War in 1973. Hatch (1980: 13) concurs that the oil crisis was a turning point, while for Wilding (1983: 7) "the end of growth meant the end of painless welfare expansion".

A significant body of opinion defines the crisis in relation to Conservative Government policy since 1979 with its widescale public expenditure cuts and restructuring. Leonard (1979, 1983) contrasts post-war government Keynesian economic and social programmes, which required the state to be a manager of demand and a provider of welfare as a prerequisite for capitalist growth, with current policy constituting a planned assault on benefits and an "anti-statist ideological offensive". Agreeing that the welfare state is victim to a process of government dismantling, Thane (1982: 2) also writes that

"Currently the British 'welfare state' faces a critical assault and the first determined attempt since the second world war to cut it back".

This line of thinking reflects a resurgence of the influence of Marxism



after 1968, which challenged traditional social administration and countered functionalist and consensus approaches with conflict theories. Marxist writers have contributed to the 'crisis' theory of the welfare state by criticising the implicit assumption that the state can act as an independent force for social change, that society can work towards agreed objectives, and that state welfare is necessarily beneficent in purpose. Leonard (1983: 65) says that up until the early 1970s, the vision of the possibility of achieving social justice through welfare within a post-capitalist mixed economy dominated both the practice of social policy as an instrument of state intervention, and also its study within the discipline of social administration. He sees the decisive move to the Right within the Conservative Party in the later 1970s as a significant turning-point. Until then, the essentially social democratic vision of the welfare state encompassed all the main political parties in Britain. Marxists as we have noted earlier, see the crisis in terms of structural social mechanisms. As George and Wilding (1976: 129) comment,

"we see the conflict between the values of capitalism and the ethic of welfare as the underlying reason for the failure of social policy to achieve agreed aims".

While there can be no doubt that the spread of the welfare state has had enormous impact on the circumstances of people's lives, these differing perspectives regard such developments very differently, from the view that extensions in the welfare state sap the moral fibre of the country to the view that they signify real social advance. Abel-Smith (Tract. no. 161: 9-10)



sums up the general ideological positions regarding the social services on the Right and the Left. The Right on the whole considers the state "as a corrupting influence from whose tentacles the great mass of citizens must be protected". This reflects the desirability of a class society, where the upper class are the ordinary respectable citizens who manage their own affairs and by their taxes pay for the social services of the lower class. The lower class are those who turn in their distress for help from social services "which the upper class have graciously provided for them" (ibid. 10). The Left, on the other hand, looks to the state as an instrument for protecting the rights of every citizen rather than as the refuge of the poor. It looks to the state as promoting equality and closing gaps between the classes by recognising the different needs of different groups.

These differences are well illustrated in a comparison between the two contemporary ideologies of Thatcherism and democratic socialism. Thatcherism reflects an individualist approach which minimises or denies the significance of collective responsibility. Individuals according to this view are seen as responsible for generating the issues regarded as social problems. Thus the welfare-state is a mistaken intervention in the freedom of the majority (Taylor-Gooby 1981: 32). Hence Thatcherism seeks to replace the mentality founded on the belief that the state should take responsibility for aspects of people's lives.

"It sees the over-extension of welfare state activities as sapping not only the financial and political will of the nation but also destroying the morality of the individuals involved". (Bolger et

al 1981: 15).

The question of personal responsibility has been most explicitly stated by Thatcher herself at the Assembly of the Church of Scotland recently (21.5.88). There is an implication here that the social services can be regarded as a charitable burden borne on the back of the productive forces of society. Donnison (1975) goes so far as to say that this view of the services as a residual function of government sees the welfare state as a temporary expedient to be dispensed with as soon as growing wealth and enlightenment enables the poor to meet their own needs through the 'normal' mechanisms of the market.

In contrast to state-provided services then, Thatcherism argues for the promotion of the qualities of independence, self-help and the incentives of the market place. In practical terms this is seen in extensive cuts in welfare services, "not simply to save money, but to save people, morality, and the future of British enterprise" (Bolger et al 1981: 15). This is aligned with a tough 'scrounger-bashing' policy. Silburn (1983: 147) notes that the present government has fuelled outbursts of 'scoungermania' and made "striking changes in the procedures for rooting it out". These policies have been increasingly put into effect by the Thatcher administration. Legislation has also been proceeding in parallel with such policies. According to Silburn (1983: 145), the Social Security Acts of 1980 represent the most far-reaching reform of social assistance since 1948. Recently the secretary for Social Services has been issuing new legislation.

By contrast, democratic socialism sees the welfare state as a necessary and essential feature of a just, democratic society. The welfare state is regarded as an arena in which class struggles have taken place and continue to do so. Democratic socialism sees the welfare state as a crucial political concept which defines both an area of struggle and the basis for the development of important political and moral forces. It reflects a reformist approach which recognises the social production of social problems and therefore the generation of welfare state policy to mitigate these social causes.

Taylor-Gooby (1981) sees the democratic socialist approach as limited because it sees solutions within the framework of democratic welfare capitalism. Thus, for example, the focus for the inadequacy of welfare state agencies is that they are failing to do the job they are supposed to. A solution is sometimes seen in the supplementation of existing policy as, for example, in the recommendation of educational priority areas in the Plowden Report. In democratic socialist ideology, therefore, the welfare state also reflects political ideals and practices. Taylor-Gooby (1981: 3) writes that the welfare state as a major economic institution "is also a political centre". State power, legitimised through parliament, controls social arrangements of family life, employment structures, housing and planning, education and social security directly through state welfare and indirectly through state regulation. Thus while the welfare state is about social arrangements for meeting need, it also involves the political ideology of the definition and regulation of need.



### Bureaucracy within the Welfare State

Whatever form the definition of a crisis takes, there is no denial that primarily it lies in the fact that the ideals on which it was founded have failed to be realised. Leonard (1983: 64) observes that

"disillusionment with the welfare state in the 1980's contrasts starkly with the hopes that were invested in its development in the 1940's."

As well as accounting for this in more recent attempts by the Government to save money, Wootton lays blame also with

"the ever-increasing complexity of the social security system, consequent upon discovery of the endless variety of individual needs which no single benefit rate could meet".

Thus alongside Beveridge's original five giants, Wootton adds "the Giant 'Complexity' and the Giant 'Government Parsimony'" (1983: 286). The complexities of the institutions of the welfare state is one strand of the disillusion. This, according to Leonard (1983: 64), makes individuals, especially working class recipients, experience

"state provision in health, education, housing, social security and personal social services as predominantly alien, bureaucratic and remote".

This image of the welfare state as overly bureaucratic, complicated and



consequently administratively inefficient is today as pervasive as ever. Silburn (1983: 146) has examined the social security system since 1980 to see if its rules and regulations are simple to understand and administer. Concerning the Supplementary Benefit scheme he found that:

"Many of the regulations are extremely complex, and they are all couched in a legal jargon that is often, for a layman, quite impenetrable. Experienced welfare rights advisers have difficulty in mastering the regulations; an untutored or unrepresented claimant would find them unintelligible if he had ready access to them, which he has not... as an exercise in administrative simplification, the new system has largely failed; as an exercise in the clarification of citizens' rights it has entirely and cynically failed".

Other measures aimed at combatting bureaucracy within the welfare state have been criticised in their outcome. Marsh (1980: 41) comments on the reorganisation of social services to create social services departments in 1970, which aimed to take over the whole range of personal social services. He says "my suspicion is that the new social service departments have become too bureaucratised, that they are top heavy with administrators and have relatively too few workers in the field. Indeed the administrative structure of local government in general seems to have become top heavy with administrators concerned mainly with sending more and more bits of paper to more and more people to no good purpose". Weale (1985: 150) regards this as a matter of consequence due to the size of the modern welfare state. Bureaucracy, in fact, was recognised by the Government recently as a negative feature of statutory provision and was used as a reason to legitimize certain changes in social security. The experiences of

the individual within the welfare system, whether as a recipient or an administrator, impresses further its bureaucratic image. Bean (1983: 277) says the view that

"the individual is now posited against the bureaucracy and insensitivity of the state is a direct descendant of that welfare state which was amongst other things paternalistic and slightly suffocating".

Beresford and Croft (1982: 2) argue that the social services are depersonalising, dependency-inducing institutions which create formal, unequal and dependent relationships.

A recurrent theme within Golding and Middleton's (1982: 85) study of news coverage was attacks on the administration of welfare. The welfare umbrella was regarded as having been extended over too wide a range of clients at great social and economic cost, while the same time it was felt to be too large, having "spawned a needless army of incompetent bureaucrats and social workers for whom the rest of us have to pay". They also identified sub-themes within the media, namely the view that the social security system is failing to adequately control its clientele and that security is too easy to get, while welfare benefits have become excessively generous, encouraging indolence and insulting the honest worker.

Butterworth and Holman (1975: 176) state that the overall purposes of social welfare have to be translated into the objectives of particular agencies and then into the roles of their workers. They comment on how

objectives are not at all straightforward, for agencies can embrace ambiguous goals and conflicting and/or different values. Other studies show that social security offices or housing departments may inhibit applicants from securing their rights by displaying hostile or patronising attitudes. Officials can be judgemental about applicants they regard as 'scroungers' and therefore deny them access to discretionary benefits. Such officials have the difficult task of making decisions about who receives what level of benefits, of attempting to eliminate abuse of public money and of maintaining what Weber calls the bureaucrats' 'formalistic impersonality'. Butterworth and Holman (ibid) state that the administration of a welfare agency is often manipulated to suit the values and prejudices of its officials rather than serving the needs and rights of the clients.

Bean (1983: 279) puts forward the view that the dominating area of concern in the welfare state is now the notion of 'rights' replacing 'needs'. The theme of individual rights in the welfare state is a significant one, though whether it has arisen more recently as a consequence of the depersonalising mechanisms of the welfare state or dates further back is contentious. Marsh (1980: 34) pinpoints the second world war as a significant turning point. Halsey (1976: 256) in fact believes that an emphasis on rights to social justice is congruent to the pursuit of socialist ideals.



### The Role of the Voluntary Sector in the Welfare State

Just as changes in the balance of political forces have influenced the context of welfare, so the operation of welfare services through the voluntary sector is influenced by the different orientations and structures of society. We shall now consider the role of voluntary organisations in the welfare state and, in particular, the role for the values and orientations of Church-based welfare within the voluntary sector.

Attempts to establish the specific roles and the relationship between the voluntary and statutory sectors in welfare have not been successful. Marsh (1980: 16) states that because of this concern focusses primarily on effectiveness of the social services and the extent to which the latent and manifest aims of the welfare state are being achieved within the statutory and voluntary sectors. Hatch (1980: 14) points out that there lacks "an adequate understanding of the effect of the state on...informal or alternative sources of social welfare". History, however, pays credit to the important contributions made by voluntary philanthropic charitable organisations as well as mutual aid and self-help movements such as the co-operative movement, the friendly societies and the trade unions, all of which developed in the nineteenth century. According to Marsh (1980: 6)

"One cannot ignore the contribution made by voluntary organisations to the development of social policy and indeed it is important to recognise that on many occasions these organisations have pioneered schemes which were later taken over by the state".



The main development in the nineteenth century, leading to the foundation and growth of the welfare state, was the way in which central government intervened increasingly in the economic and social system, despite the overwhelming belief in the principles of laissez-faire. Thane (1985) criticises this early development, arguing that the post-war welfare state should have been built on the well-entrenched popular system of trade unions and friendly societies in working class communities. She attributes the inadequate participation by the working class in the welfare system to this early 'paternalistic' development and subsequent centralisation.

Problems associated with centralisation and bureaucracy in state welfare however reintroduce a role for voluntary organisations which are small scale and closer to the grass-roots personal needs than statutory services. Hatch (1980: 149) reinforces this difference between the statutory and voluntary sectors when he comments on the limitations of the statutory service which

"necessarily reflects the interests and ideological preconceptions of the professional and political groups which control the system, and is subject to constraints over and above those set by the politicians who are formally its masters".

Moreover, the statutory sector is limited by the very framework of law within which it has to operate. As Clarke and Davies (1975: 22) point out,

"it is important to remember the essential distinction between voluntary organisations and statutory services: that statutory bodies are often bound by law to carry out certain duties, for

example to provide educational services, kinds of residential care, or financial and other benefits".

Because of this there is a large area of co-operation between the statutory and voluntary sectors. Local authorities can fulfil their legal obligations to the needy through the voluntary sector. Conversely, the voluntary sector receives financial assistance from the state to operate wherever there is perception of need. While all local authorities have this option, each tends to have its own policy regarding sponsorship. Murray (1969: 13) comments on different attitudes of local authorities to voluntary organisations by saying that

"some authorities are said to be more doctrinaire than others about refusing to use voluntary organisations even when considerations of expertise and staffing justify their use".

Local authority committees are responsible for setting and approving their own budgets and for allocating funds to the voluntary sector. This reintroduces political and economic considerations in the definition and meeting of needs.

The voluntary sector in turn involves an essential moral and altruistic orientation in the meeting of such needs. As Hatch (1980: 32) argues, "voluntary organisations are always animated by a mixture of motives, but there is in most of them a strong moral element". He adds that voluntary organisations remain a vehicle for the expression of public service and of

strong personal commitments and charismatic influences which are often incompatible with large bureaucracies. Clarke and Davies (1975: 14) also comment on the reputation of the voluntary services for flexibility and the capacity for innovation compared to the statutory sector. On the basis of this they also emphasise the pioneering role of voluntary services in the whole history of welfare.

This is not to ignore the limitations of voluntary organisations in relation to statutory provision. As small, limited agencies voluntary organisations are unable to provide extensive services to all eligible. This introduces the criticism of selectivism which is often rallied at voluntary services. Selectivism might contribute to stigmatisation by providing specialist services to particular categories of people. Here the motivation and execution of voluntary service is crucial. Voluntary care may reinforce dependence and marginalisation and could be dispensed in a 'charitable' and patronising manner. Also, because of their dependence on local government and local authority structures, voluntary organisations are subject to limitations of both finance and flexibility. Because of this, voluntary organisations can grow just as cumbersome and bureaucratic as statutory ones.

In the context of democratic representation it has been argued that voluntary organisations, because not elected, should maintain only a marginal role within the welfare state. Commenting on this, Hatch (1980: 142) points out that this is not to say that elected representatives are



immune from manipulation by special interests or that voluntary organisations cannot be legitimate critics and participants in democratic decision-making. However, it raises the important question as to how far voluntary action remains marginal to statutory services or whether it plays an integral part in service provision. To answer this requires knowledge of the relative size of the sectors and relationships between them in different fields which, as stated, varies between areas depending on the politics of local government and the type of service in question. Murray (1969: 9) distinguishes between voluntary organisations supplementing local authority work, where both do the same work (for example casework), and voluntary organisations complementing local authority work, where they provide services beyond the scope of the local authority (for example lunch clubs, visiting services, or specialist work). Hatch (1980: 140-1) also sees this as an important factor in determining the marginality of a voluntary service. He says where a voluntary fulfils a smaller, supplementary role it is marginal to the centre of welfare provision. Where it is the main provider (for example by pioneering new or growing areas such as personal social services, or advice and counselling services), it is more than marginal. Where, however, funds are granted in an ad hoc way in response to particular needs rather than in a developed joint approach, the service cannot be seen as fully integral. Here, however, voluntaries can serve an important function in dealing with minor problems and in emergencies and can be used to help develop the growth of state action.

This raises the question of the relative power of the voluntary sector.



Even where the voluntary sector is the main provider of service its influence on welfare policy-making in general is limited. Thus the degree of participation of the voluntary sector in decision-making processes is one indicator of its marginality. Hatch (1980: 148) points to the fact that, given the basic structural framework of the services, decisions about priorities in the allocation of resources and levels and standards of provision lie with the state. In this way he concludes that voluntary organisations remain marginal because the voluntary sector is in only a few situations an alternative to the statutory sector, either in the sense of offering a choice of services or in the sense of being able to do the work not done by the statutory services. However, Hatch (1980: 148) recognises the 'extension' role of the voluntary sector in building on minimum standards in view of the limitations of the state. Murray (1969: 6) concurs that there is still an important role for the voluntary organisation in catering for the amount and range of existing needs which continually increase as standards rise. He says that the sheer hardship and high morality of the nineteenth century have turned into the more exacting, if less fundamental, problems of disablement and deprivation, of social and emotional inadequacy which can respond only to lengthy guidance and counselling; "These needs are opening virtually a new dimension for voluntary organisations" (ibid).

### The Role for Religion in Welfare

The preceding discussion has illustrated that as the welfare state grew in size and complexity certain problems of moral and ideological orientation

accompanied it. Because of this an important role has evolved for voluntary agencies due to their size, moral ideals, flexibility, capacity for innovation and grass-roots community contact. It is in this area that the Church has the potential to reassert Christian values through Church-based voluntary welfare agencies.

Dobbelaere (1981: 130) attributes a role for Christian voluntary agencies such as the Churches by claiming that they try to perform certain special services and maintain high standards as well as carry out experimental programmes. Speaking of the difficulty for the Church of England as no longer having an authoritative voice on 'secular' issues, Orchard (1985: 7) sees the crisis in welfare as demanding a proper response from Christians. Halmos (1965: 17) concurs in seeing a renewed role for substantive religious values in the context of welfare practice in secular society. He describes the modern scientific and technological age as one in which planning and standards of objectivity are a high priority in all activities. However, he believes that despite, and possibly as a consequence of, increasing technological and social change, there is still a need for ideologies reinforcing compassion and care. He argues that

"the moral standards of the counselling century are far from being subversive of the earlier established standards: they actually reinforce them. Instead of undermining conventional morality, the ubiquitous admonitory clauses have given traditional morals a kind of clinical and scientific respectability" (ibid: 189).

Within the British welfare state where, it is argued, there has been a transformation from its initial Christian-based values, the Church today increasingly represents less a bolster for the values of the welfare state than a marginalised but significant check on the legitimacy of operations devaluing the ordinary citizen. As part of the voluntary sector the Church represents a "humane, apolitical, small-scale and cheap alternative to our over-developed social services" (Brenton 1985: 2-3). Writing that the voluntary sector has always been with us, Brenton sees it as a route to the transformation of the democratic process, where individuals and groups retrieve a sense of self-determination and begin to participate in the exercise of power. Lidz's (1979: 211) approach concurs with this. He sees secularisation as less the displacement of religious factors from the moral or normative regulation of life, but rather as the building up of new elements of secular moral doctrine, belief or culture. Thus he says moral belief has been "thoroughly reconstructed" as a source of legitimation of social institutions. He sees secularisation as encouraging fundamental moral issues "in the actual enhancement of capacities to resolve ethical issues in an orderly way" (ibid). In line with this a moral input to the welfare state by the religious sector can be seen as a positive benefit in helping to resolve the moral dilemmas inherent in modern welfare practice.

This resets Wilson's (1982: 54) conception of the future role of religion in the context of the vacuum he sees created in terms of modern values traditionally filled by religion. Wilson argues that in modern times the state has steadily become either self-justifying or is legitimised, at least



rhetorically, by reference to the will of the people. "The invocation of any supra-social or supra-political power has become increasingly superfluous". While he is right to doubt that religion commands the influence it did in the past as legitimising state power, it can be argued that there remains the potential for religious values to enter into modern culture at various points, sometimes legitimising and at other times questioning value systems. This fits with Lidz's (1979: 213) view that mutual accommodation of religious and secular complexes of culture are an important feature of modern society. Despite periodical outbreaks of 'warfare' between religious and secular moral subsystems of modern culture, Lidz says that

"manifold opportunities remain for the religious spirit to animate social life, and it may be finding ways of doing so with renewed concentration".

This is not to suggest that the mutual accommodation of religious and secular values will come about via a smooth transition from the past domination of religious authority and legitimation over areas of life now considered part of the secular domain. While secularised institutions such as the economy and polity continue to resist Church pronouncements as out of its area of expertise, the Church still sees these areas as involving moral issues. Other areas such as CND, AIDS, child abuse, sexuality, abortion and the family, are seen by the Church as directly moral issues although the state has to legislate about them.

The question of religious ideologies themselves adapting to the



demands of modern rationalised social systems again raises the interesting suggestion that religion itself become secularised. Berger (1969) has described how the religious sphere in America, itself touched by rationalising processes, developed into a pluralistic market situation which stimulated the bureaucratisation of religious structures and the professionalisation of religious personnel. Dobbelaere (1981) describes how pillarization -the establishment of subsystems for the insulation of Catholics from the secular environment, such as Catholic schools and hospitals - also resulted in a secularisation process. He found that alongside specialisation and professionalisation a diminished interest in religious and philosophical matters contributed to the overall cultural secular process. The study found that while a humane approach to clients was considered important, the demands of formal organisation, staff restrictions and cost containment were cited to justify a segmented and functional job division in place of a total approach to the clients which would require extensive, frequent and sustained communication. Dobbelaere also found evidence that traditional Catholic values and ethics were challenged by professionals in Catholic hospitals as solutions for the specific problems which they confronted. He concluded that through pillarization secularisation was promoted rather than attenuated, an important finding which leads us to question the impact of a religious contribution to welfare systems not only on the secular world, but also on religious subsystems themselves.

## Conclusion

Since the inception of the welfare state, cultural and social changes, including secularising influences alongside economic and political changes, have transformed the structures and institutions of welfare. At the same time the marginalisation of the Churches' influence, alongside wider institutional differentiation, has begged the question as to the role and relevance of religious values in post-industrial society. While the objectives of bureaucratic and administrative efficiency have brought positive extensions in the state's provision, at the same time its underlying ethical values have become blurred and vague, affecting the quality of its provision. The general framework of policies relating to welfare has invited, amongst others, the criticism of the Churches. This entails a renewed role for religious influence. Although restricted by the limitations associated with the voluntary sector, the Church's positive contribution at the marginal level is complemented by more direct questioning and challenging of the deficiencies and values underlying today's welfare state. In this way the Church makes wider comment on and input to secular culture, susceptible to the re-entry of religious-based values in social and political affairs.

CHAPTER FOUR**THE HISTORICAL DEVELOPMENT OF  
THE WELFARE STATE**Introduction

This chapter analyses the historical development of the welfare state in terms of the social needs and cultural and religious ideas which have influenced its present form and structure. Abrams (1982: 10) comments that looking at the ideologies and social processes behind the transition to industrialism helps us to understand the way the welfare state was so constructed and developed. Such development, according to Titmuss (1958: 34) and Thane (1978: 11), was not a unilinear progress towards social betterment and acceptance of collective responsibility for eliminating the conditions and causes of poverty. On the contrary, opposing advocates of individualism and collectivism have at different times challenged or promoted the growth of welfare services. The outcome of policies, of course, has not always had incrementally positive consequences for those in social need. The development of welfare has been influenced by a variety of attitudes and interest groups. At the early stages the influence of religious denominations was pervasive, a factor which is very relevant to the main theme of this study. The massive growth of the welfare state in the post war years has given rise to new ideological and ethical tensions within welfare provision at large. Here we examine some of these developments in



a very general way starting from the inception of public welfare legislation.

### The Role of the Poor Laws

What we describe today as the 'welfare state' is a relatively recent development in the history of welfare. The evolution of statutory welfare, however, originates in the Elizabethan Poor Laws of 1597 and 1601. These laws were initiated at a time when religious charity was collapsing in the midst of severe economic depression and social unrest. The basis of relief under the Poor Law was the parish which was then, and until the nineteenth century, both a religious and civil administrative unit. It should be emphasised, then, that throughout that period the parish served as the only official organisation for dispensing public welfare. From these earliest days, however, the motives and the function of relief were both social and political as well as humanitarian or charitable. Thus at the turn of the seventeenth century the growing extremes between the rich and the poor prompted policies towards poverty which were designed to combat problems of law and order (Oxley 1974: 15). This political element is further illustrated by the use of morality to justify inequality and the employment of the element of desert in distinguishing eligibility under the Poor Law. Hence while arrangements were made for the old, sick and disabled and all those termed "deserving", the "undeserving" were excluded from relief.

The rise of Puritanism brought harsher elements into social thinking about poverty and the poor, emphasising the virtues of diligence and thrift



over charity and linking destitution with idleness and irresponsibility. Birch (1974: 9) sees this attitude reflected in such legislation as the pauper's badge which appeared in 1697, and the role of the workhouse in putting the poor to work. These harsh attitudes to the poor were reinforced by the overseers for the administration of relief, appointed by each parish vestry under the Act of 1601. The fact that they were appointed annually and were unpaid, with no prestige attached to the post, meant that they had little incentive to perform their duties to a high standard. Such posts were sought however as stepping stones to involvement in the public life of the parish which, according to Henriques (1979: 11), was often corrupt. Some overseers were in fact a terror to the paupers and created unnecessary difficulties in the dispensing of relief. The parish vestry itself seldom had a clear administrative policy, its main desire being to keep rates of relief low. Roberts (1969: 8) says the chief fault, however, "was not venality, but ignorance and indifference". Relief rested on the local community and was thus determined on the basis of personal knowledge about material need. Later the effect of the settlement laws, whereby an individual only received relief in the parish where he had established a settlement, was to tie men to the parish and prevent mobility of labour. At the same time, strangers to the parish were regarded as vagrants and burdens on parish funds, even those genuinely seeking work. On top of this, the varying sizes of parishes resulted in gross inequalities of poor relief. After 1660 poor relief became more than ever a local matter when the overthrow of the Stuarts weakened central power and brought less concern for general social problems.

This inadequacy of the small parish unit to deal with the problem of poverty would later lead to the delineation of larger units in the interests of scale and efficiency, but the static character of pre-industrial eighteenth century Britain kept the emphasis on a neighbourhood basis of care. Marshall (1973: 9) outlines how, before the development of road and rail networks, limited mobility made for distinctive regionalisms which were characterized by local interests and rivalries. She points out that:

"This division of the nation into tightly knit communities had the further effect of creating a tradition of opposition to any interference from central government that later was to affect profoundly the way in which social legislation was to be envisaged and enforced".

From around the 1760's onwards, the conditions in which the Poor Law had to operate began to change (Henriques, 1979). The growth in population and rising food prices meant the poor rate grew bringing with it a change in public attitudes. In the 1780's a trend developed towards practical, sympathetic paternalism, with the increasing domination of the Poor Law administration by JPs, culminating in the Speenhamland decision in 1795. During this period there was a search for new methods of poor relief which was seen in the rise of friendly societies and successive plans for social insurance as alternatives to the perpetuation of a deterrent Poor Law which used the workhouse to drive idle paupers off the rates. This change in social attitudes towards a more humane treatment of the poor was reflected in the influence of Christian men such as Wesley and Wilberforce in the second half of the eighteenth century.

### The Rise of Dissent: Its Impact on the Establishment

With the relative decline of the Established Church from the middle of the eighteenth century onwards, the growth of dissenting religious bodies played a significant role in the evolution of voluntary welfare. Gilbert (1976: vii) comments on the popular extra-Establishment religious movements which arose amidst the societal upheaval of the Industrial Revolution. These movements in many ways challenged and even subverted the traditional monopolistic role of the Church of England and the paternalistic attitudes it reinforced in society and on the exercise of poor relief. By 1830, on the eve of the Victorian era, "Anglicanism was in danger of becoming a minority religious establishment" (Gilbert 1976: 121). While the Church of England held little or no attraction for the working classes, Methodism held the attraction of conversionist zeal, especially for the lower social strata, and was very sensitive to popular religiosity. It was neither paternalistic nor monopolistic and advocated voluntary commitment in contrast to hardening attitudes of the religious Establishment towards religious deviance. McLeod (1984) comments that the events of 1789 onwards added an explosive political ingredient to this emerging religious mixture. He outlines how demands for the reform of Parliament united artisans in the call for male enfranchisement, and comments that "Tom Paine's Rights of Man became their sacred text" (ibid: 18). Though the conservative forces appeared to have quashed the threat by the end of the 1790's, the basis for a lasting split in British society had been laid. The Established Church ran to the defence of the old order, thus "sermons



extolling monarchy and condemning democracy became part of the standard fare in the parish churches" (ibid).

This concern amongst the privileged classes and Establishment is understandable given the fact that while the population of England approximately doubled between 1791 and 1851, the number of Methodists increased by nine times (McLeod, *ibid*: 21). Chapels recruited predominantly from the working class during this period of their expansion, a growth related to migration to the cities and industrial areas and the intensification of class antagonisms associated with the decline of paternalism. In terms of welfare, religious deviance was often the only form of associational commitment open to the industrialised lower middle and working classes in the early part of the nineteenth century. In addition to communal and recreational functions, Evangelical Nonconformity contributed to the material welfare and security of its members. According to Gilbert (1976: 91):

"Membership of a chapel community often provided the best means of access to such basic necessities as housing, clothing, food, credit or employment in times of crisis".

In a society bereft of adequate systems of social security, integration into a cohesive community was one of the best forms of insurance, particularly for those socio-economic groups which were at the mercy of the emerging market forces. Wesley himself initially had ideas for weekly contributions towards a common stock, and though this attempt at primitive communism



within Methodism was later abandoned, the principle of mutual aid continued. Even so, Gilbert comments that while Nonconformity provided valuable socio-economic functions, it failed to consolidate them, especially during periods of general economic strain. Nevertheless, the various forms and branches of Nonconformity and Dissent "were able to perform religious and social services more attractive to large sections of the population than were alternatives available within the Established Church" (Gilbert 1976: 94).

Such humanitarianism as existed at this time, however, was more often than not borne out of social and political necessity in a conflict-ridden and troubled age. The rising expectations of the poor generated fear and alarm amongst the propertied classes, which wanted to rely on a docile labour force. As the rate of poor relief continued to rise, sympathy with the 'suffering' and costly poor began to wear out. The poor were again seen as idle and negligent, undeserving of arbitrary economic allowances. This resulted in a reduction in economic aid for poor relief and the harsh measures of the new Poor Law. Birch (1974: 9) thus sums up the turn of the nineteenth century as characterised by a "strange mixture of repression and relief".

### The Effects of Industrialisation

In the nineteenth century a fundamental transformation of society occurred with the impact of the Industrial Revolution. With the

improvement of transport and the development of power-driven machinery and mass-production came the hallmark of the nineteenth century-urbanisation - with comprehensive effects on every aspect of social development. As Marshall (1973: 23) comments,

"The population explosion, the improved means of communication...the mechanization of basic industries and the growth of the industrial town all combined to produce a new rhythm in Britain's economic life."

Consequently, the state of trade became crucial to the welfare of the masses. The effect of economic policies and the state of the market contributed to a growing awareness of needs on the part of the poor, who now realised that they could not accept poverty passively. Such realisation affected attitudes to social conditions, particularly with the social stresses resulting from the economic booms and slumps in the early nineteenth century. In Marshall's (1973: 24) words,

"The rich preached resignation and blamed a too-generous scale of poor relief. The workers preached revolution and with bitter resentment blamed the government for their misery."

Disquiet among rural and urban labourers fuelled public alarm at the rising rates of relief and the imposing threat to the political, economic and social order.

A picture of social conditions at this time makes the resentment of

the working classes understandable. As well as working long gruelling hours in the factories, urban workers inhabited unhealthy and dirty settlements. The building of houses went largely unsupervised, making them cheap, unsanitary and overcrowded. Moreover, social distress was not limited to the towns. Marshall (1973: 81) describes the semi-pauperization of the rural poor in the first half of the nineteenth century, characterised by low wages and massive unemployment amidst successive economic depressions. The misery of the countryside was acknowledged by authorities such as the Board of Agriculture which in 1816 reported widespread distress in its report "Agricultural State of the Kingdom". In that year, and again in 1830, demands for higher wages and lower prices brought sporadic rioting. Marshall (1973: 142) thus describes the different strata of working classes as sharing "a common mood of disillusion and resentment". The endemic industrial strife of the early nineteenth century, however, reflected less an awareness and interest in political reform than a reaction to economic hardship. A combination of social, economic and religious factors combined to put off the realisation that things did not have to remain as they were.

One such factor was the continuation from the eighteenth century of a traditional, hierarchical society dominated by the land-owning and gentry classes. As yet, the upper classes were both ignorant and indifferent to the potential of social reform. Marshall (1973: 50-1) points out that we often fail to recognise that for the people of the age appalling social conditions were not shocking. She states that



"today it is difficult to realise how little people were shocked by sanitary deficiencies that were traditional....it was only slowly realised that the terrible cholera epidemics of 1831-2 and 1848-9 were the result of infected water supplies."

Ignorance bred indifference amongst the upper classes who were less affected by change than the farmers and the labouring poor. As landowners they still dominated the life of the countryside in a deferential English society.

Despite the growing seeds of religious pluralism, religious structures at this time functioned to perpetuate this system of hierarchy and privilege. As part of the political and legal system of the nation, the Established Church continued to function in maintaining the distinctions of rich and poor and to reap the benefits of its own privileged position. As well as bishops sitting in the House of Lords, the parochial system provided the basic structures of local government, social control, education and parish relief in England well into the second quarter of the nineteenth century, and in some cases beyond it. Gilbert (1976: 75) comments on its wide function:

"Granted such a diversity of social, political and economic roles, it is clear that the Establishment's utility within the society did not end with its specifically religious concerns, and did not necessarily depend on these concerns at all."

The Church reinforced religion and social privilege as the prerogative of the powerful in return for its own social status and advantages:



"The parson, like his lay counterpart the gentleman landowner, in theory was an exemplar to the lower orders of morality, propriety and patriotism.....The preservation of the existing order, the maintenance of social harmony and social tranquility: this was the *raison d'etre* of the Church of England as a religious Establishment" (ibid: 76).

This connection with the status quo meant, however, that Anglicanism developed increasingly "a partisan character" in the context of the wider class transformation of society. While in the new industrial areas the Church of England lost contact with potential adherents, in rural areas it was alienated from its nominal constituents by still being associated with land enclosure and tithe commutation schemes. The Church became unpopular simply because it was 'the Establishment', a development indicative of the realisation of religious alternatives and the possibility for changing social and political structures.

### The Age of Enlightenment: Its Challenge to Traditional Authority Structures

As industrialisation progressed, increasing distinction between the classes occurred in the evolution of economic groups and rising awareness of class interests. This can be seen in the organisation of trade unions to promote working class solidarity and the rise of the distinctive manufacturing and professional middle classes. Their enfranchisement after 1832 brought their influence on political decisions and the injection into Victorian society of a new 'middle class morality'. Marshall (1973: 86) illustrates this growing influence by the emphasis within Parliament after

1832 less on the maintenance of law and order, the protection of agriculture and social stability, and more on questions of factory and health reform. Though the aristocracy and gentry still controlled Parliament, they needed the tacit co-operation of industrial interests. In terms of political power, the new industrialists of the nineteenth century had no more desire than the landowners to share their power with the mass of the working classes, even though circumstances were forcing thinking men to challenge old values and re-examine religious truths and the whole structure of society. Marshall (1973: 127) says:

"The age was one of intense intellectual curiosity and activity. Such questioning tended to focus on a set of related topics concerned with the shape of the economy, the efficiency of public administration, the distribution of political power and the type of education most likely to produce the kind of citizen that the shape of the new society was demanding".

Thus whereas in the eighteenth century the tone had been set by the ruling classes, in the nineteenth century the middle classes became more influential, while at the same time religion acquired a new importance in influencing moral standards. At this time of rapid change, two influences were at work on social attitudes. Firstly, questions about material interests were dealt with by men like Adam Smith, Malthus, the Mills, Owen, Bentham and Chadwick. Secondly, questions about human purpose were influenced by religious movements, both inside and outside the Established Church, of which the Methodists, Evangelicals and Tractarians were the most important. In the first instance an increasingly scientific and secular approach to education and economic factors enabling cheaper and more

efficient publishing meant that philosophers and economists became a major factor in shaping areas of opinion no longer the prerogative of the religious. To this new style of educationalist, much of what the Church stood for was harmful; it buttressed the social inequalities of an earlier society and tampered with the freedom of men's minds. Among middle class intellectuals like Bentham and James Mill, this rationalist approach to education continued to make progress. However, although liberal utilitarianism seriously questioned 'established' traditional doctrines, it did reinforce a kind of morality conducive to the laissez-faire ethos and private economic competition. It did not, in other words, emphasise egalitarian values, nor did it promote social programmes for the alleviation of poverty. Rather, in the words of Marshall (1973: 135) it was

"against compassion by appealing to the teaching of the economists that labour must find its own market level, that a beneficent competition must eliminate the weak and inefficient for the benefit of the greatest number, steeling themselves by the belief that everyone could by his own exertion raise himself above the line of poverty and crime".

A second crucial influence on social attitudes was religious morality, especially the Nonconformist and Evangelical genre. Evangelical Nonconformity in the early industrial period, with its primacy of conversionist values, endorsed socio-economic improvement and this-worldly success as a Christian duty. Though Methodists and Baptists initially attracted lower social classes, there was a tendency for dissenters to become upwardly socially mobile and indifferent to members of their class



left behind. Martin (1967: 20) writes:

"Sobriety, discipline and mutual aid had their natural consequences, and the Nonconformists could hardly avoid a degree of social mobility".

This emphasis on diligence and frugality was later translated into temperance, respectability and 'good living'.

Evangelicals saw outward failings as signs of inward depravity. For them the solution was to suppress vice by making worldly temptations unavailable. These ideas and attitudes were well developed by the end of the eighteenth century. The 1787 Proclamation against Vice and Immorality included sabbath-breaking, blasphemy, drunkenness, obscene literature and immoral behaviour. Wilberforce was one such Evangelical in the late eighteenth century who influenced the upper and middle classes to set up societies for every moral cause. According to Marshall (1973: 120)

"Societies for good works were no nineteenth century innovation, but the skill with which the Evangelicals organised them and the scope of their propaganda made them pressure groups of a new and formidable kind, so introducing a new factor into the formation of public opinion".

Though prominent Evangelicals expressed human concern, they did not translate it into collective social welfare. Hence the Clapham colleagues inspired by Wilberforce have been described by a Church Report (1956: 77) as:



"rich men, who spent themselves and their fortunes heroically in good works, but shared much of the fear, the conservatism and the cruelty of their time".

Indeed, Marshall (1973) points out that the impetus behind the advance of Evangelism at the turn of the nineteenth century was not solely religious, but concern at the threat of the lower orders to social stability in the light of revolution abroad. Thompson (1970) in fact has claimed that Nonconformity and Methodism in particular absorbed much of what otherwise could have led to revolutionary conflict in England during this period.

The association of poverty with sin and shame not only hindered Christian social action, but ostracised the poor and working classes from religion in the nineteenth century. McLeod (1984: 60) states that:

"Organised Christianity in the nineteenth century tended to be a religion of the successful, in which material rewards were expected to flow from Christian living".

Marshall (1973) denies that religion played as important a part for the working masses as some nineteenth century historians have suggested, stating that as a by-product of the social and political system it was enforced on them from above for their own good, and even more for the good of the society. McLeod (1984: 60) concurs, stating that where the poor did attend Established churches, they were likely to feel marginalised members of the congregation given the system of pew rents, the

hierarchical seating arrangements, the language of the elite and that of sermons and prayers. These factors, combined with the close relationship of the clergy to landlords and employers, produced alienation which was expressed in the refusal of the working classes to accept humiliating social conditions.

By contrast, a strong working-class religious allegiance developed amongst Catholics, particularly amongst the Irish immigrants of the 1840's and 1850's. A generation of mostly Irish-born priests functioned as guardians to the immigrants, respected on the basis of their priestly status and comparative education. Marshall (1973: 152) describes how

"the bastion of religion in the new industrial towns was therefore largely manned only by Catholic priests who concentrated on the immigrant Irish".

McLeod (1984: 39) highlights the importance of the Catholic priesthood, whose authoritarian leadership methods were used to insulate their own from their heretical environment by means of a complete system of separate schools, hospitals, orphanages and charities. Even so, McLeod distinguishes the 'respectable working class' and lower middle class attracted to parish organisations and the same ethos of hard work, saving, temperance and Liberal support, from the poorest Catholics, alienated by the clergy's opposition to revolutionary violence. These participated less in parish life and seldom went to mass.

Though these various religious denominations failed as yet to encourage general social responsibility or organised systems of relief for the poor, this must not cloud the fact that alarm was growing about social conditions amongst influential reformers. Chadwick's 'Inquiry into the Sanitary Condition of the Labouring Population' influenced public opinion by detailing both the size of the problem and the fact that it was not confined to any one section of the population. It led to a Royal Commission on the 'State of Large Towns and Populous Districts' in 1845. Marshall in fact challenges the traditional description of the first part of the nineteenth century as 'the age of laissez-faire', citing examples of parliamentary intervention and legislation which challenged old assumptions. A series of factory legislation, for example, culminating in the Ten Hours Act of 1853, offset traditional laissez-faire ideology by acknowledging a degree of social responsibility. Marshall (1973: 211) points out that the state eventually recognised

"that it might be its duty both to give some protection to those sections of society who could not protect themselves and to pay some regard to the health and education of its future citizens".

### The Reform of the Poor Law, 1834

The preceding discussion indicates that the reform of the Poor Law was a necessity by the third decade of the nineteenth century. Alongside humanitarian interests, economists such as Malthus had stressed the rising cost of relief, while the parish system was administratively complex and



subject to widespread abuse. Because of this the Poor Law Commission was set up in order to reform the existing legislation on poor relief. The pressures for reform were social rather than ideological or religious. Henriques (1979), for example, points out that there was substantial agreement amongst Whigs and Tories on social and economic policies relating to the poor, and both also agreed on severe measures against the undeserving. Klein (1984: 10) concurs that the long-standing pressures reflected less the ideals of Benthamism or philosophic radicalism than the desire of the landed classes to reassert social control over the poor. Again, the emphasis within the Poor Law was to be on individual moral rehabilitation rather than collective social action, and a moral arbitration of desert. For the undeserving, the punitive intention of the workhouse is reflected in the Commissioners' records, which state that they were to be 'prisons without crime'. Henriques (1979: 52) comments that

"a whole-hearted determination by the Commissioners that the Houses should aim at the welfare of their more helpless inmates was lacking".

Klein (1984: 11), too, states that in practice the Poor Law often turned out to be "a ruthlessly mean and dehumanising system".

The 1834 Poor Law Reform Act however represented a revolution in local and central government relations and effected a profound change in public administration. Roberts (1969: 39) argues that it attenuated the control of the parishes which in the past, according to



Perhaps the most significant feature of this debate was that it introduced the extension of legislation to cover the problem of public health.<sup>1</sup> Marshall (1973: 220) puts this well:

"That health should be recognised as a public responsibility, and that the expectation of life for the mass of the people should have been materially increased by the recognition that the link between poverty and ill-health could be broken, marks the beginning of a new era in the development of English society".

Though the foundations for statutory responsibility in promoting human dignity had been laid, already a revolutionary break with the world of Adam Smith, it was still only a beginning, since self-help and voluntary charity was still the ideal.

That much had yet to be achieved to promote general welfare can be seen in the effects of the Poor Law after 1834. The fears of centralisation appear to have been unjustified insofar as the Reform in fact placed obstructive power in the hands of the elective Boards of Guardians. Henriques (1979: 253) comments that centralisation was a myth, for the commissioners and departments were never strong enough to enforce the uniformity in whose name they were justified:

"While diversity continued in workhouses, prisons and schools, greater centralisation was always matched by greater local powers".

Brundage (1978: 14) concurs that the general desire was to maintain local

administrative structures, such that the "centralised" solution was less in Benthamite and Utilitarian terms, and more in terms of a central board of commissioners constructing a network of powerful new local boards. This new mode of local administration, however, was not very different from the old hierarchical order of the countryside. Brundage (ibid: 15) hence refers to

"the close connection for over two centuries between the Poor Laws and the social and economic well-being of the leaders of landed society".

Consequently the Poor Law system not only controlled the poor, but also continued the structures of hierarchy, bolstered the ethos of paternalism and provided efficient feedback into the national law-making mechanism. Henriques (1979: 59) states that:

"Not until the working class had obtained the vote and entirely different attitudes towards poverty in general and unemployment in particular began to creep in at the turn of the century did the principles of 1834 start to lose their grip".

### The Role of Voluntaryism and Social Reformers

Bolstering the defence against a centralised administration of welfare in the nineteenth century was a fervent belief in voluntary effort. Briggs (1984: 2) outlines voluntaryism as a central element in the British tradition which opposed the increase in the powers of the state. In many categories

of social need welfare initiatives were the result of individual pioneers motivated by religious, humanitarian or political concerns. As early as 1817, Elizabeth Fry, a Quaker shocked by the state of women prisoners in Newgate, embarked on a campaign of compassion and reform which brought improved prison conditions. Henriques (1979: 261-2) points out that of the reformers "most belonged to some special religious or intellectual or cultural minority". They were more sensitive to abuses of the system by virtue of their own exclusion and thus became pioneers in bringing a change in the climate of opinion. Henriques (ibid) however believes there were more than just religious, political or economic reasons behind reform. She says that "responses to social evils come from different groups and different individuals for different reasons". Thus, for example, Bentham's Utilitarian 'greatest happiness' principle provided an alternative secular morality to Christian morality. Further, the Utilitarian principle was used to support aristocratic and Conservative political systems as well as democratic franchise. Thus its practical effects depended on its application.

Philanthropists were not always inclined towards collective reform or any such ideals as a welfare state. On the contrary, the Charity Organisation Society, established 1869, reaffirmed charity as a major source of welfare in its moral and individualistic approach to the poor. Seeking a more systematic co-ordination of the numerous charitable bodies that had increased in the nineteenth century, it still distinguished between the deserving and undeserving poor, while its supporters still maintained a patronising approach to the relief of poverty. Octavia Hill, for example,



who pioneered organised housing management, was motivated by her belief in the duty of the morally superior rich to relieve poverty and teach personal improvement to the poor as a means of preventing pauperisation. She adhered strongly to an individualist philosophy as opposed to state intervention and the Poor Law, translated into private charity and the personal commitment of the wealthy to bring about social change. She opposed state subsidies or housing provision. Hill's approach reflects the operation of social policy in the 1880's as largely restricted to the deterrent Poor Law and the twin ideologies of self-help and laissez-faire which dominated social thinking. Woodroffe (1962: 21) comments:

"In a society politically conservative, fearful both of collectivism and democracy, it was natural that greater emphasis should be placed upon philanthropy and mutual understanding than upon drastic forms of social change".

However, other more significant pressures were underway for more extensive social action and an acknowledgement of the state's responsibility. The Charity Organisation Society was denounced by critics who argued that voluntary charity should perform only a secondary function. In her case against the society, Mrs. Townsend (1911) stated that "there is a need for far-sighted preventive policies on behalf of the state". To this, she added, private charity should be complementary and should

"humbly take up the work of palliation with instruments of love and religion and personal self-sacrifice that the state can with difficulty command as, in fact, the Salvation Army and the Church Army profess to do".



These increasing pressures for welfare reform were related to wider social and political changes and demands. Roberts (1969) does identify a rising humanitarianism and reformist spirit vaguely but ubiquitously embodied in the conventional attitude of supporting safe and necessary reforms, which most Whigs and Liberals - and to a lesser degree many Tories - desired for the removal of crying evils. Although not as passionate as Evangelical demands, or as logical as Utilitarian rational demands, these politicians voted for factory and prison inspectors and for education grants. However, Roberts (1969: 316) accounts for the gradual move towards a centralised administration of welfare by the growth of an industrial and urban society and the serious problems accompanying it. Since local government did nothing to remove them it forced the establishment of effective central government. Henriques (1979: 4) also sees the origin of social administration and community intervention in response to the challenge and social casualties of the Industrial Revolution. It begged the question as to how the nation was to deal with the ascendance of poverty, disease, crime and ignorance on a scale never before so widespread nor so concentrated. Birch (1974: 10) says

"It was the first appearance of modern industrial society that made the welfare of the people - the 'condition of England' question - such a vital issue".

Pope et al (1986: 1), too, outline how in the second half of the nineteenth century pressures for action mounted and state that:

"Statistical evidence of poverty and analyses of its causes indicated that the 'personal failings' explanation of poverty was insufficient, as was charity as a remedy".

The impetus was further derived from concern for public order, economic efficiency and administrative and military needs. In 1885, for example, Chapman and Hall (1986: 7-9) appealed to political expediency and the interests of the wider community in demanding an expansion of state welfare. Moreover they bemoan the fact that such considerations are more likely to be effective than humanitarian appeals.

"One would wish that it were superfluous to bring forward these obvious considerations, that it were sufficient to appeal to humanity alone!"

Asserting the rights of many, they said the state had for too long forfeited these in favour of the rights of the few.

### Towards a Centralised System of Welfare: The Influence of Booth and Rowntree

The pattern that emerges in the nineteenth century, therefore, is one of the piecemeal and gradual move towards a centralised administration of welfare. Parliament's jealous regard for local government and private enterprise gave limited powers to the personnel of new departments. The early Victorian administrative state was marked by contradictions that reflected deep ambiguities and conflicting attitudes and interests. Roberts

(1969: 326) finds these contradictions reflected both in ideology and policy: "Individualism confronted collectivist tendencies, localism the efficiency of centralisation" (ibid). Brundage (1978) dates the ultimate dissolution of the system as late as 1897 and the fifty years between the first Workmen's Compensation Act, 1897, and the fully-fledged welfare state adopted after World War Two.

As the twentieth century evolved, welfare legislation became more formally institutionalised, acknowledging factors such as the structure of the economy and the function of social control in its constitution. Hay (1978: 7) focusses on the importance of experts and civil servants in the development of welfare. He suggests that

"'bureaucratic imperatives', forces for expansion from within the Civil Service itself, resulting from the involvement of officials in administration and drafting of legislation, can account for much of the extent and character of welfare measures" (ibid).

This explains further the 'rationalisation' of welfare that occurred in terms of the increasing appeal to political and economic considerations as the welfare state developed up to and beyond World War Two.

The work of Booth and Rowntree represents a milestone in changing traditional attitudes towards social welfare insofar as they undermined the view that personal character deficiencies were the primary cause of poverty. Woodroffe (1962: 9) describes how, though there was fragmentary



information about the existence of poverty, it was not until Charles Booth published the first of seventeen volumes of 'Life and Labour of the People of London' in 1892 that the full story of the City's poverty was known. Motivated by the urban squalor produced by industrialisation, Booth's description of 'poverty' as opposed to 'the poor' indicated a new approach to the problem. At the same time he initiated scientific investigation through the invention of the social survey. Simey (1951: 124) says his attempt to analyse the problems of poverty emphasised the consciousness of their complexity which already depressed voluntary workers, and laid the foundations for the eventual demand for training in charitable work. Booth not only denounced the view of poverty as pre-ordained, but indicated that since existing methods for dealing with it were inadequate, the state itself must step into the role of provider. Woodroffe (1962: 12) writes that Booth countered the claim that the poor must always be with us by asking why there should be so much poverty. His solution was for 'limited socialism', blending the individualistic virtues of the nineteenth century with the collective hopes of the twentieth, a philosophy Waller (1984: 40) aligns to the 'minimum standards' philosophy of the welfare state. Booth wrote: (1892: I, 154, 165)

"My idea is to make the dual system, Socialism in the arms of Individualism, under which we already live, more efficient by extending somewhat the sphere of the former and making the division of function more distinct".

However, in the anti-statist era in which it was written, Booth's



suggestion of what was, in effect, a welfare state was not generally acceptable. Woodroffe (1962: 14) states: "The majority of Booth's countrymen preferred their individualism unlaced with socialism". The prevailing distrust of state intervention, except as a last resort, led to a rejection of Booth's plans. Ironically, Booth's work helped to confirm widely-held views of the distinction between the respectable poor and casual workers, loafers and the unemployable which brought a harsher attitude to many of the poor. Rowntree's investigation of poverty in York illustrated the extent of misunderstanding and condemnation of poverty and the poor and, by illustrating the cycle of poverty over a lifetime, challenged the presumption of moral ineptitude. Wilson (1984: 75) believes it was the work of Rowntree in particular that created a breakthrough in this area. Politicians could no longer evade responsibility for state action against what was seen by the end of the nineteenth century as a major social problem threatening the fabric of society. This understanding is reflected in the rise of collectivism, which influenced social opinion between 1880 and 1900. Hay discerns at this point a radical shift and claims that Rowntree became highly influential in Liberal circles just before and during the First World War, adding that the New Liberalism after 1905 was not an abandonment of individualism but a reinterpretation of the relationship between the state and the individual.

The evolution of welfare policies was further affected at the turn of the century by imperialist and nationalist concerns. Hay (1975: 31) believes these concerns ran deeper than before after the 1890's, reinforced by Booth

and Rowntree's empirical studies and by revelations about the health of recruits to the Boer War after 1902, many of whom were rejected. Calls for reform came from, among others, Sidney Webb, who argued that a minimum standard of life was essential to national efficiency and imperial strength. The idea of 'national efficiency' helped to give social reform the status of a respectable political issue. Hence Conservative reforms took up the concern for national welfare, with the promotion of national prosperity and personal welfare a major theme in the debates about Tariff Reform. According to Birch (1974: 23), "not only the nation's conscience, but the nation's pride was being stirred".

The interests of employers in the well-being of their workers further boosted support for the development of state welfare. Hay says that from the late nineteenth century to about 1920, as foreign competition and labour unrest intensified, many influential employers began to argue for state welfare as a means of social control and as a contribution to economic efficiency. Thereafter, when mass unemployment took the edge off labour militancy and guaranteed a supply of labour, employers became more sensitive to costs and opposed extensions in the 1920's and 1930's. Thus the development of the welfare state tended to fluctuate according to economic and political contingencies. As with Conservatives and progressive Liberals, employers regarded social legislation as an antidote to socialism or social revolution.

### Socialist Ideals and the Welfare State

A significant influence on the transition to collectivist attitudes was the Webbs, whose belief in the reconstruction of British social institutions to meet the functional imperatives of modern industrial life made a great impact on socialist thinking. Sydney Webb believed the remedy for social evils lay in a centralised bureaucratic state and the extension of state controls and services. Birch (1974: 15) sees the important influence of this collectivist philosophy reflected in the two major forces of industry, namely the Trades Union Movement and industrial and commercial concentrations in the late Victorian era. Thane (1978: 17) also claims that:

"It is certainly arguable that the growth of working class political and industrial organisation from the 1880's contributed much to the growing awareness of the problem of continuing poverty, and that politicians believed their demands for improved conditions had to be met in some fashion".

The Webbs combined a religious with a scientific approach to social study, believing in the use of an empirically-based "science of society" to enable the rational diagnosis of social problems. When socialism began to catch on in the 1880's and 1890's, and more especially in the early twentieth century, it often took on a Christian form. Many of the trade union and socialist leaders of this period came from a background of teenage conversion and lay preaching. McLeod (1984: 56) says the attenuation of an alliance between Christianity and socialism came with the build-up of a sense of common belonging regardless of religious background. He comments that in practice socialism tended to become a complete way of life which largely superseded the Churches in their social role, without



nevertheless directly challenging the Christian faith.

Tawney was one such socialist whose combination of political views and Puritan Christianity illustrates the reasoning behind the condemnation of inequality. He envisaged the reduction of material inequality through the extension of social services. His socialism was above all personal, moral and religious, while his conception of the social order began with the morality of the New Testament. Halsey (1976: 249) points out that

"He saw capitalism not simply as unChristian but anti-Christian, in that it converted economic means into over-riding ends and thus introduced the worship of false gods".

For Tawney, therefore, the foundations of socialism were ethical because "socialism is a matter not of quantity of possessions, but of quality of life" (Halsey: *ibid*). Donnison (1984: 128) warns, however, that equality was rarely an objective in its own right for the founders of the welfare state. Often their motivation came rather from a sense of shock at the squalor, pain and poverty around them and the inadequate responses to it. Thus it is important to recognise the infusion of both religious/humanitarian and political/pragmatic concerns in the evolution of welfare from its nineteenth century patronising outlook to the twentieth century welfare state, with its emphasis on the rights of citizenship.

Crosland (1956: 80) confirms that within socialism itself there is no single consistent body of doctrine. Not only has the doctrine varied over



time, but different versions of it are mutually inconsistent. Thus, for example, while the Fabians were "instinctive gradualists and permeators", believing reform could come through the existing capitalist system by the extension of collective activity, Marx believed the capitalist state must be overthrown and replaced by a workers' state before collectivism could be established. Crosland (ibid: 113) states, though, that certain predominant themes can be distinguished from these different brands of social theory, including a common collective social welfare objective. Like Donnison, Crosland sees this as being less grounded in egalitarian arguments, but rather in humanitarian and compassionate concern.

#### The Liberal Reforms, 1906 - 14

The historical evidence discussed so far shows that reform in welfare legislation was slow; indeed the principles behind the Liberal legislation still incorporated many of the attitudes of the Poor Law at the early part of this century. Hence the Royal Commission on the Poor Law, 1905, set up by the outgoing Conservative administration, reflected the administrative strain on the Poor Laws as much as the growing concern about poverty. The Webbs' Minority Report, proposing a centralised 'housekeeping state', faced the continuing anti-centralism of the voluntary sector, whose Majority Report maintained moral discrimination in the treatment of the poor and advocated the transfer of public services to counties and county boroughs.

That the Liberal reforms reflected political and economic exigencies

as well as the pressure for social reform can be seen in the measures implemented. Rowntree's belief in the redistribution of wealth to counteract the national poverty problem, framed in terms of national efficiency, was incorporated in Lloyd George's national measures. His radical People's Budget of 1909, for example, forced acceptance of the principle that the wealth of the nation must be shared out more fairly by taxation. Though his measures for health and unemployment insurance simply proposed the extension of schemes already institutionalised in trades unions and friendly societies, by making up for the deficiencies of these voluntary schemes in a system of national insurance, he still faced opposition from voluntary societies and private schemes who felt their business threatened. By the outbreak of World War One, therefore, the Poor Law was still the basis for the treatment of poverty, with social reform still inhibited by the old laissez-faire suspicion of state intervention and the convenient permissive idea of palliatives rather than radical programmes of reform.

On these grounds Pope et al. (1986: 2) deny any radical change in principles and attitudes behind the early Liberal reforms. They mention for example that:

"The belief that individuals should provide for themselves and their dependants pervaded not only the debates on pensions, but also those on school meals".

Still, large areas of welfare and sections of the population remained

neglected. Thane (1978: 15) expresses surprise that after seventy years in which the only official provision for the poor had been the restrictive Poor Law, the Liberal social legislation of 1906-14 should have embodied so many principles at best only marginally different from those of the Poor Law. Hay (1975: 12) agrees that the Liberal state of 1906-14 was nearer to a 'social service state', in terms of providing minimum standards for the poor, than a welfare state in which services are provided at optimum standards for the whole population. Minimum standards were not universally available until 1914. Old age pensions and national insurance were confined to those who had incomes below certain levels, and both excluded some of the poorer groups.

However, the significance of the Liberal reforms was that they laid the foundations for the concept of a national minimum. The insurance scheme, for example, provided a model for the social services to come, establishing a vital new link between the citizen and the state which would eventually enable him to base his claim to welfare on membership of the community alone. Money (1912), commenting on the National Insurance Act, 1911, wrote that as a compulsory measure it tolled the knell of laissez-faire. He expressed this laconically by saying: "We have won out of the dark days of 'let be', through an intermediate stage of 'shall not' to the beginning of shall". He also commented that "we have found that the principle is accepted by all but an insignificant minority without murmur".



### The Impact of the War Years

Peacock and Wiseman (1967) have argued that in peacetime people desire increased spending on social and other services, but object to the taxation necessary to pay for it, while war makes them tolerate higher tax levels so that governments can embark on welfare and other projects. At the same time wars tend to result in the transfer of responsibility for expenditure from local authorities to central governments, so increasing the agenda of state action. In line with this, Birch (1974: 34) says World War One exposed the potential use of the nation's resources to counteract its revealed deficiencies in community welfare. Hay (1978: 3) gives a further explanation for the positive social reform programme advocated by influential voices within the government and civil service during and immediately after World War One. He sees this programme as a response to the threat of revolutionary agitation related to industrial unrest, the effects of inflation, profiteering and some aspects of government policy towards labour.

However, once the post-war boom broke, deflation and unemployment threw working class organisations pressing for welfare reforms on the defensive. During the 1920's and 1930's Thane (1978: 15-16) discerns a higher priority on the traditional belief in self-help rather than expansion in state welfare. Hay (1978: 8), too, is sceptical about opinion during the inter-war period. He compares civil servants' concern with labour issues (and hence with health and welfare facilities) during the First World War to



the prime concern of the Treasury afterwards to cut back on social services. He thus explains the increase in expenditure on social services throughout the inter-war period by demographic changes, the consequences of policy decisions made before and during World War One and the extension of those policies which had been forecast in the earlier period.

Although the inter-war years have been dismissed as years of limited progress, Birch (1974: 37) sees them as a vital link between the establishment of a national minimum before 1914 and the years after 1945. Although inter-war administrations were predominantly Conservative, Birch says social policy began to be identified with national needs, economic policies and the concept of national planning. This combined with more precise methods of social investigation which highlighted the root causes of poverty beyond old age and unemployment to include also the possession of large families by those in work. Thus, for example, Eleanor Rathbone's campaign for family allowances was finally resolved after World War Two. Similarly, Rowntree's study commissioned by Lloyd George during World War One into welfare munitions workers and housing policy helped to provide adequate but cheap housing subsidised by the government to enable the poor to afford the rents. His second poverty study, spelling out a policy of full employment, higher benefits and pensions, statutory minimum wages and family allowances made a great impact on Beveridge's Report. Wilson (1984: 82) comments on the importance of Rowntree's study for this famous report: "No one can read the Beveridge Report without being struck by Rowntree's influence on its assumptions".

However, Hay's (1978: 9) reservations remain about implications of common agreement and underlying attitudes towards social policy. On the basis of their sectional vested interests, he says, employers and labour and civil servants supported a superficially similar line of social policy, but for entirely different reasons. He states that:

"This is somewhat different from the idea of an emerging consensus. The agreement stretched as far as the area or name of the policy, while the details and the purpose of the policy required by each group remained distinct".

Thus, though family allowances were initially proposed by Rathbone to reduce poverty among children in large families, they were endorsed by trades unions, after initial opposition, as they recovered strength from a period of unemployment and came round to view that family allowances could be seen as an addition to wage increases. Employers, on the other hand, endorsed the idea as a means of heading off demands for wage increases and as maintaining differentials between those in and out of work. At the same time Conservative politicians and experts saw family allowances as a means of stimulating natality at a time of concern over a declining birth rate. Hay also comments that what finally brought allowances onto the immediate political agenda was Keynes' appreciation during World War Two that family allowances as an alternative to a general wage increase could be a means of macro-economic control, by causing less overall increase in purchasing power whilst dealing with the most obvious pressure points on family incomes.

In 1939, Macmillan called for a new approach to social reform based on economic reconstruction in order to be able to improve the adequacy of services. Birch (1974: 44) sees as one of the most striking features of these years the resurgence of voluntary services and societies, which revived in close partnership with the state. As well as revealing administrative deficiencies in social provision, he sees the effect of the Second World War as once more arousing the conscience of the nation. The link between the voluntary and statutory sectors was embodied in the National Council for Social Service, which played a vital part in meeting the needs of the expectant and nursing mother, the handicapped and especially the blind. Thus the state was beginning to extend its social services beyond health and poverty, illustrating the adoption of national responsibility, with voluntary societies providing an increasing supplementary role.

The appointment of an Inter-Departmental Committee to examine the existing range of social insurance measures and to make recommendations at the end of the Second World War is seen as the landmark in the modern development of the welfare state. Thane (1978: 1-2) observes that it was then that the government formally acknowledged that the welfare of the mass of its citizens was a major component of its responsibilities and announced the dawning of a "welfare state". While Marsh (1980:1) regards the origins of the welfare state as we know it today as going back further - to at least the beginning of the seventeenth century - he concurs with the widely held view that the welfare state was formally born on 5th July 1948, when the new comprehensive scheme of National Insurance for all and a



'free' National Health Service come into force. Like Birch, he refers to the "significant impact" of the Second World War on the development of social policy. The war forced the realisation onto people that a nation consists of people all dependent on each other, and that survival depended on effort by the nation as a whole. Thus Titmuss (1958: 5) writes about the origins of the welfare state:

"The pooling of national resources and the sharing of risks were not always practicable nor always applied; but they were the guiding principles. Acceptance of these principles moved forward the goals of welfare."

A further principle which developed in the post-war period was the notion of citizens' rights, which was embodied in welfare legislation. Social policies henceforth were designed to fulfil rights of a very different kind from those of the past. Birch (1974: 64) observes that the assumption behind Beveridge's Report was the insistence on the citizen's claim to benefit 'as of right', suggesting his claim rested less on a contractual insurance obligation than on the concept of citizenship itself. His recommendations were based on compulsion and universality - all would pay and benefits would go to all citizens regardless of income.

As the outcome of an ongoing historical process, therefore, the welfare state that emerged in the 1950's reflected the forces for growth generated by the two great wars and the experience of the Great Depression. Birch (1974: 64) sees the welfare state as a compromise rather



than an upheaval, pointing out that its three characteristic statutes were prepared by men of widely divergent political beliefs: the Education Act by Butler, a Conservative; the National Insurance Act by Beveridge, a Liberal; and the National Health Service by Bevan, a Socialist. The common ground between the latter two, and the most significant policy embodied in the establishment of statutory services, was the belief that social help should be rendered by society as a whole, which was to become the assumption of the nation.

**Post-War Developments: From the Establishment of the 'Welfare State' to the Idea of Crisis.**

Thus from the 1940's a change in direction took place as under Beveridge public opinion came to recognise the wisdom of a coherent social policy, bringing universal social services underpinned by Keynesian economic theory. Pope et al (1986: 108) say that since 1948 each of the key social services introduced in the 1940's has experienced ad hoc incremental developments, but the model itself has remained. Only with the return of the Thatcher Government in 1979 did large-scale changes in the overall vision of social policy again surface. Such changes as have occurred have been borne out of a growing awareness by governments of all parties of the constraints within which they operate, most fundamentally that of scarce resources. According to Pope et al (1986: 109), "Social policy is now more than ever dominated by whatever happens to be the prevailing Treasury view".

Commentators regard the post-war period up to the early 1970's as one of political consensus about increasing expenditure on the welfare state. Gould and Roweth (1978: 222-27) express surprise, however,

"that there was so little difference between the two parties in those programmes which are considered to be so fundamental to the welfare state idea - Personal Social Services, Social Security and Health".

Despite this consensus about increasing welfare expenditure, the post-war welfare state has nevertheless been subject to changes within dominant political ideologies according to fluctuations in the economy (a factor considered in chapter three). Crosland (1956), for example, called for a reappraisal of the socialist position because he believed the concern ought no longer to be the need to overthrow the evils of capitalism. Rather, a growth in the economy and a shift in economic power had, he suggested, reformed and modified capitalism almost out of existence. Crosland (ibid: 519) thus sought a greater emphasis on social welfare and social equality financed from the national budget.

By contrast, as the welfare state developed and a welfare society seemed as distant as ever, some socialists became increasingly sceptical about the efficacy of national politics and national administration for the abolition of poverty, the reduction of inequality and the establishment of substantive social justice. Halsey (1976: 257) for example comments that:

"They fear that the apparatus of social administration itself constitutes a large vested interest in the status quo. They question the assumption that the welfare society may be attained through the legitimate use of existing political structures."

Titmuss (1960: 6) also wrote of the 'irresponsible society' of the 1950's which had not yielded much evidence of moral progress. He suggested that economic growth, rising living standards and a great outburst of scientific, technical and professional training all over the western world had, along with other forces

"installed and strengthened governments wedded to inequality, secretiveness in administration, monopolistic privilege and intolerance of non-conformity."

Contrary to Crosland, however, he wrote of the shift in economic power to a handful of giant bureaucracies, accountable in practice to virtually no-one. This represented a threat to social values in the 1960's by the centralisation of decision-making, destroying public freedom (ibid: 17). The growth of the 'Pressure Group State', generated by more massive concentrations of interlocking economic, managerial and self-regarding professional power, pointed away from the fulfilment of social needs towards more inequality and the restriction of social rights and liberties. On the basis of this assessment he went on to challenge the famous "End of Ideology" thesis developed by Bell (1961).

During the 1960's, the 'rediscovery' of poverty amongst the elderly and



in large or single-parent families (by, amongst others, Titmuss, Abel-Smith and Townsend) helped encourage further reform and resurfaced the debates between universalists and selectivists which expressed respective orientations between the political parties. Particularly during the increasing affluence of the 1960's, many on the Right began to argue that comprehensive welfare benefits had outlived their usefulness and should be selectively concentrated on groups such as the very poor, the elderly and the handicapped. The Left criticised this on the basis that continuing widespread poverty required extensions rather than a curtailment of welfare. The universalists also argued that discrimination would perpetuate a lower class of welfare beneficiaries and reintroduce the stigma of means-tests and the dole. In recent years these have increasingly tended to cut across party lines and, since 1974 and the beginnings of the 'crisis' in the welfare state, the supporters of universal social services have been forced increasingly on to the defensive.

### Conclusion

This chapter has outlined how the development of welfare provision reflected economic, political and social structures and relationships, as well as humanitarian concern for the well-being of the disadvantaged at any given time. The general evolution of welfare in British society has been characterised by a tension between certain humanitarian/egalitarian ideals, which have often been linked with Christian morality, and political/pragmatic and rational/instrumental considerations, largely



determined by economic forces. Insofar as the underlying morality of the welfare services has been linked to religion, arguments about welfare policies are directly relevant to the notion of secularisation and the interaction of religious and secular elements within the changing culture of modern British society.

In the nineteenth century any extension of government required justification in terms of individualism - economic or social - or on utilitarian grounds. As the size of welfare bureaucracies grew, the need for justification in view of the dominant ideology of laissez-faire remained. Even today the crisis in welfare refers to the massive bureaucracy under attack from Left and Right, and indeed from many in the Centre. In line with Weberian thinking, the welfare state has been hampered by problems of bureaucracy but, even more, economic forces seem to bring it away from social ends. Public services set up to relieve forms of poverty in the past might end up reinforcing, institutionalising and justifying the exclusions and limitations which lie at the heart of poverty.

In view of the shortfalls of the welfare state, Birch (1974: 6) suggests we must move beyond the mere satisfaction of material wants to the encouragement of giving and serving as just as important as the act of receiving. Social action must develop beyond the impersonal state of a national framework for a national purpose, and focus on the immediate community through the use of the knowledge, skill and sympathy of both statutory and voluntary agencies. This, perhaps, lies at the heart of

contemporary debates about the welfare state and its underlying morality, which continues to prioritise political and economic considerations at the expense of welfare or individual well-being. In this qualitative vacuum a renewed role for voluntary communities and religious ethics revives. In accordance with this, the arguments revolve around the problem of a transition from a 'welfare state' to a 'welfare society', which depends not only on state welfare for standards of well-being, but incorporates the wealth and quality of the community itself. How the Churches fit into this welfare pattern forms the basis of the following chapters, which focus particularly on the evolution of Church welfare in Liverpool.

NOTE

1. A distinction must be made between the deterrent function of the Poor Law as a measure of last resort, and the development of public health services in Britain in the nineteenth century as a series of preventive measures. As with social reform, however, the history of preventive medicine has been one of vigorous opposition to reform. It was not until 1837, with the appointment of a medical statistician, that the close connection between poor social conditions and ill-health was realised. Though Chadwick called for the establishment of adequate local control over sanitary conditions in the towns, the unpopularity of this attempt is seen in the small number of appointments of medical officers made in the early years. The matter of appointments was left in the hands of the local boards and it was not until 1853 that any appreciable number were made. Many of the boards themselves had a somewhat transitory existence. Liverpool was one of the first towns to act, setting a precedent in appointing the first Medical Officer of Health - Dr. Duncan - in 1847.

## CHAPTER FIVE

# THE ORIGINS AND GROWTH OF CHURCH WELFARE IN LIVERPOOL: A HISTORICAL OVERVIEW

### Introduction

This chapter presents a historical sketch of the evolution of Church welfare in Liverpool from the nineteenth century to the present day, in the context of those significant transition points in the history of statutory welfare outlined in chapter four. After examining the relative social situations of the major denominations in the nineteenth century, it focusses on their respective approaches to social need and provision in Liverpool. From a position which understood the Church's task as saving individual souls and ministering to individual need, the Churches gradually incorporated an increasingly scientific and sociological understanding of 'poverty' and 'the poor'. The role of religion in welfare over the period under review changed along with the general changes in the structure of welfare itself and of society at large. As a consequence of these changes, the Church has become a significant welfare agent within the voluntary sector.

### The Religious Situation in the Nineteenth Century

The changing role and status of religion in the nineteenth century



reflected the continuing challenge of Enlightenment thought on the one hand and the impact of industrialisation on all social institutions on the other. What today, then, is considered as the marginalisation of religion was clearly well underway during the nineteenth century. Relating the apparent decline of Christianity as a force in British culture to the emergence of a complex urban-industrial society, Gilbert (1980: 54) comments on how traditional religious assumptions ceased to be normative, such that the Christian Churches found themselves competing not just with each other, but with new ideologies and epistemologies which in some cases were not even remotely religious. Hence cultural movements and ideological systems such as scientism and rationality became potent agents of secularisation. This relates to what Beck (1950: 4) refers to as a "liberal religious indifferentism" after 1850, with its secular conception of the state and a challenge to the relevance of institutional religion in public life. A Report of the Census of Religious Worship, 1853, records that 58% attended public worship. This pattern of religious change, however, was not uniform in all churches and all strata of society. A number of social factors, especially those relating to the establishment, contributed to the different pattern in each Church.

**a) The Church of England : Attitudes to Reform**

The threat of dissent to the Church of England after the 1740's, referred to in chapter four, was but one factor in the continuing decline of Anglican practice in the early nineteenth century. The Enlightenment took

to a logical conclusion the process of philosophical rationalisation started by the Renaissance, and by so doing forced Protestantism into the same kind of defensive posture which the Reformation had imposed on the Catholic Church. The Established Church became unpopular at this time, being regarded as an anachronism in a changing world, which led to the appointment of an Ecclesiastical Commission in 1832 to review the problems of the Church. Gilbert (1980: 72) suggests that the Anglican Church actually hastened its own secularisation by its influential leaders and lay supporters ignoring evidence of cultural secularisation for as long as the Church upheld the institutions and values of English landed society.

This identification with the powerful and privileged coloured the approach of the Church to questions of poverty and social relief. Inglis (1963: 60) comments that the nineteenth century Church of England was above all "an institution belonging to and satisfying some social groups, but not others", this despite attempts to nurture a parochial life in large towns, their novel missionary methods, the partial use of working class evangelists and the freeing of most churches from the pew system. Gilbert (1976: 126) outlines how organisational renewal after 1832 brought the differentiation and specialisation of the Church's evangelistic and pastoral functions. The use of additional curates and a new willingness to rely on the talents of lay workers increased both the scope and flexibility of the parochial ministry. Diocesan and sometimes local visitation schemes were introduced involving laymen in pastoral, evangelistic and social welfare work. He relates this differentiation process to a gradual metamorphosis of the Church of England

from church to denomination, such that while the state might still intervene to support the Establishment there would eventually no longer be political action to restore to the Church its constitutionally prescribed role as a monopolistic religion (ibid: 142).

Differentiation hence enabled the Church to function as a pioneer in the meeting of newly recognised social needs which no secular agency was yet ready to provide for. For most of the nineteenth century 'charity and social services' appeared to be a main preoccupation both of Anglican and Nonconformist churches. The Church Army was one such initiative. Starting as an evangelistic movement in 1882, by the end of the century it was gradually becoming a social rescue agency, by which time it had nearly sixty labour and lodging houses in large towns (Inglis, 1963: 45). Such examples, however, started as an extension of concern about ignorance and indifference to religion by the masses rather than concern for injustice and inequality.

At the hierarchical level, many clergymen had a high notion of the Church's duty to society, with two societies - the Guild of St. Mathew and the Christian Social Union - founded 1877 and 1889 as vehicles for this concern. They held meetings and lectures, produced pamphlets and on the practical side encouraged reforms and settlements. At the Lambeth Conference, 1888, the bishops considered the practical work of the Church in relation to the influential ideology of socialism. Though they saw no contradiction between socialism and Christianity, they were suspicious of



socialists who were atheists. They accepted state intervention for relief insofar as it would not undermine thrift and self-restraint. Illustrative of their approach to social reform is the fact that the bishops at this and the 1892 Lambeth Conference admitted that Christians had a responsibility for the condition of society and that many contemporary social arrangements were unjust, but they did not pronounce judgement on or make recommendations about any of the actual policies being debated. Their presence in the House of Lords reinforced the perception about their privileged status and association with the upper classes. However, by the end of the century some Churchmen were beginning to recognise and raise questions about social policy.

A significant religious impetus to charity came from the evangelical revival in the mid-nineteenth century. Evangelicals attacked abuses, defending the weak from specific exploitations and oppressions and were, Thane (1982: 20) believes, the largest single inspiration to charitable effort at this time. Evangelists produced a new type of Christian character and a latent force for social righteousness which, once it found capable leadership, could become politically effective. Men like Wilberforce and Shaftesbury fall into in this category, as does the work of Dr. Barnado's and the YMCA, which were evangelically inspired. Inglis (1963: 288) comments on the role of evangelism in the approach to the poor, saying that:

"In the Church of England and in Nonconformity, the mission of English Christianity to the urban working classes was treated between 1850 and 1900 as an urgent question."



He adds, however, that neither Anglicanism nor Nonconformity had yet achieved great success.

**b) Nonconformist attitudes to social reform**

The early part of the nineteenth century had been an era of decline for the Church of England, while the various forms of dissenting religion flourished. Nonconformist attitudes to the poor in the nineteenth century reflected a general sensitivity to their condition, the motives again being religious rather than social. This can be seen in the appearance and public reception of a Nonconformist pamphlet 'The Bitter Cry of Outcast London' (1883). As well as being a plea for parliamentary action to provide cheap housing, it was also a report on the rarity of church-going among the poorest Londoners. It criticized the Established Church for devoting so much wealth and effort to the spiritual care of the well-to-do, and was an appeal on behalf of the London Congregational Union for missionary and philanthropic work in slum districts.

Attempts at common action included the establishment of local councils of Free Churches formed in Midland towns in the early 1880's, and the launching of the Methodist Times by Hugh Price Hughes in 1885, urging Methodists to seek greater allegiance among the working classes. As Methodists, he said,

"we must either go back into the obscurity of a class religion,

and the impotence of a moribund sect; or we must go forward into the blessed opportunities and far-reaching beneficence of a national religion, which preaches the Gospel to the poor." (Inglis, 1963: 70).

While some of the campaigners believed the Church should intervene in social and political questions, such as R. F. Horton who formed a Social Reform League to campaign for sanitary improvements in London, others believed in the self-regulation of society and the errant approach of a social Christianity. On balance the policies of the Wesleyan Conference from 1885 often represented a compromise between more and less radical views, but showed a growing recognition of social responsibility by Methodism, although more traditional attitudes of saving souls still persisted. The election of Hugh Price Hughes as President of the Conference in 1898 is described by Inglis (1963: 259) as a heartening day for Wesleyan social reforms, recognising that Christians should be interested in the problems of social welfare.

The Congregational Union's statements on social policy also often represented a compromise. In 1890 a Social Questions Committee of the Union was formed and working class leaders were invited to address subsequent assemblies. Keir Hardie hence initiated a lively debate on social problems in 1892, a further illustration of the Church's gradual realisation of the social issues at hand. In Liverpool, Nonconformity was to be particularly active in this field, as shall be shown later.

c) Roman Catholic Attitudes to Social Reform

Martin (1967: 24) has written that to some extent Catholics in England increasingly provided a mirror-image to native Nonconformity. Inglis (1963: 119), too, states that Catholics formed a social pattern "almost exactly the opposite to that made by Nonconformists". Few Catholics were shopkeepers and tradespeople, whilst the vast majority were unskilled labourers. Throughout the nineteenth century the Catholic Church retained a sprinkling of upper class lay members, most of them heirs to the old Catholic landed families which had maintained their Catholic commitment during the depressing years of the late seventeenth and eighteenth centuries. Though there was a small flow of English converts from the privileged classes, it was however of little significance in comparison with immigration from Catholic Ireland. Irish immigrants were concentrated in the poorest, most squalid, neglected and destitute quarters of the cities and in Liverpool in particular.

As mentioned in chapter four, the bastion of religion in the towns was largely manned by Catholic priests, who concentrated on the immigrant Irish. The rich Catholic laity were apathetic towards the poor, partly on account of their fewer numbers, their isolation from the poor and the fact that priests often did not want lay assistance. Cardinal Manning, however, became one of the most deeply involved in efforts to improve the material lot of the Catholic working classes. Though few leading Catholics agreed with Manning's attitude to social questions, he achieved much in working to



protect the faith of poor Catholics. In the 1860's he secured legislation enabling Catholic children in workhouses to be brought up as Catholics and visited by their own clergy and set up a diocesan fund for building new schools. Arnstein (1982: 213-4) outlines the gradual process of Catholic Emancipation through a series of parliamentary bills, from the Emancipation Act of 1829 until the 1880's and 1890's, all of which kept old fears and new suspicions aroused. Bennett (1950: 560) comments that Catholic emancipation did not entail religious or social rights:

"To be both Catholic and Irish was a fearful handicap in a country which hated both, and destitution brought many to the workhouse and the gaol."

There were no ministers to the dying in the workhouse until an act of 1863 made possible the appointment and payment of chaplains for the spiritual care of prisoners other than Anglicans.

Underlying this and other forms of Catholic welfare, therefore, was a concern to insulate and protect the Catholic subculture from potential Protestant conversion. The fear of leakage was, according to Inglis (1963: 129),

"an inevitable threat in a country where Catholicism was the religion of a tiny minority not protected by linguistic or racial barriers from contact with the surrounding society."

Thus, for example, it was believed that Catholic children were being



converted by Protestant philanthropic agencies, though in fact Dr. Barnardo wrote to Cardinal Manning offering to hand over all Catholics sent to them if their Church could look after them. In response Catholics set up their own reformatories and schools and Catholic Children's Protection Societies in Liverpool (1881), Salford and London. Some orphanages, benevolent homes and hospitals were staffed by nuns in line with more traditional Catholic charity, while other bodies copied Protestant philanthropic examples, such as prisoners' aid societies, night-refuges and some working men's clubs. The most ambitious scheme amongst Catholic laity was the St. Vincent de Paul Society, brought to England in 1844, which visited Catholic poor, instructed them in the faith and performed charitable works.

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This overview of the religious situation of the major denominations helps to explain their approach to poverty and social reform in the nineteenth century. Despite their peculiar circumstances, they held in common a view of poverty bound up with morality, believing the poor often to be morally depraved. Thane states (1982: 21):

"Catholics and Evangelicals indeed had much in common in regarding spiritual regeneration as the true end of philanthropy."

Though charity might relieve the suffering caused by economic circumstances, religious ideologies explained temporal hardships and

distinctions as God-given and eternally justifiable. This attitude to poverty was to be challenged and transformed under the ongoing processes of secularisation at both the political and social level throughout the Victorian age. Alongside the advent of class as the basis of British politics, which evolved a rejection of the traditional defence and authority of the Establishment, an interest in religion began to decline amongst the rich and powerful themselves. Consequently charity became less associated with attempts to bring the poor into church. Christians sympathetic to socialism began to challenge sources of poverty rather than just providing relief. How approaches to religion and welfare have historically operated in Liverpool, with its unique social and religious structures, shall now be considered.

### Religious and Social Conditions of Nineteenth Century Liverpool

Writing at the height of Liverpool's prosperity, Dr. A. Hume (1869) notes Liverpool's rapid growth during the nineteenth century. An act of 1699 had constituted Liverpool a separate parish, at a time when the population grew rapidly from 1,000 in 1650 to 5000 in 1700, and by 1785 had risen to over 52,000. As the largest seaport in the world in the nineteenth century it attracted large numbers of immigrants who settled in the town, while the wealthier classes migrated to the suburbs. Apart from the parish Church a small number of places of worship were established by 1810, but their incumbents had no defined pastoral responsibilities until 1829, when attempts were made to extend the parochial system. Until then the laity attended places of worship according to preference, convenience and tenure

of accommodation. Thus Liverpool experienced an unparalleled increase in population without a proportionate provision for the people's spiritual wants.

Physical and social conditions in nineteenth century Liverpool were appalling, indeed amongst the worst in England. In 1845 Liverpool had no public latrines, no municipal cleaning services or water supplies for household use, no public lighting around the courts and only one public park. Hume (1869) wrote in disgust of the immorality and vice of the City, with its concentration of pubs and beershops, poverty and crime, and habitual sabbath-breaking. Huntingdon (1871: 137) relates this to the "proverbial immorality" characterising seaport towns when he writes that every nameless and shameless vice was perpetuated "in the dark abodes of this modern Tyre". Simey (1951: 9) relates this to Liverpool's exceptional economic circumstances, with its whole existence and subsequent character dependent on the development and fortunes of the port, rather than the gradual industrialisation of an already settled community. Hence its rapid growth "produced a structure sadly inadequate for the stresses and strains to which it was subjected during the following years." Liverpool found it impossible to cope with the boom which set in at the end of the Napoleonic Wars and large-scale immigration in the 1850's. Simey records how the sheer weight of sudden numbers rendered totally inadequate every existing facility for urban living.

A significant factor in Liverpool's explosive growth was the influx of Irish Catholics into England, which had grown steadily in the seaports and



new industrial areas during the early nineteenth century. However, during and after the potato famine of 1845-7, Liverpool witnessed a sudden influx of Irish poor labourers in search of food and employment. Beck (1960: 19-20) describes them as "thousands and tens of thousands of utterly destitute, half-starved and fever-stricken people". The total number in 1851 of Irish-born immigrants who had come to England and Wales during the years 1841-51 was 226,519 (Beck 1950: 45). The vast homogeneity and endogamy among Liverpool's Irish immigrants prevented their integration and settlement, unlike that in the general populations of Birmingham and London. Waller (1981: 25) explains it in terms of numbers by saying that in Liverpool

"the question seemed less that of Liverpool absorbing the Irish, as of Liverpool resisting absorption by the Irish."

According to the Census on religion in 1851, the number of Catholics at mass in Liverpool on 30th March 1851 was calculated at 69,783, while the total population of Irish-born was 112,875. Gwynn (1960: 281) writes of their concentration in Liverpool with members of their own faith and race:

"The Catholic population of England and Wales became increasingly localised so that the northern ecclesiastical province of Liverpool contained three-fifths of all Catholics in England."

Although conditions were to improve as the century progressed, Irish Catholics in central Liverpool remained the poorest of the poor. While the new generation found more skilled employment at better wages, the mass of



poor Irish Catholics were still engaged in casual labour as dockers, building workers or seasonal agricultural workers, as yet still un-unionised. Writing about unemployment as one of the worst problems of the 1840's-50's, Holt (1936) writes that many of the poor were unable to save and starved to death. In the midst of this unemployment there was much overwork for low wages, uncovered by a Home Office enquiry into the sweating system in Liverpool in 1888. Some regarded the dwellings of the City poor as a leading cause of their distress, especially the courts where typhus and other diseases prevailed. Generally, Irish Catholics remained congregated in the congested areas of unplanned, substandard housing in conditions of overcrowding and poor drainage. Their insecure labour position combined with a sense of isolation in a strange and unfriendly country to unite them in mutual help networks. It was not until later in the century that Liverpool's municipal authorities began to take a more active interest in constructive work, pulling down insanitary houses and, from 1885, putting up new ones. Consequently poor housing contributed to the poor health of the city-dwellers. Bennett (1950: 560) records that of the three thousand Irish passing through Liverpool in 1847, one thousand were struck down with fever and dysentery. In 1847 Liverpool set a precedent in the appointment of Dr. Duncan, the first Medical Officer of Health, who began to fight the epidemics of typhoid and cholera.

A geographical and social stratification became marked between, on the one hand, the poor and manual labouring classes, centred around the railways, canals and docks, and the rest of the community who migrated to

the suburbs. These constituted the new middle classes - centred on commerce, banking, insurance and customs and the old established merchant families. Their migration meant that from 1851-81 the population of the parish of Liverpool fell from 258,000 to 210,000 souls, while the church populations of the suburbs grew. Liverpool divided into broadly single class zones, consisting of the dockfront and business places at the centre. Beyond this, slums lay for three miles behind the dockfront, stretching in front of the hill occupied by artisans and clerks. Beyond this lay the outer suburbs of the rich. Several of the central parishes were seventy-five to ninety per cent Catholic. While more Anglicans remained in the centre, partly attributable to church-building and licensing of other places of divine worship, the Dissenters moved out to the suburbs, a high proportion of church attenders. The oldest dissenting congregation was the Unitarians, few in number but drawing support from influential men such as William Rathbone, William Roscoe and the Reverend J. H. Thom. Simey (1951: 33) comments on their outstanding influence in local affairs, their social sensibility and their habitual philanthropy. The Unitarians formed the Liverpool Domestic Mission Society in 1836, aimed at improving the moral condition of the poor through visiting. This was one of the first mission churches formed by Protestant congregations in Liverpool.

The rich church life in the suburbs compensated for the newly-found loneliness and poverty of social life. Simey (1951: 6) describes how life in the suburbs centred upon the individual church or chapel which gave individuals a sense of belonging and mutual respect, especially middle class

women whose lives were otherwise restricted to their homes. Strangers to Liverpool found security in Protestant congregations, which offered social acceptance and fellowship, opportunities for recreation and philanthropy and even business advantages. Simey (1951: 15) sees a positive role of the church in Liverpool's history, serving various social groupings during this period. Its advantage lay in its ability to be identified as a familiar institution, necessary for newcomers daunted by Liverpool's size. Often it was alone in providing the only help for distressed new arrivals. Thus:

"Social welfare centred on the church and chapel; they were for many years the only socialising influence at work on the population" (ibid: 15).

Much of the practical work of social amelioration and reform was naturally associated with membership of a religious body. Many aspects of social welfare were the direct responsibility of specific congregations, especially those concerned with education and reformation and schemes relieving social distress. However, the churches on the whole provided primarily for their members, reinforcing separations between rich and poor, as well as religious separation and petty dissension. As long as the town went on growing and the social distinctions remained, the gap of separation widened. The Catholic Church was at an advantage in terms of its connection with the working classes, though it in turn was hindered by a comparative lack of support among the better off sections of the community.



The poorest immigrants, consequently alienated from the churches, were left unrelieved. Holt (1936: 6) thus comments on the connection of religion with the wealthy, stating that "Religion, like so much else, was the privilege of the wealthy". It was estimated in 1836 that out of Liverpool's population of 200,000, probably 70,000 persons, or 14,000 families, were without religious affiliation. John's first report to the Liverpool Domestic Mission, 1837, records:

"None who have looked into the state of the Liverpool poor can fail to be struck with the amount of negative and positive irreligion among them." (Holt, 1936: 29).

After the Irish influx there was insufficient church provision for Catholics, though of greater concern to the bishops was the problem of 'leakage' - the falling off of Catholics from the Church, often through mixed marriages with Protestants. In 1838, 28.7% of all local baptisms were Catholic, but only 10.3% of marriages were Catholic (Burke, 1910: 57). Waller (1981: 26) suggests Irish nationalism overrode Catholicism, with much lapsation and a majority of Catholics indifferent about expressing their faith by attendance at church. By comparison, even fewer Anglicans attended church, partly a reflection of the fact that there was not the same binding sanction of penance to attend. Pew rents were another factor inhibiting the poor from attending church. It was not just that two thirds of the population could not afford them, but also the free seats were clearly a mark of discrimination. They bore the stigma of charity, though Walker (1968: 206) suggests that the amount of stigma has sometimes been exaggerated. Waller (1981: 26)



outlines other reasons given for Protestants' neglect of their churches in the late nineteenth century apart from social discriminations, namely lengthy routine preaching, insufficient clergy and accommodation, and chiefly the slum environment. Walker (1968: 208) adds the factors of weekday fatigue and opportunities for recreation, pleasure and alcohol on Sundays. Thus for Liverpool's middle class Protestants respectability was associated with church-going, while working class attenders were often mocked by their peers. Some poor attended in the hope of a handout, feeling entitled to it by virtue of their attendance.

### The Concept of Charity in Nineteenth Century Liverpool

Out of this situation of contrasting poverty and affluence evolved Liverpool's pioneering tradition in welfare. Simey (1951: 1) comments on how the country as a whole looked to Liverpool for guidance and inspiration in the resolution of welfare problems. In Liverpool exceptional men and women were available to tackle an exceptional situation.

The nineteenth century brought excessive social problems in Liverpool because of its rapid growth. In 1809 the obvious degeneration of the condition of the poor was deplored at the town's meeting, which formed a "Society for the Bettering of the Conditions of the Poor". This was one of various societies instituted to cater for the new poor. Simey (1951: 24) describes a mood of question and confusion as Liverpool expanded rapidly, with the Poor Law being constantly subjected to criticism and private

benevolence continually goaded on to new exertion. From 1815 onwards there was a new enthusiasm for the formation of benevolent societies, themselves a novelty, reflecting the variety of opinion as to the method and purpose of charity.

Religious and social needs were fused in this concept of charity. This is illustrated in the attitudes underlying the Unitarians' aim to help the poor to help themselves in social service. Holt (1936: 9) observes that the Unitarians "aimed at bringing religion into the home and any material help given was subservient to this end". Waller (1981: 168) comments on how "some charity workers in Liverpool districts intended to save souls before stomachs". Various religious groups set up Bible and similar societies offering spiritual alms for the relief of poverty as a moral condition. Benevolent societies were also formed to administer relief, though they were primarily concerned with the moral and spiritual welfare of the poor. Huntington (1871: 38), an Anglican clergyman, writes for example of "special emergencies", such as multitudes ceasing to pray or think of God at all, the reading of immoral publications and low-class newspapers. Hoping to encourage greater lay efforts to visit the poor, tend the sick and seek the wayward, Huntington looks forward to Anglicans matching the contributions made by "unauthorized and antagonistic bodies", namely Dissenters and "Romish sisters of charity". Huntington does, however, connect the social with the religious mission of the Church, seeing them as intertwined.

Huntington's (ibid: 139) belief that the poor were responsible for such

ills as "ignorance, vice, profligacy and general demoralisation" reflected the views of the wider Established Church, which was relatively silent on such social questions at this time. Instead it was left to individual ministers to take initiatives regarding welfare. The prevailing laissez-faire philosophy hindered any sense of collective social responsibility to the less fortunate members of society. Even men like William Rathbone opposed the idea of state relief for the poor. He objected to the democratization of the elections of the Poor Law Guardians in the 1894 Local Government Act, fearing that popular pressure would cause the Guardians to abandon 'sound' principles. Rathbone's belief in self-reliance made him a strong supporter of the eligibility test and the system of outdoor relief embodied in the 1834 Poor Law Amendment Act. It was due to his efforts that governments twice republished the classic Poor Law Report in the late nineteenth century.

### The Role of Individual Priests

While the Catholic and Protestant Churches in Liverpool had no centrally formalised welfare systems at this time, the role of individual priests and ministers as welfare agents was a vital one. Since the poor did not attend church, greater emphasis was put on house visits. Walker (1968: 208) records the establishment of a Working Men's Church Association which supported curates who visited the poor. Similar schemes were the Church Pastoral Aid Society and the Additional Curates Society from 1887. Liverpool Diocese had one hundred and ninety-four stipendiary curates and forty-five Scripture Readers to assist its two hundred incumbents. This is



not to suggest that the parochial system was the most efficient unit of administration. Walker (1968: 207) comments that the resources of the parish bore a very inconsistent ratio to pastoral responsibilities. Hence some parishes had large alms and few poor members, while others faced gross shortages. Where districts were large but with few attenders, the clergyman could not afford to educate or visit all under his ministrations.

By contrast, the Catholic Church's working class association afforded an important role for the parish priest in the local community. Beck (1960: 136) writes that in the very inner-city of Liverpool most Catholics saw the priest as not only spiritual father, but also adviser, helper and leader: "He was the Catholic Church in the eyes of the town". Many writers have commended the devotion of these priests, many of whom died ministering to the fever-stricken Irish immigrants. Bennett (1960: 560), for example, describes how in the midst of the immigration in 1847, eighteen of the twenty-four priests in Liverpool and district contracted fever; ten of these - the 'Martyr Priests' - died, along with ten doctors. Life for the Irish centred around their churches and their schools. Central Catholic organization in the City was weak at this time, with richer parishes doing little for the poorer ones, so the priests relied chiefly on their poor parishioners for collections.

Hence doubts and anxiety in the approach to charity and the poor were resolved on the one hand by the deterrent Poor Law, and on the other by the compassionate efforts of individuals. Clergy of all denominations opposed



the principles of organized charity in general. The work of two outstanding religious figures in Liverpool illustrates the adherence to the individualistic as opposed to organised approach to relief. Canon Lester, an Anglican who arrived in Liverpool in 1853, instigated the Kirkdale Child Charity. It aimed to feed, clothe and train any child regardless of denomination, the only qualification being immediate distress. He took to begging, using the children also to attract publicity and collect money through Child Charity Boxes and boys' brass bands. Despite his widespread popularity, the Homes to which he devoted his life had to be shut due to lack of support after his death. Against this Simey sets the fact that he convinced the poor of his sincere concern for their well-being.

Like Canon Lester, Fr. Nugent (1822-1905), a Catholic, fought against the adverse social opinions of the day, and was to become credited with the greatest contribution to child welfare in Liverpool. Examples of his projects included the Boys' Guild and Ragged Schools, under the auspices of religious orders, which combined strong moral teaching with physical relief. At St. Francis Xavier's, for example, Bennett (1949: 30) writes:

"Education was, of course, but a means towards moral uplift; and the primary object was to get these boys to mass on Sundays."

In his later capacity as chaplain to Walton Prison, Fr. Nugent was to come to the conclusion that it was circumstance rather than choice which made criminals. Thus he campaigned against bad social conditions, the lack of

education, casual labour and the evils of drunkenness and prostitution.

Despite these two outstanding examples, it was not taken for granted that the clergy of religious bodies should undertake charity work. While some emphasised the material, almsgiving purpose of charity, others saw the Church's role as primarily a spiritual rather than physical resource. The Unitarian Minister Rev. J. H. Thom preached in 1857:

"A Christian Church is not a society for the administration of material charity. Everything it does in this way should be of an incidental and occasional nature. It deals primarily in light for the soul, strength for the character, sympathy for the higher affections, not in alms for the body." (Simey, 1951: 85).

He called on the rich and powerful to undertake the work of social reform. He believed the preacher's role was to instigate and suggest welfare projects to be carried out by the more able laymen.

### Voluntary Charity versus Organised Relief

The conflict between organised and individual approaches underlay charitable work in Liverpool for the rest of the century. At a time when experience of the Poor Law meant it was taken for granted that poverty should be dealt with by voluntary action rather than any statutory agency, churches were not considered viable organising bodies, given their association with respectability and distinctive spiritual functions. Simey (ibid: 86) adds that given the distinction between business, politics and

economics and the religious/philosophical domains, it is no surprise that the methodical reform of charitable effort in Liverpool was taken on by the business community, in particular William Rathbone. He inspired a new method of charity incorporated in the amalgamation of leading societies into the Central Relief Society established in 1855. Its object was to provide necessities such as food and fuel for families needing help, and so to save them from the necessity of applying for parish relief. In time, however, its attempts to organise better and more diligently earned it the reputation of being even harsher than the Poor Law, so losing its virtue as a voluntary as opposed to a state agency. Many churches refused to submit their endeavours to organisation by the Society, finding justification in opposing the principle of organised charity on the basis of such harshness.

An important feature of the Churches' endeavours at this time was their denominational basis. As already outlined, in keeping with subcultural status Catholic welfare in Liverpool was motivated by the fear of leakage. Hence as a result of his concern at the high number of Catholic children finding their way into prisons and workhouses, Fr. Nugent founded and maintained a Night Shelter and Refuge to deal with street urchins. Though entry was regardless of creed, non-Catholic boys would be reported to their appropriate denomination the following day. In his Mother and Baby Home, too, it was considered desirable to inform the denominations of non-Catholic entrants as soon as possible. The instigation of the Liverpool Catholic Reformatory Association also aimed at providing for Catholics alongside the existing Juvenile Reformatory Association for non-Catholic children. It was



set up following the 1854 Reformatory Schools Act, which followed a precedent by the Society of Friends in authorising financial aid to voluntary institutions. Under Fr. Nugent's presidency, the L.C.R.A. intended to board out their children in existing reformatories and to supplement inadequate government grants from their own funds. This however proved unfavourable, so they set up their own personally supervised institutions, namely a Ship Reformatory - the "Clarence", 1864 (to match the "Akbar" for Protestant children), a Farm School and a girls' reformatory in 1876.

Though denominationalism extended to the sphere of Church welfare in this period, efforts were made to break down denominational barriers. Of Fr. Nugent's contribution Bennett (1949: 80) writes:

"To enlist the aid of enlightened Protestantism in Liverpool for the salvation of the child was Fr. Nugent's greatest service to the Church in Liverpool, if not the whole of England."

An early example of ecumenical co-operation was a meeting called by the Mayor in 1854 under the title of 'Save the Child', which hosted a leading Orangeman alongside Catholic and Unitarian representatives. As neutral co-adjutor, Bishop Goss stressed the preferable approach of aiming to promote a new charter under the primary concern of children's welfare.

Attempts to overcome the denominational divisions were not without strong criticism however. Fr. Nugent himself was the subject of an anonymous letter received by Bishop O'Reilly in 1886, objecting to the way



some Catholics in Liverpool were associating with non-Catholics:

"There is a feeling abroad that there is much toadyism amongst Catholics of light and leading in Liverpool towards their Protestant fellow-citizens.....are the clergy free from this weakness? People do not think so. It is well known that there are cases where very prominent priests affect the society of Protestant parsons and consider it a great honour to have their names connected with theirs in the Press." (Bennett, 1949: 136).

Still, Fr. Nugent's contribution to ecumenical co-operation was positively acknowledged after his death in the unveiling of a memorial statue in the centre of Liverpool.

By the end of the nineteenth century the emphasis in Liverpool's charitable work had shifted from the material offerings of the benevolent to the intrinsic merits of personal service, friendship and culture. This was reflected in virtually all contemporary charities, which stressed the character-strengthening aspects of the work, seen in the examples of Fr. Nugent's and Fr. Berry's homes valuing habits of obedience and submission to rule and restraint. The voluntary worker had become a characteristic feature by this time, mostly drawn from the middle classes. Simey says that what they lacked in intellectual training they made up for in intensity of feeling, opening the way for the new philanthropy of the 'social worker'.

### Welfare for Women: The Origins of Moral Welfare in Liverpool

The new scientific approach to poverty and charity, initiated by Booth

and Rowntree and resulting in the demand for training in charitable work, brought a significant contribution by women. A close relationship developed between charitable work and the movement for the emancipation of women. In Liverpool, Josephine Butler had already perceived the inequality of women in poverty and, as an important pioneer in the background of Anglican social work, had opened a series of rescue homes for training young women. Here the emphasis was on compassion rather than blame. The first home and refuge opened in Liverpool in 1866, financially aided by some of the Liverpool merchants. Work with girls from the street formed the basis of what became known as social purity work, undertaken by a number of agencies in the late 1880's. This was the start of what eventually became known as moral welfare work.<sup>1</sup>

Of the inspiration behind this development Simey (1951: 126) writes:

"Out of the desperate need of the poor, and the anxiety of the middle classes to do something about them, developed simultaneously a demand and a scope for the services of women far in excess of anything previously experienced."

She says the rapid increase in the numbers of women in relation to men in voluntary social work was the most striking feature of charitable work in Liverpool at this time. One such pioneer was Eleanor Rathbone who, along with Elizabeth Macadam (one of the few professional social workers on Merseyside), initiated practical work for students training in social work on the premises of a women's settlement in north Liverpool. The demand for

training in the 1890's won victory over the Central Relief Society's view that training would kill spontaneous sympathy. The establishment of a training school for social workers in 1904 was a significant development. Combining the personal with an impersonal, scientific approach, it marked the birth of the conception of charity as social service, which ended the epoch of charitable effort in Liverpool.

Heasman (p. 5-6) points out that while in other forms of social work it was beginning to be realised that workers needed training, with volunteers receiving group instruction and lectures, very little attention was paid to the need for any special training for the social purity worker. It was expected that she would be a completely devoted sort of person with the primary object of saving souls. In the last decade of the nineteenth century the social purity worker was also set apart from ordinary church life, isolated, overworked and generally underpaid. Thus while some social purity training began in the late 1880's in London, in Liverpool it was not until 1907 that the Bishop of Liverpool invited Jessie Higson to organise preventive and rescue work in the diocese. It centred on St. Monica's Refuge where the north of England's first training scheme was introduced in 1911. Training in social purity work included courses on prostitution, various methods of rescue work and co-operation with other societies engaged in similar work. After training the students were sent to other dioceses to practise social purity work.

After World War One, the Josephine Butler Memorial House was



founded in Liverpool as an independent training house for social purity work in Britain and overseas. Heasman documents how the First World War revealed the great shortage of social purity workers in relation to the need for them, meaning not only that more had to be trained, but that the training needed to be more specialised and adapted to modern conditions. She outlines the early co-ordination of social purity workers meeting at Lambeth Palace, which led to the formation of the Archbishop's Advisory Board for Preventive and Rescue work in 1917. This Board comprised, alongside social purity workers, men and women representing other social services, relevant government departments (such as the Ministry of Health) and the Inter-Diocesan Board for women's work, which co-ordinated such work in the Church of England. Thus the purpose of the Board was not only to link social purity work more closely with the Church, but also to work alongside relevant secular bodies. With the Advisory Board a process of formalisation began with the founding of the Josephine Butler Memorial House and the launching of a journal - 'Moral Welfare'. However it was not until 1934 that this work was integrated into the structure of the Church and put on the Assembly Budget. The Advisory Board went through several changes of name, becoming the Church of England Council for Moral Welfare Work in 1939. It did not carry out any casework of its own, but was concerned with standards, education and propaganda. In 1958, when the Board of Social Responsibility was set up, it became a constituent part as the Church of England Council for Social Work.



### From Anglican 'Moral Welfare' to 'Social Responsibility'

The gradual structural build-up of Anglican moral welfare in Liverpool can be seen in the development of the Josephine Butler Memorial House. Though a Church of England foundation, it was open to women of all Christian denominations. Heasman (p. 104) states that in fact about a fifth of the students who passed through the House after World War Two were non-Anglican, including Catholics, Methodists, some Baptists and members of the Society of Friends. The course syllabus incorporated a practical element relating to conditions and demands, including educative and preventive strands. It was in developing the preventive emphasis that the negative connotations of the term 'social purity' became transformed to 'moral welfare work', on the grounds of catering for the physical and spiritual needs of the individual. The incorporation of a religious content in the syllabus distinguished moral welfare workers from other social workers, and was formally recognised by the Church in the presentation of House Certificates to each student.

The distinctive approach of moral welfare from secular societies is illustrated in its approach to adoption and the unmarried mother. The January 1955 'Moral Welfare Quarterly Review' recorded in its editorial that during the first quarter of the twentieth century a child born out of wedlock had little hope of security or affection unless he was kept and cared for by his own unmarried mother. Hence the general policy of moral welfare work at that time was to make it possible for her to do this. It was not until the

first Adoption Act was passed in 1926 that an alternative plan to meet his basic need for security could be considered seriously. Even then, the editorial states, adoption societies were no longer interested in the unmarried mother, whereas moral welfare workers tended to regard as 'failures' those cases where the child was adopted. Some even refused to help a girl who announced that this was her intention. Gradually this parallel approach to the problem of the illegitimate child broke down, though years of uneasy tension followed. Some moral welfare workers recognised the work of adoption as a normal development of their work and registered their Diocesan Council or local committees for that purpose. Others regarded it as contrary to their main function of helping the unmarried mother keep her child.

Moral welfare workers and their clients were strongly ostracised, especially in the early days. The 1941 Quarterly describes the Moral Welfare Workers' Association as desiring to work for the recognition of moral welfare workers as an integral part of the social and religious work of the day.

"We have a special purpose to fulfil as a bridge between the secular social worker (however keen her personal sense of vocation) and the churchworker engaged in pastoral duties, and we believe that an improved status for moral welfare workers will be of service to the Church" (1941: 10).

It aimed to counter the identification of moral welfare work as "women's work for women" (1941: 11). The distasteful moralistic overtone of the work

is illustrated by a recorded incident where an irate potential client had said to an outdoor worker "Well, I thought I'd come here to get a bit of help! I didn't come to be talked to by a moral woman!" (1941: 12).

In 1943 the Moral Welfare Council realised that opportunities for moral welfare work in the Church were changing, and hence set up a Training Commission to investigate the whole content of training. Their clients were no longer in need of 'mercy' - most had either discarded or never known Christian moral sanctions. At the same time the research organisation Political and Economic Planning had found in 1946 that many voluntary homes were extremely old-fashioned in building and personnel, functioning virtually as prisons. Heasman (p. 63) believes that the continued existence of this type of home lent colour to the belief that moral welfare work contained a strong punitive element and that this element was inseparable from a religious approach. While the Commission recommended improvements in the homes, attempts were also made at co-operation between moral welfare work and the statutory services. The closer co-operation signified a changing role for the Church worker from previously dealing with 'moral' referrals to now dealing with any cases of unmarried mothers. Moral problems and moral welfare were therefore becoming less identified as a special field of work distinct from other community problems, while a larger proportion of maternity cases was turning shelter and rescue homes into mother and baby homes. In response to the changing attitudes and external forces, the Council's Report encouraged a changed approach to residential care given that alternative qualifications for this



work were already available. It was at this time that the Josephine Butler House was enlarged and began to work in conjunction with the Social Science Department at Liverpool University.

The expansion of statutory services after 1948 marked the marginalisation of Church welfare. With regard to the Anglican Church's function at this time, Heasman sees it as not only co-operating with statutory agencies, but educating all those responsible for the care of others, including those beyond Church membership. Sister Norma Nelson (1981) concurs that during the 1940's and 1950's moral welfare became more professionalised in response to the growth of social work as a whole, with more specialised training and a national identity through the Moral Welfare Council. However, she points out that moral welfare at this time still remained isolated from Church members and structures, illustrated by the fact that few clergy knew much about the work and rarely referred cases. The Moral Welfare Workers Association Bulletin (Sept/Oct 1966) includes a caseworker's account of her work which reflects this isolation. She writes:

"Am I a Church Worker in anything but name? I have met a few priests, to say nothing of church officials and regular communicants, who have no idea that the Church is responsible for this sort of social work. Even officially, is it fair to say I am A Church Worker when the church does not wholly support the work financially? Without local authority grants Moral Welfare in many areas would have a very thin time." (1966:11)

This reflected the fact that, except in the limited sphere of the Moral Welfare Council, the Church lacked the resources to draw together the



facts, form judgements and express views on the great social questions of the day. The Moral Welfare Council was later to become a distinct branch of the Church's Board of Social Responsibility, established in 1958, which adopted the wider role to promote and co-ordinate the thought and action of the Church in matters affecting man's life in society.

In Liverpool Diocese moral welfare reflected the training of the Josephine Butler Memorial House, functioning over the years in up to nine centres employing caseworkers and through two residential homes for mothers and babies.

### The Background to Liverpool's Catholic Social Services

An adequate analysis of Catholic welfare can only take place in the context of Catholic subculture and ideology. In the nineteenth century the history of persecution amongst the English Catholic minority had evolved a strong tradition of loyalty to the Roman See. In the 1860's the political crisis facing the Papacy greatly intensified loyalty to Rome amongst English Catholics, with strong contacts between the English bishops and Rome both in 1870 and throughout the following eighty years. Coman (1977: 14) says this contributed to the distinction of the Catholic subculture from other Christian denominations and from the increasingly secular wider society. This subcultural awareness was particularly strong in Liverpool, where sectarianism had a strong influence on political and social affairs.

By the end of the nineteenth century there were three Catholic organisations working in Liverpool for Catholic children in need. The first of these was the Liverpool Catholic Children's Aid Committee, set up by Bishop Whiteside in 1899 and aiming to provide a bureau for advice on all matters concerning Catholic destitute children. It soon found it necessary not only to advise, but also to accept the care of these children, whom it therefore placed in various homes in the Archdiocese. The second Catholic organisation was the Fr. Berry Homes for homeless and working boys, started in 1892 by Fr. Berry. The committee which subsequently ran the homes after 1898 also opened a number of other homes in Liverpool for homeless babies and girls. The third Catholic organisation working for children was the Liverpool Catholic Children's Protection Society, set up in 1881 under Bishop O'Reilly with the purpose of taking destitute children off the streets of Liverpool, and to act as an agency for the emigration of children. In 1900 the Society moved premises, but lack of funds placed it in difficulty, and when the work curtailed with the war in 1914 the emigration and social work function ended, although the Committee remained in existence.<sup>2</sup>

Thus there were three major agencies in existence in the Catholic Archdiocese at the turn of the twentieth century. In 1924 these three agencies amalgamated and carried on under the title 'Liverpool Catholic Children's Protection Society'. Under Fr. Bennett's administration of the Society from 1932, two unique and pioneering developments took place. One was the opening of an Infant Welfare Centre in 1930 to provide for mothers

and very young children. It was started during the depression when many children in the city centre suffered from malnutrition. The Centre was set up under the Health Act, whereby the Medical Officer of Health provided a doctor two mornings a week when the Centre was open and staffed by the Sisters of Charity. This service continued until statutory infant welfare clinics were widely enough established for its services to be dispensed with in 1966. The second initiative was the opening of one of England's first voluntary child guidance clinics, which operated between 1943 and 1976 under the Sisters of Notre Dame.

In 1936 the organisation switched its headquarters to 150, Brownlow Hill, from where it still operates today. The Society developed slowly in its early years in its care of deprived, orphaned and illegitimate children. Widescale unemployment had a negative impact on economic resources, so that while the Society had to maintain the children taken into care, its income was considerably reduced. Consequently the policy of the Society was practically dictated by income. Indeed it was not until after the 1939-1945 War, with the development of legal adoption, of boarding out children and of resources arising through legislation concerning children, that the situation became easier. (CSS: 7-8)

The end of the War in 1945 brought many changes to the childcare field, with the extension of the welfare state affecting the Society. Following the Curtis Committee's investigation into the position of children deprived of normal home life, the Children's Act of 1948 set up Children's



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Departments under local authorities and a policy of placing children in foster homes rather than large institutions. Now marginalised in relation to state provision, the Society gradually adopted the same policy, withdrawing children from the larger Archdiocesan homes, which were then closed, and placing them with foster parents under a newly formed Boarding Out Committee. The end of the War also brought a further innovation, namely the appointment of the moral welfare worker concerned with the unmarried mother and her child. The Society re-opened one of its homes under lay staff where girls could be admitted prior to transfer to hospital and re-admitted afterwards with the baby. The welfare worker was responsible for the care and rehabilitation of the girl and the baby's future. Where mothers gave consent, babies were placed for legal adoption, sometimes with foster parents or placed in the Babies' Home until their future was decided. As stated in relation to Anglican moral welfare, however, social workers with wider and more varied training were gradually taking over from the moral welfare worker.<sup>3</sup>

Despite the passing of the first Adoption Act in 1926, the slow acceptance of legal adoption in the child care field meant very few adoptions were arranged up to the start of the war. In line with this, adoption played little part in the work of the Society at this time. The number of legal adoptions picked up after 1943 however, following the instigation of an Adoption Committee. Over the years adoption occupied an important part of the services provided by the Society.

Critics might ask why, in view of increasing statutory responsibility, such voluntary agencies as Catholic Church welfare in Liverpool continued to parallel social services rather than become absorbed into mainstream provision. An answer can be found if Catholic welfare at this time is seen as an extension of the Catholic social principle of "subsidiary function" outlined by Coman (1977: 27), which held that a social function should be performed by the lowest and smallest group in society capable of performing it. This may require assistance from higher groupings, but not absorption of the functions by that group except under compelling necessity. Coman says Catholic thought in the mid-twentieth century saw the state's role as that of supervision, assistance in the harmonisation of group interests, filling in the gaps in voluntary provision and itself performing those functions which only the state could effectively undertake, e.g. internal law and order and defence:

"In Catholic social teaching state-provided services were treated with some suspicion and regarded as only a second-best solution to problems of poverty and insecurity".

The view of the Church as a "perfect society" in its own right harmonised well with the instincts of a minority subculture to preserve itself and its identity vis-a-vis an increasingly powerful secular state. Coman outlines the conflict between the principles of widening statutory responsibility and the Catholic subculture, which brought a strong defensive reaction. Beyond Catholic welfare agencies it included, for example, the struggle for a separate school system. From the 1950's, however, reaction faded as the

changes in the welfare state were accepted as in some sense a 'fait accompli' and the Catholic subculture weakened. Coman says the effect was to refocus Catholic attention from external to internal issues. This can be seen in Liverpool's Catholic welfare agency in the gradual weakening of strong Catholic symbolism and religious practices in its homes, and in the increasing ecumenical make-up of its staff and clients. It can also be seen in the united approach of the Churches in Liverpool to secular as distinct from religious concerns and the shift in orientation from the individual to the community.

#### Changes in the 1960s: The Phenomenon of the 'Inner City' and the Rise of Community Work

Developments in the 1960's brought changes in both the Catholic and Anglican welfare bodies in Liverpool, with the recognition of the importance of a united approach to community affairs and particularly the need for their presence in the 'inner city'. In the statutory sector a community-oriented approach had already been adopted in the Community Development Project, which sought to find new ways of meeting needs in areas of high social deprivation. The project brought together the work of all the social services under the leadership of a special team and tapped neighbourhood self-help and mutual aid resources. In the sphere of education, too, the designation of Educational Priority Areas illustrated the attempt to improve educational standards in socially deprived areas.



In 1971 a Conference was convened by Liverpool's Churches Ecumenical Committee, the City Planning Department and Liverpool Council of Social Service. It met to discuss the role of the Churches in the Inner City, which until then had not been involved in community problems or welfare beyond individual casework. The idea of a community relations role for the Churches carried implications for clergy/laity, clergy/professional social workers and clergy/community relations. A Working Party Report prepared for the 1971 Conference recognised that there should be a greater partnership between these groups. It recommended ecumenical team ministries to function in a communication role, and advocated co-ordination of the two Churches' social service agencies in an innovating role. This implied that the Churches should be less marginalised, that is, following political and administrative policies. Rather, it was suggested, their role should be to question, make decisions and judgements and support those most adversely affected members of the inner-city in challenging existing relations in wider society.

The 1974 Annual Report of Liverpool's Anglican Diocesan Board for Social and Moral Welfare commented on the necessity for diocesan welfare to adapt to changing needs. Some dioceses had already turned over all their former moral welfare work to statutory authorities after the legislation of 1963 (see Ch. 1 Note 4), while others had formed new Boards for Social Responsibility or Social Action. Hence in Liverpool Diocese a Church and Community Board was formed, designed to look at many aspects of the Church's outreach in prison welfare and after-care, the rehabilitation of



alcoholics, community development and other 'modern needs'. Their work was to relate to similar organisations in other churches, while the new Board attempted to be an 'umbrella' board, embracing all social needs.

However the need was evidently still felt to maintain separate denominational bodies and distinct Boards within Anglican welfare, and to continue to employ caseworkers to carry on what was regarded as "traditional moral welfare work". The 1974 Annual Report states that Church caseworkers had not had the time to take up added responsibility for other types of social work. Heasman (p. 109) regarded the changing needs in welfare (with the marginalisation of the traditional moral welfare worker through the establishment of local authority social service departments in 1971) as evolving an enabling role for Church social workers. In Liverpool, however, the switch from individual casework to community care was not fully accepted until a Working Party Report to the Diocesan Synod recommended 'new directions' and resulted in the appointment of a new director of social and community services in 1983.

Within Liverpool's Catholic sector, the reorganisation of the Archdiocesan welfare agency following the Children and Young Person's Act, 1969, coincided with the appointment of a new administrator concerned to make more use of the parishes. From this a community services department developed within Catholic Social Services. In 1970 the Catholic Social Bureau, an agency linked with the Police Court Mission, merged with the Agency. The Bureau's family advice and information service was

continued and developed, with workers sent to different parishes to set up local self-help groups. On the same lines, work with the elderly began in 1976 with the appointment of a part-time worker to establish local good neighbour schemes. This same model underlay work with the deaf from 1975 onwards, which aimed to establish neighbourhood groups combining volunteers and deaf or partially-hearing people.

These developments in Church welfare in Liverpool marked a change, not just from pure casework to including a community work approach, but reflected a renewed role for the Church in challenging existing social policies and social relations.

### Conclusion

Church welfare in Liverpool has evolved from its nineteenth century conception of the conditions of the poor as associated with individual worth to today recognising that the material and spiritual needs of the individual reflect external social conditions and the well-being of the whole community. In response to the evolution of statutory responsibility for the basic needs of society, the Churches in Liverpool have reoriented their services in a complementary capacity which focusses away from religious-based concerns in welfare to supplementing areas of need overlooked or insufficiently fulfilled by local authority provision. This secularisation of Church welfare itself is examined more closely in the following chapters on the Catholic and Anglican Churches today, while their specific 'religious'

contribution is drawn out and illustrated further in the penultimate comparative chapter.

## NOTES

1. The Church Army and Salvation Army, for example, began to do such work as an adjunct to their customary evangelistic work. Heasman points out that while much of this work was undertaken by members of the different denominations in Britain, they did it as individual groups rather than as representatives of their particular churches (p. 5). The Church of England itself was somewhat divided in its attitude to social purity work. Few dioceses recognised the need for their support and co-ordination of moral welfare activities. Only gradually was this sense of responsibility adopted up until about the 1930's, by which time it was recognised that dioceses needed to establish their own work more firmly. The London and St. Albans dioceses were the first to appoint organising secretaries in 1890 to co-ordinate the work, with Rochester following in 1894.
  
2. Fr. Nugent had taken the first party of Catholic children to Canada in 1870, thereby pioneering the emigration of hundreds of children to start a new life in a new land. In 1905 the Catholic Emigration Society was initiated as the responsibility of Westminster, Southwark, Birmingham and Liverpool. It opened St. George's Home in Ottawa to receive Catholic children emigrating to Canada, and was largely responsible for placing them in employment and conducting regular supervision over the years until it closed in 1934.



3. This relates to the changes in the law which led to the state assuming responsibility for the care of unmarried mothers after 1963. (See Note 4; Chapter One)

## CHAPTER SIX

### CATHOLIC WELFARE IN LIVERPOOL

#### Introduction

This chapter focusses on the contemporary work of Catholic Social Services and describes the structure and functions of the agency. It draws out the 'religious' elements of Church welfare and analyses the extent to which, as a religious sub-system, it has undergone a process of internal secularisation. This follows on from Coman's (1977) observation that the Catholic subculture in England has undergone internal change since the 1940's and Hornsby-Smith's (1987: 214) findings that the boundaries which once defended a distinctive Catholic subculture from contamination have undergone a process of dissolution in secular society. The evidence to some extent supports a Weberian line of argument which foresees the inevitable compromise of religious values under the demands of the bureaucratic organisation of modern welfare systems. Rather than its demise, however, the evidence points to a continuing, albeit adapted role for the Christian ethic as it becomes increasingly relevant to issues of social and political morality.

#### The Structure of the Agency

The Catholic Archdiocese of Liverpool consists of two hundred and



thirty parishes (see Map) grouped into thirty-two deaneries of up to eight or nine parishes each. Under the Archbishop's authority are three assistant bishops and about five hundred clergy working throughout the archdiocese. The curial offices in the centre of Liverpool house legal, matrimonial, financial and education departments and administer central resources servicing the parishes. Within the same building in Brownlow Hill, though distinctly separate, is the central administration of Liverpool Catholic Social Services. The Agency in its present form came into existence in 1969. Previously there had been a number of homes run by the archdiocese. Following the reorganisation of local authorities in 1974, Merseyside and Lancashire were split into smaller units, bringing social services departments into existence under local authorities. At this time the archdiocesan homes were given the option of either joining with the local authority, going out of business or becoming independent. As a result they came together under the independent body of Catholic Social Services, which formed as a voluntary body. At the same time, other homes run by religious orders without the expertise to join together opted to affiliate to the Agency. In practice this means they receive advice on child care, training, building services and accounts.<sup>1</sup> Today the Agency employs over one thousand staff and administers a range of services with various functions (see diagrams), thus making it by comparative standards a large voluntary organisation.

Though an independent body, Catholic Social Services functions as the archdiocesan social work agency under the Archbishop's jurisdiction. As a



# CATHOLIC SOCIAL SERVICES AT A GLANCE

## C COMMUNITY SERVICES

### ADVICE AND INFORMATION SERVICE

This service operates at our office in Brownlow Hill, Liverpool, from 10.00 a.m. to 4.00 p.m. every weekday, and in some parish centres. The service can provide information on a wide range of matters, including housing, financial, family and personal problems, health, education, employment, fuel and other public services. Help is also available in cases of material need, primarily those requiring basic household utensils, women's and children's clothing and bedding. The ability to respond to such requests is dependent largely on the generosity of donors.

### COURT WORK

Linked with the Advice and Information Service, the purpose of our Court work is to provide counselling, advice and practical help for people appearing before the Liverpool Magistrates' Courts. Our workers have played a major part in the ecumenical Court Mission since the turn of the century.

### WORK WITH HEARING IMPAIRED AND DEAF PEOPLE

One of our Community Workers has specific responsibility for work with Catholic deaf people and those with hearing impairments. Services include support for a number of Community Groups; befriending scheme, and provision of training courses in British Sign Language for hearing volunteers. Deaf people also take part in the annual Mass with Disabled People.

### WORK WITH MENTALLY HANDICAPPED PEOPLE

Members of the Community Services team service and support about 40 Community Groups, run by volunteers, throughout the Archdiocese. We also organise a number of major annual events for mentally handicapped people and their friends, including a Fun Day and a Buffet Dance. Members of the groups also play a prominent part in the Mass with Disabled People in the Cathedral.

### ISLE OF MAN

It is sometimes forgotten that the Isle of Man forms part of the Archdiocese of Liverpool: We have maintained a worker on the island since 1965. A major part of her work is to arrange for the fostering or adoption of children, and to provide counselling and practical help for one parent families. Other concerns include services for the blind, family and bereavement counselling, alcoholism and a wide range of personal problems. There are links both with our own Children's Services (Fieldwork) team and with other churches and Government agencies on the island.

### WORK WITH ADULT AND ELDERLY PEOPLE

In addition to residential care services, (detailed elsewhere), we offer services both to retired and elderly people, living in the community, who are fit and active, and to those who, for various reasons, require short term or day care. We service and support a number of Community Groups, run by volunteers, and a befriending scheme. In the Southport area we run day care groups which provide a regular weekly break for those caring for elderly people at home.

## f CHILDREN'S SERVICES FIELDWORK

C.S.S. is an approved Adoption Agency, and a member of the British Agencies for Adoption and Fostering (B.A.A.F.) and the Merseyside Adoption and Fostering Consortium. The task of placing children with foster and adoptive families is at the core of the work of the Children's Services (Fieldwork) team. Other services include 'In Care' and post-adoption counselling, and help for people who have been adopted and wish to gain access to their records, under the terms of the Children's Act 1975. The Team Leader and part of the team

operates from our offices in Brownlow Hill, Liverpool, while other members of the team are based at the St. Thomas More Centre, Birkdale, and at Nugent House school, Billinge. In the first instance, enquiries concerning fostering and adoption should be directed to the Duty Officer at Brownlow Hill.

## r RESIDENTIAL SERVICES

### COMMUNITY HOMES

BLACKBROOK HOUSE, St. Helens, is a Community Home with Education (C.H.E.), and a major resource for the care of 42 girls up to the age of 18, with a high degree of emotional and behavioural disturbance, both from the North West and elsewhere.

ST. VINCENT'S CHILDREN'S CENTRE, Formby, offers residential care for up to 35 boys aged 15 or younger on admission who are emotionally disturbed, and whose problems may include delinquency, truancy and difficulties in forming relationships. A small number of mentally handicapped children have been integrated successfully with the other boys.

### SPECIAL SCHOOLS

NUGENT HOUSE SCHOOL, Billinge, caters for the special needs of up to 65 boys of secondary school age with social, emotional and behavioural problems. Children are usually referred to the school by their local education authorities.

CLARENCE HOUSE SCHOOL, Freshfield, caters for up to 110 residential and day pupils - boys and girls - of secondary school age with social, emotional and behavioural difficulties. (Boys who are resident at the St. Vincent's Children's Centre usually receive their education at Clarence House.)

### CHILDREN'S HOMES

CLUMBER LODGE, Freshfield, our own Children's Home, fulfills a variety of important roles: It caters for children who cannot be placed with families, and those who have been subjected to non-accidental injury, and provides respite care for families with mentally handicapped children. Provision is also made for mothers and babies, where there is a lack of parenting skills or where the child may be at risk.

The Agency also provides advisory and fieldwork services for NAZARETH HOUSE, Crosby, NAZARETH HOUSE, Lancaster and ST. GABRIEL'S, Knollie Park which are affiliated to Catholic Social Services.

### HOMES FOR ADULT AND ELDERLY PEOPLE

GAIRLOCH, Freshfield, is our holiday/respite home, providing short term residential care for 18 elderly men and women. Typically, they will be frail and living alone; in need of convalescence; recently bereaved, or in need of respite care, for example, when relatives are going on holiday, or when their homes have been flooded by burst pipes in severe winter weather.

LIME HOUSE, Lowton, is the result of a joint venture involving Catholic Social Services, Wigan Social Services and the Wigan Area Health Authority. The main building provides long term care for 22 elderly men and women, while the Rehabilitation Unit, known as 'The Lodge', offers short term accommodation and therapy for up to 9 people prior to their return to fully independent living after discharge from hospital.

NEWSTEAD, Wavertree, is our 'family' home for 22 physically handicapped people. Dual registration, as a residential and nursing home, enables it to offer long term accommodation and nursing care even in cases of severe handicap.

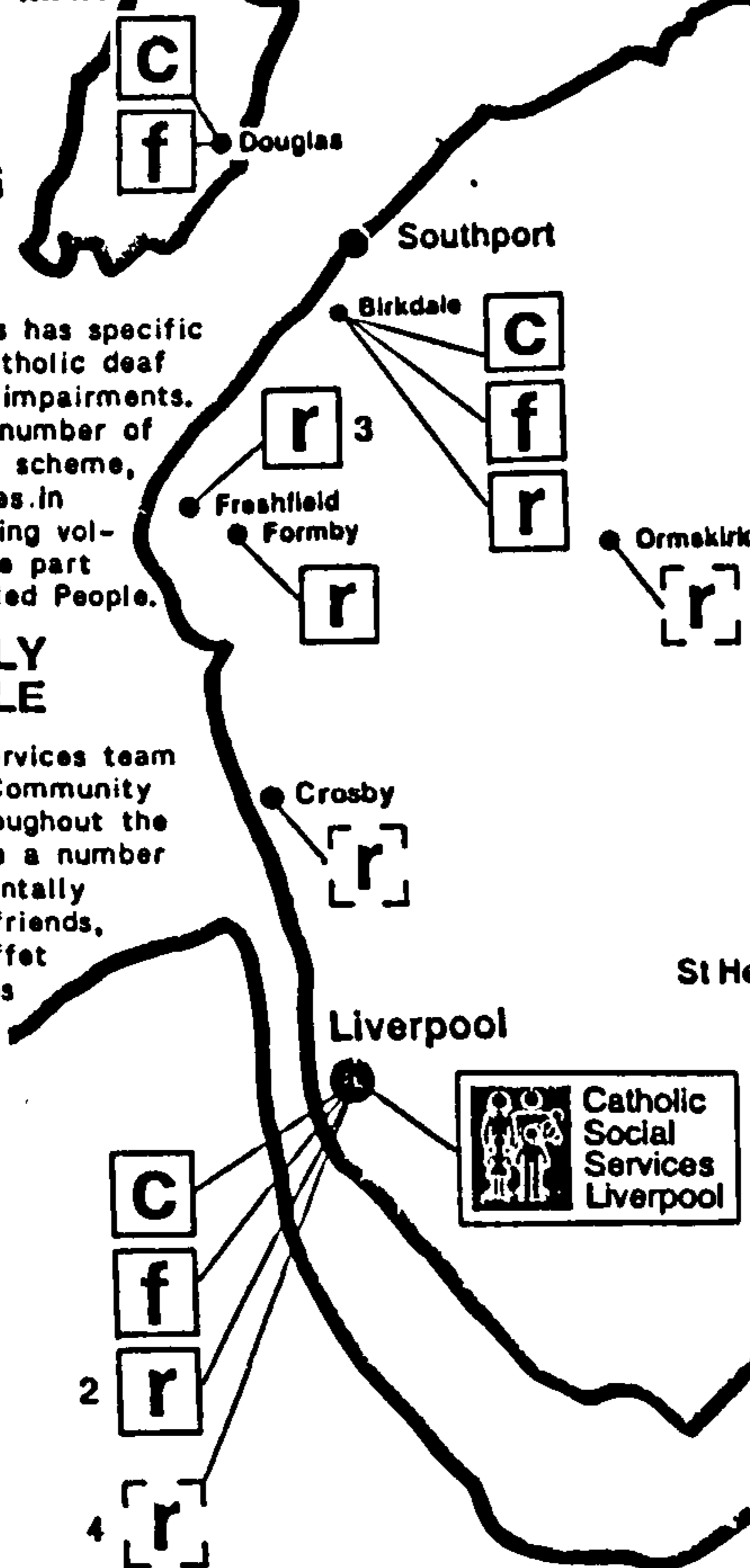
HOLLY ROAD RESPITE CENTRE, Liverpool, provides regular respite care for the mentally handicapped members of more than 60 families, as well as long term care for a more limited number.

The Agency also provides advisory and fieldwork services for KELTON, ROSEMONT and ST. SAVIOUR'S, in Liverpool, and REDCLIFFE in Ormskirk, all of which are affiliated to Catholic Social Services.

## ST THOMAS MORE CENTRE

The ST. THOMAS MORE CENTRE, Birkdale, formerly a Community Home, is now a centre of service to the community. It incorporates CROSBY HOUSE, a 22 bed 'half-way house' for people discharged from psychiatric care; the CHANCELLOR PROJECT Youth Training Scheme, training 110 young people in the main construction trades; MARGARET ROPER HOUSE, a registered Nursing Home for 22 people suffering from serious psychiatric disorders, and CECILY HERON HOUSE, which provides facilities for a number of day care and community groups.

ISLE OF MAN



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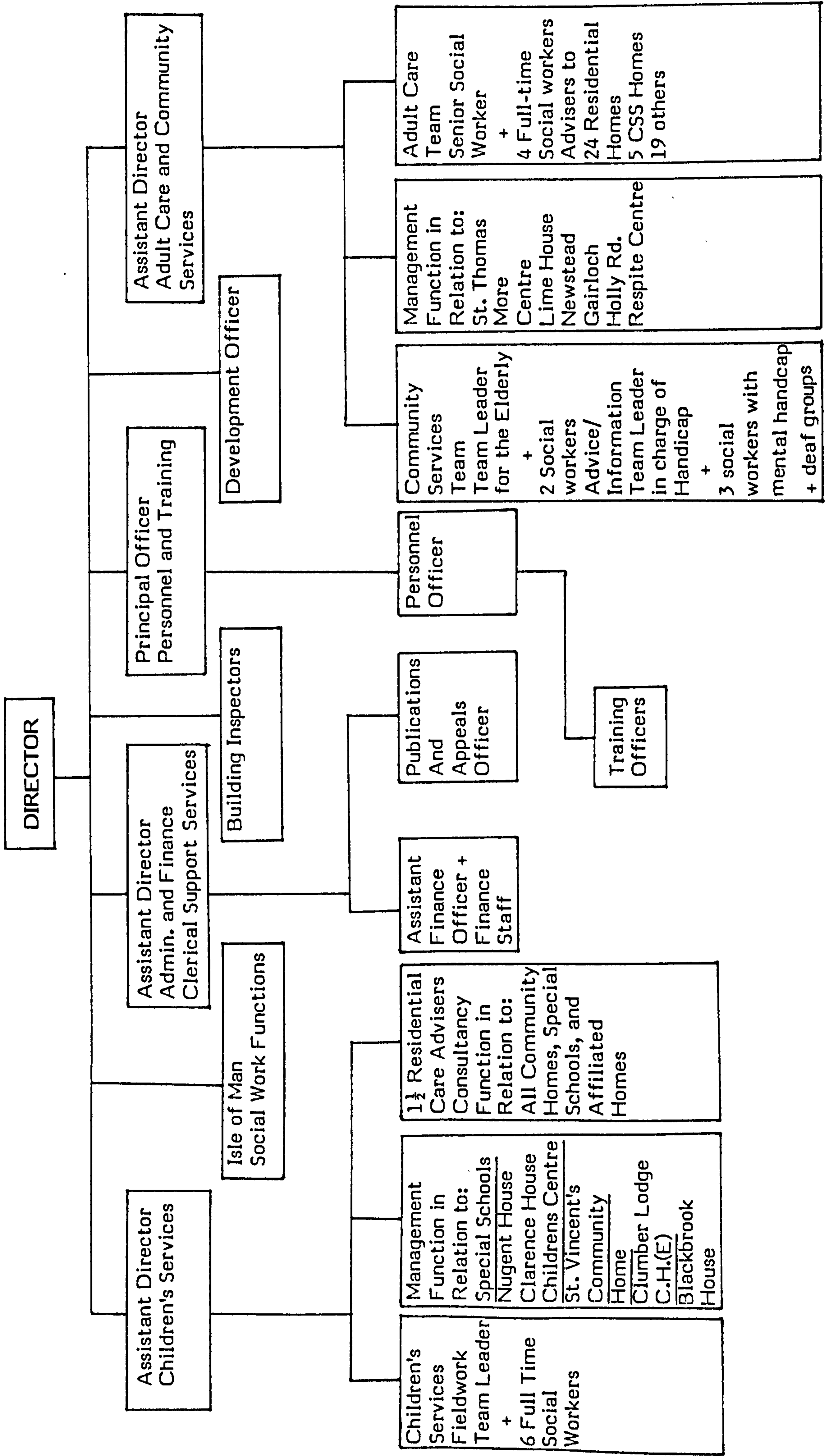
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registered charity its Trust Deed outlines its purpose within the framework of the Catholic religion. Its stated aims include providing support for specific groups, namely young children, unmarried mothers, the handicapped and the elderly. It looks to the advancement of education and religion among deprived and handicapped children

"by establishing and supporting any community or children's home or similar institutions established for advancing the education of such children and conducted in accordance with the doctrine and rites of the Catholic Church".

As stated in chapter two, this doctrine refers to an explicit moral code based on Biblical ethics, such that the very existence of the Agency is an expression of the active love of fellowmen. Beyond this, a final clause permits the Agency to engage in any other work "for the furtherance of education or the relief of poverty or suffering". This final statement is sufficiently vague to give the Agency a relatively free rein in its interpretation and fulfilment of the frequently ambiguous moral tenets on which it is based, while at the same time it allows for the policy and practice of the organisation to adapt in accordance with the changing interpretation of Catholic doctrine itself. Hence the present director has written that amongst the basic principles of the Agency is the importance of being aware and agreed as to the purpose of the work, and stresses that the freedom of definition means they should be "continually renewing our priorities and our method of operation" (Basic Principles).

In contrast to traditional leadership patterns which dominated the Agency's management structures in the past, the clergy's influence on the government of the Agency today is almost negligible. The first lay administrator was appointed in 1975 and was succeeded by the present, first female director. She commented on the professional role of the Agency in relation to the hierarchy, who frequently seek advice when making statements about social issues. As she said:

"Our Bishop would not make a statement of any kind relating to social work without consulting me...Our hierarchy are very good and make sure that they're advised properly".

Diagram II of the Agency's staff structure illustrates the hierarchy of relationships within the institution. Hence the fact that the structure of the Agency incorporates predominantly lay workers and, where they operate, a professional rather than charismatic function for the priesthood, is one indicator of the internal secularisation of Church welfare. It also reflects the shift within the Church from a 'mechanistic' to an 'organic' model in terms of its authority relationships and the new stress on the active participation of the laity (Hornsby-Smith and Lee, 1979).

### Christian Aspects of Catholic Social Services

Hall and Howes (1965: 189) have commented on the difficulty in attempting to uncover specific 'religious' elements within Church welfare. Thus a Weberian approach which attempts to interpret religion in terms of



the subjective definition of actions and meanings of staff and clients may prove useful. A general perception amongst the respondents in the study was that the very *raison d'être* of a distinctive Christian agency operating in the field of social welfare lies in the Church making a sign to all people that Christianity is not just about belief and practice but also helping other people. The Agency therefore is seen as continuing the Christian tradition by activating its ethic of love and concern through organised care.

In line with the Pauline community ethic of responsibility to all people regardless of religious affiliation (Ch 2: 30), the Agency was founded to work "for any people in need in the Archdiocese of Liverpool whose needs cannot otherwise be met" (Basic Principles). This is regarded by the Agency as part of Christian witness whereby Jesus came to serve all people, therefore Christian service "should not be exclusive". This non-denominational emphasis extends to both staff and clients and is outlined in every general publication by the Agency. As one worker said, "Our concern is with people's needs and not with their creeds!" In the area of advice and information services, for example, clients are not asked about their religion, though some often qualify that "Father sent me", or point out to the worker that they are Catholic. Though this shows awareness of the Agency as 'Catholic', it is of little significance to the service offered. Misconceptions and false assumptions are frequent, however, as is illustrated by an event in one of the homes where newcomers have to sign a consent form to a rehabilitation programme. A non-Catholic client, on being handed this document, saw the heading 'Catholic Social Services' and refused to sign,

believing he was being forcefully converted.

In terms of staff, a senior officer commented that Catholicity is

"important but not essential...all other things being equal we'd like to have a Catholic but again, just as we don't have all Catholic clients, we don't have an all Catholic staff here by any means".

At interview level candidates are made aware of the basic underlying principles of the Agency and must be sympathetic with its aims. Non-Catholics would be asked if this posed any problems for them, but as a senior officer said

"if that condition were met and a non-Catholic was a better candidate they'd be appointed, and they are appointed both here at headquarters and out in the establishments as well".

The staff at a special school confirmed that they were not asked specifically about their religion during their application. A recent addition to the Agency's training staff is a former Anglican worker within the Board of Social Responsibility in Liverpool. This indicates the priority of professional qualifications and skills over denominationalism as a condition of employment. However, despite the principle of denominational equality, intrinsic to the association of the Agency with Catholics is the tendency for advertising to be focussed on the Catholic media. The Agency's capacity for advertising is limited, hence it tends to advertise with the Catholic Press -

namely a regular monthly advert in the archdiocesan Catholic newspaper and once every three months with the national Catholic press. Also applicants to the Agency's Benefit Fund, which gives small amounts of financial aid on a one-off basis, must be Catholics and live in the Archdiocese of Liverpool.

Inkeeping with the principle of 'koinonia', or Christian fellowship, as a basis for the notion of community (Ch 2:31), co-operation between the Agency and other religious organisations involved in social work is a priority. In the words of one previous administrator, the Agency should be seen

"as a group that was working for the benefit of everyone in the Archdiocese irrespective of religious creed, race or whatever it may be".

To this end he became involved in multi-disciplinary teams in addressing the problems of alcoholism and drug-addiction and care of the mentally handicapped outside hospital. Examples of co-operation exist today at a number of levels. Many of the homes are visited by Anglican as well as Catholic chaplains, and in at least one home run by nuns both denominations worship together at Christmas carol services. Residents share in the activities of the local Anglican church and are presented with gifts after the Annual Harvest Festival. Such interaction has not always been the norm, however, and can be seen as a reflection of increasing ecumenical co-operation within Christianity in Britain as a whole. As pointed out in



chapter five (Ch 5: 217) historically non-Catholics were transferred as soon as possible to establishments of their own, while within the Agency a policy previously existed up until about 1970 that only ten percent of staff should be Protestants, to ensure a Catholic majority. Such was inkeeping with the policy of the age in Christian organisations. Dr. Barnardo's, for example, initially did not employ Catholics. Commenting on the gradual change, a senior officer stated that there was no deliberate change in policy, rather the Agency has gone back to the original principles of Fr. Nugent after having "lost its way". He added, however, that as well as adhering to the true Christian spirit of the Agency, its inclusive outreach reflects adaptation in view of the need to survive. Had the Agency continued to exclude non-Catholics it would eventually have ceased to function. Hence its purpose today reflects its operation on the basis of fulfilling social needs.

Though the practice of exclusion died out over the years and no longer continues within the Agency, the identification of Catholic Social Services as a religious establishment carries with it a certain significance for those within it and its relationship with the secular environment. As Martin outlines (Ch 3: 85), it is the label of religious character which is relevant to a discussion of the Church's agency as compared to the secular. When the present director took over in 1981, she felt the spiritual dimension was lacking because the Agency was not recognised as part of the Church. To her this indicated a clear disjunction between the Agency's aims and functions. She thus sought to clarify management and policy-making functions by setting up a residential services committee and producing a document stating what the aims should be. She stated that:



"The intention was to make it clearer that we had got an aim, that we were not just a social work agency doing (or a number of individuals doing) just one thing".

Speaking about the religious influence that exists today, she said she did not think there has been a dramatic change in terms of the Agency or individuals within it recognising that they are part of the Church, but believes there is a spiritual dimension to the work.

However, the Catholic association of the Agency at times enables workers to identify with clients and problems specifically related to their being Catholic, even when the workers themselves are not. One worker commented, for example, that old people feel more willing to express anxiety about the practical difficulty of attending mass as regularly as they would wish. Clients look to the Catholicity of the Agency rather than to the individuals within it, and therefore see it as representing empathy with the Church. The Agency's 1986/7 Annual Report implies this function of identity with the Church in its court work. It states:

"The name 'Court Missionary' immediately suggests to many of our clients a connection with the Church, and even a few sympathetic words from the volunteers are often met with gratitude" (p. 4).

With outsiders, too, the Catholic association of the Agency underpins conceptions of the work. Thus when local stores were asked to contribute gifts for a raffle, one in particular was especially keen to help on hearing it

was for a Catholic agency. It seemed to suggest that the Agency had a certain respectability. In line with this Catholic identity, the Agency receives calls each week from people wishing to place elderly relatives in a home run by nuns. Hence its residential services teams provide a link with all Catholic residential homes in the archdiocese. In some instances the Catholic identity of the Agency has even been used to counteract the local authority policy of not placing clients outside their own homes unless the cause is 'justified'. Since religious preference represents a justifiable cause, it was suggested that some social workers denote 'Catholic' on the relevant forms to gain a place in an Agency home and then change it once clients have been referred.<sup>2</sup>

As well as the manipulation of the 'Catholic' label in the latter example, the association of Catholicism can at times be negative, based on the many misconceptions built around anachronistic and stereotypical images of homes as authoritarian regimes run by strict religious orders. The head of one of the Agency's homes-a laywoman - frequently receives letters assuming that she is 'Mother Superior', even though there are no nuns working in the home. In this particular home about six of the twenty-two inhabitants were Catholic, their condition of residence being special needs rather than the fact they were Catholic. In other cases misunderstanding about the 'religious' element of the Agency has prevented potential volunteers who believe that their not being Catholic excludes them. This was verified by members of the community work team. One member had encountered hostility on an estate merely at the mention of Catholic Social

Services - "We're not Catholics, go away". Thus the Christian element of Catholic Social Services underpins not only its raison d'etre but influences conceptions of and approaches to the work itself at various levels within the Agency and in relationships between staff, clients and outsiders. Though the demarcation of Catholic aims and norms clarifies and integrates areas of the Agency to some extent, the above examples illustrate how the association of Catholicism can elicit negative stereotypes and misconceptions about the nature of Church welfare.

#### The Role of Religious Symbolism and Practice

Though Catholic Social Services works on the basis of need irrespective of religious affiliation, it does operate within the framework of Catholic ideology and objectives. In the same way that religion usually tends to be regarded in terms of religious beliefs and practices and adherence to doctrine, the most obvious differentiation of Church welfare from state welfare is in terms of religious symbolism and practice. Hence the director qualified the role of the Agency, saying "we're taking anybody into a Catholic home". However, it is indicative of the secularisation of the Agency that religious symbolism and practice are no longer as marked a feature of the homes as they were in the past. Although the homes no longer centre on regular, all-inclusive observances, prayer and worship are still regarded by the administration as part of the life of the Christian and therefore they insist on making them available. Hence in practice the Christian ethic consists of making the opportunity available for religious



expression. Where possible, provision is made for other denominations to practise their own religion, whether this entails a vicar coming into the home or residents going out to their own place of worship.

As a general rule, then, overt religious practice has declined, though the degree of religious influence is bound to vary across the Agency where there are differing degrees of religious affiliation amongst staff and clients. The religious element is more stressed in homes run by religious orders, with more symbolism in terms of religious statues, portraits and the visible presence of the nuns themselves. Thus, for example, in children's homes run by nuns there is more emphasis on church attendance. In one such affiliated home, ex-residents described how church-going had been in effect compulsory in that the children were given the option of attending mass or staying outside while the building was closed. Non-Catholics were given the option of attending other churches, but for the sake of convenience usually ended up going to mass on the site. One ex-resident commented: "I never wanted to go to Church, but I did". Hence residents believed that being in a Catholic home influenced them in terms of church attendance. In another establishment run by nuns, the Catholic ethos is embodied in an all-round philosophy emphasising strict discipline. The brochure states:

"Although the home is of Roman Catholic denomination, we accept girls of every denomination. We hope to show the girls in our care a real Christian caring and concern, and to encourage them to acquire sound moral values which will enrich their lives now and in the future".



A "specific religious and moral education" includes encouraging Catholics to return to the sacraments, especially confession, and to pray. Formal prayers are encouraged, with masses on special occasions including the Sports Day as well as Festive Seasons. Although both Catholic and Anglican clergy visit the home, again the extent of religious practice was qualified as being not coerced, while emphasis was laid on the priority of teaching the virtues of "being aware of others".

The decline of obvious religious symbolism and practice is thus another feature of the internal secularisation of Church welfare. However, in accordance with Johnson's perception of religion as an evaluative symbol system (Ch 3: 83) the role of religion within the Agency can be relocated in the directive, affective, meaning-creating aspects of life in the homes. In the children's homes the change in overall policy means children are no longer compelled to attend Sunday mass or uniformly assemble together for regular Catholic prayer. Rather, at one special school the written aims include that of developing "a respect for religious and moral values, and a tolerance of other races, religions and ways of life", to which end the curriculum includes moral and ethical studies. In line with this relocation of religion, staff regarded the 'Catholic' aspect as less overt and more a part of the 'hidden curriculum'. It is incorporated in such aims as developing the individual to be

"capable of judgement and acting in a manner based on the concepts of respect for persons, accountability, and consequences" (Minutes of Drafting Committee, 30.5.85).

The 'hidden curriculum' can also refer to staff's handling of children. During one visit a boy referred to a member of staff as a "Jesus freak", only to be corrected by another member of staff - "You mean a good Christian man". While it was suggested that religious education lessons had no particular Catholic bias, class masses were a feature of some feastdays and Sundays, with optional attendance.

In some establishments priests' visits are rare. The residents at one home, for example, go out to church and local parish clubs. Other homes contain their own chapel, with priests (usually Catholic, but sometimes Anglican), coming in to say mass and give communion. In response to an enquiry about the opportunity for Confession, one elderly lady in residence questioned why they should need it: "We don't go out much so we can't do anything wrong!" A number of residents referred to the Agency and its approach as "Christian rather than Catholic", in that a range of other denominations were represented amongst staff and clients. Residents from one children's home commented that Catholicism was not pushed on them. Of staff one said "they were teaching you moral standards rather than Catholic beliefs". At the Agency's Respite Centre, Sunday attendance serves an additional function as an opportunity for integrating residents into the local community, hence three churches are used on a rotating basis.

This is not to suggest that the value of religious expression itself is undermined. On the contrary, special masses form focal points of the Agency's year, with the Archbishop concelebrating in the Cathedral at

services for the elderly, handicapped and children. (The latter focusses as a culmination of the 'Good Shepherd' collection throughout local schools at Christmas). The Agency's links with local parishes and the fact that most of its senior management team happen to be Catholic tends to ensure that a Catholic ethos is maintained and that Catholic values are preserved. At the Agency's headquarters masses are a natural way of celebrating at Christmas and Easter, or when a member of staff leaves or retires. The services themselves are celebrated by a Catholic priest, but reflect the ecumenical constitution of the administrative staff in attendance.

### Transformation of the Catholic Subculture

To assess how far the Catholic subculture underpins Catholic Social Services requires looking into the role of distinctive Catholic beliefs and values in the work of the Agency. Coman (1977: 108) singles out elements central to the Catholic subculture as relevant to issues of social welfare, including distinctive beliefs relating to sexual, marital and familial relations. A second strand of the subculture is the acceptance of papal authority. The analysis has so far suggested that, far from an attempt at 'pillarisation' - the establishment of a subsystem to insulate Catholics from the secular environment - the Agency reflects Coman's observations of the internal weakening of the Catholic community itself. Hence on the one hand the emphasis on papal and charismatic authority has been superseded by professional layworkers and an ecumenical constitution of administrative and executive staff. On the other hand the Agency functions less to insulate

Catholics from the secular environment, but rather exists to serve anyone in need, regardless of denominational affiliation. The analysis now turns to consider the extent to which the Agency functions to maintain distinctively Catholic ethical beliefs about sexual, marital and familial relations.

As the most traditional area of the Agency's work, the infant and children's services reflect the affirmation within Catholic theology of the centrality of the family. The 'Charter of the Rights of the Family', published by the Holy See, 1983, and described as 'a prophetic call in favour of the family, emphasised the inherent inalienable rights of the family as not simply a judicial, social and economic unit, but a

"community of love and solidarity...uniquely suited to teach and transmit cultural, ethical, social, spiritual and religious values essential for the well-being of its own members and of society".

In helping different generations to grow in wisdom, the family is seen as harmonising individual rights with social demands. The Charter aimed to reinforce among families an awareness of their "irreplaceable role and position". Catholic Social Services' work with children and families reinforces this perception of family life; in fact the area of the Agency's work most specifically affected by Catholic Church law is the adoption and fostering field. Since the Adoption Law requires regard for the wishes of the parents concerning religion, a local authority seeking Catholic parents may refer the case to Catholic Social Services. A second area where Church law clearly impinges on the work of the Agency is in the issues of



abortion and counselling for pregnant women. Staff commented that a girl wanting an abortion "would have to go elsewhere; we can't get involved in that side of things". The team refers cases on to the British Pregnancy Advisory Service or Lifeline, who can provide a broader counselling service. Such referrals are qualified with reference to Catholic ethics. As one worker stated, "We'd never wash our hands of anybody, but we don't condone abortion". In general, however, women considering abortion do not tend to resort to Catholic Social Services. This reflects awareness of Catholic teaching on abortion such that it is seen as a distinct moral issue (Hornsby-Smith, 1987: 89).

In terms of marital issues, secretaries from the Agency take calls, look after the books and provide a link with the Catholic Marriage Advisory Council (CMAC). Counsellors also take referrals from priests, either of couples for marriage preparation or of married people wishing to become counsellors in the parishes. Of the Catholic influence one counsellor from CMAC commented that clients on the marriage preparation course often expect that a priest is going to talk to them for four weeks about the Catholic Church and Catholic theology, but added that such assumptions bear no relation to what actually happens. Marriage preparation is an area where the thin line between informing and condoning has been a source of conflict in relation to the CMAC and the Church's official line on contraception outlined in 'Humanae Vitae'. The counsellor explained that they in fact talk about all methods of contraception with clients, beyond the Natural Family Planning method recommended by the Church. Justifying

this view, the counsellor said it is more a question of being realistic -"you've got to be honest and relevant if you're going to be credible". She inferred that clients are looking for more than just the official Church teaching in attending the marriage preparation course. This concurs with the finding that Catholic attitudes and practices have in recent years converged rapidly towards the national norms (Hornsby-Smith, 1987: 112).

A further area where Catholic doctrine can influence the Agency's practices is its policy towards sex education within its children's establishments. Across the Agency there is a policy laid down that contraceptives should not be available. However, while a general consensus exists that the priority should be to teach respect for persons and the importance of stable, loving relationships, individual establishments tend to differ in their attitudes to the policy that contraceptives such as the Pill should not continue to be made available, but should be withdrawn from girls entering Agency homes. Again, some staff said they would wish to emphasise a more general Christian approach than specific Catholic doctrine. Though this attitude in part reflects the ecumenical constitution of the staff, it also reinforces the observations of Coman and Hornsby-Smith that within the Catholic subculture itself issues such as birth control and sexual morality in general are subjects of discussion and, in varying degrees, of controversy. It also reflects Dobbelaere's (1981: 68) findings that within Catholic subsystems Catholic values and ethics are frequently challenged by professionals as solutions for the specific problems they encounter.

This area of sexual morality has become even more significant in view of the increased awareness of both child abuse and AIDS and current campaigns to counteract them. The Agency's Annual Report 1986/7 outlined their concern about such issues, especially given the fact that many of the children in their care have been victims of sex abuse. In response to AIDS the Agency has included a specialist input to its training course on counselling. In terms of education the training officer commented that this is an area directly subject to Catholic Church doctrine. The policy across the establishments is to teach children in care the importance of sexual relations within marriage and not to advocate any policy of 'safe sex' through the use of contraception.

Other than these specific examples, however, a significant development appears to be a redefinition of Christian ethics in terms of a more general humane approach, combining affective, social and physical perceptions of need rather than an exclusive and clearly defined Catholic code of ethics. This is illustrated for instance by the appointment of a priest co-ordinator with the deaf. Along with his religious duties to this sector of the Agency, his function is to integrate the deaf into the local community. Hence though a Christian influence appears relatively vague in relation to specific Catholic ethics, it can be more positively identified in terms of a prevailing Christian ethos which pervades to differing degrees throughout the Agency's establishments. At an ex-approved school for Catholic boys, for example, which now operates a series of training schemes, the manager saw the work of the centre as "an extension of

Christ's healing process". He felt that he did not "need to apologise for it". In another home, however, another member of staff regarded the continuing Christian ethos as anachronistic, thus apologising for the fact that living groups "unfortunately" still retained "outdated religious headings". These two examples illustrate the differing perceptions of and attitudes towards the Christian ethos; hence it is difficult to generalise about its influence. In a number of institutions the religious influence was so discrete that, except for the title 'Catholic Social Services' outside main buildings, clients were not always aware of any Christian element.

### A Theology of Caring: Christian Ethics in Practice

Catholic Social Services today is therefore less identifiable as a body functioning for the preservation and promotion of an exclusive Catholic subculture, than as a Christian agency founded on the belief in the worth of human dignity, justice and equality. The director has thus described the Agency as "the means by which the local church expresses its Christian witness in terms of social work". This reflects the keystone of Christian faith, namely the belief that man is made in the image and likeness of God. One of the underlying principles of Catholic Social Services, then, is that in accordance with Jesus' example "the same compassion and acceptance should be the hallmark of our work with our clients and our colleagues" (Basic Principles). Religious orders working within or affiliated to the Agency emphasise Incarnation Theology as recognising the innate dignity and respect of all human beings. Incarnation Theology refers to the belief



that in dealing with individuals welfare agents are serving Christ himself. One nun related this to community life by interpreting faith as meaning "caring work is not for ourselves or even the patient...but it is for the Lord".

The Agency's community groups with the mentally handicapped promote this philosophy of universal worth and dignity. Their work fulfils the purpose of the Agency as outlined in its Trust Deed to attend to the social welfare of the mentally and physically handicapped. Publicity material about the groups stresses that they are not for mentally handicapped people any more than they are for the non-handicapped:

"We believe that both of these groups have an equal contribution to make, and for that reason we think it important to lay stress on the fact that they are community groups with mentally handicapped people".

The same principle underlies a befriending scheme with the handicapped, which aims to counteract the often lonely and socially isolated. The emphasis within befriending is on voluntary friendship rather than a working relationship.

In this sense the approach of the Agency reasserts the priority of Christian-based concern in contrast to Dobbelaere's (1981: 66) observation about the diminished interest in religious and philosophical matters in Christian welfare agencies in favour of specialisation and professionalisation. While some of the Agency's groups lay more stress on

'religious' activities than others, underlying the work of all the groups, states the Agency's information leaflet, is

"an awareness of the need to preserve the dignity and rights of all their members, but in particular of those members who are mentally handicapped".

The community work team also embraces an educative role to advance this ideal, giving talks in schools to crush the negative image of handicap amongst the young. The ongoing training for Agency staff also challenges myths about the mentally handicapped which reinforce prejudice and discrimination. Staff commented on the spiritual element within this area of Church welfare. Though the groups now fulfil more of a social than religious need, originally they were set up primarily for religious purposes. Workers stressed this concern in relation to all types of clients "to develop their spiritual potential to its greatest capacity". It was also regarded as part of the Christian responsibility in training members of staff:

"We should be enabling them (staff) to reach a greater understanding of what their faith is all about - that's part of our responsibility".

Such concern with spiritual as well as material needs was identified by many workers as a key factor distinguishing Church welfare from secular social services. In the words of one of them, "We are concerned with the total person, that's the difference".

This religious emphasis on human dignity and worth also reflects Catholic social teaching on justice and equality, regardless of race and class. In practice, however, social relationships within Catholic Social Services can be seen to reflect the historical failure of the Catholic Church to live up to its Christian-based ideals of justice and equality. Concerning women's equality within the Church, for instance, it does not need much documentation to show that the Roman Catholic Church is a totally male-dominated institution. The fact that the present director of Catholic Social Services is a woman does not detract from the wider subordination of women within the Church. A senior officer commented that the historical under-representation of women in the Agency is now changing, even though it is only within the last ten years or so that women have started to be trained within it.

With regard to the principle of equality it is also suggested that the way the Agency functions can often fail to counteract, but rather reinforces, institutionalised racism within British society. Its adoption/fostering services, for example, which aim to find homes for harder-to-place children, including those of ethnic minorities, by implication reinforce attitudes of inequality. Though not intentionally racist, the fact that adopters not considered preferable for white children (namely older and single people) are then allowed to foster ethnic minority children reinforces racial discrimination. The same applies insofar as the policy also includes handicapped and older children.

Catholic Social Services has made attempts to redress the balance reflected in the low numbers of black staff within the Agency. Its recruitment policy for black care workers however failed because it was addressed to a white, middle class area. Racial discrimination takes many forms, becoming 'institutionalised racism' when organisational rules and procedures fail to take account of a variety of cultures. Though the Agency's training for staff includes a racial awareness input, in general it is questionable as to how far it can be effective in countering the institutionalised racism of the wider Church. In 1983, a Survey by the Catholic Commission for Racial Justice found "very many black people have been deeply hurt and feel totally rejected by the Catholic Church in this country". These feelings of hurt and rejection were not the result of imagined slights by the white community, but grew out of countless experiences in parishes and schools:

"These experiences range from a simple lack of welcome, being ignored and not invited to join in parish activities, to what can only be described as blatant racism".

Within the Agency senior staff commented that though steps are being taken to incorporate multi-racial understanding and to employ black staff, particularly in homes caring for black children, much needs to be done to counteract racist attitudes still existing among staff, which reflect the wider ignorance and prejudice fostered in British culture.



### Christian Ethics versus Bureaucratic Administration

This historical failure of both the Agency and the Catholic Church to practically realise the principles of equality and justice can be seen as a condition of the penultimate status of the human world in relation to the future ideals of the Kingdom (Ch 2 : 34). Weber expounded the inevitable clash between Christian ethics and human organisation in relation to the rationalisation of social administration:

"The religion of brotherliness has always clashed with the orders and values of this world...the split has usually become wider the more the values of the world have been rationalised and sublimated in terms of their own laws". (Gerth & Mills, 1948: 330)

Thus from a Weberian perspective the compromise of Christian ethics is an inevitable consequence of the bureaucratisation of Catholic Social Services as a professional social work agency in industrial society. As outlined in chapter three, the secularisation of institutional religion would entail the adoption of instrumental values and accompanying moral attitudes within the Agency. With bureaucratisation action becomes formally rational, while at the same time societalisation diverts attention away from the personal individual. (Ch 3 : 89) On the other hand, it has been suggested that within secular society, in response to the alienation and moral vacuum that results from bureaucratisation, charismatic initiatives such as religious doctrines calling for ethical renewal can challenge public sectors of bureaucratised society. (Ch 3 : 90) The analysis must therefore now consider how far the

Agency fulfils the characteristics of the bureaucracy and the extent to which this results in the overthrow of the religious ethic underlying it. It will be argued that the transformation of Catholic ethics towards a more generalised humane approach within the Agency fits in with a renewed role for Catholic Social Services within the technical limitations of the modern bureaucratic welfare state.

To some extent the administration of Catholic Social Services fulfils the characteristics of bureaucratic organisation. On the basis of practicality, efficiency and legal stipulation, many of its operations are governed by systems of rules and written documents. Employment is contractual and there are fixed and official jurisdictional areas in terms of hierarchical authority, management grades and specialised departments. The conscious upgrading of the Agency towards professionalisation can be seen in its continuous effort to modernize its structure. For instance, recently it changed the title of its head from 'administrator' to 'director'. In this respect Catholic Social Services is ahead of similar Catholic agencies in the country, all of which are still run by priest-administrators. A further illustration of the professionalisation of the Agency is its diversification beyond caring for children to cover a wider variety of needs. Staff commented on this as part of the Agency's adaptation in view of its need to survive. Its operation on the basis of need is seen as complementing the Christian ethic of responding to needs where they arise. Thus it can be argued that alongside such formalised rationality, elements of the Agency illustrate the incorporation of substantive value rationality. Hence the

Christian ethic, itself having adapted to fit with the professionalisation of Church welfare, functions in the ongoing legitimation of the work of the Agency and provides value and normative integration within it.

The emphasis on a more 'caring' approach as part of the Christian ethic is incorporated in the Agency's measures to counteract the isolating and institutionalising effects of residential care. In one residential school the children learn to make independent decisions for themselves at weekly group meetings. Behaviour is discussed and the children are encouraged to assess themselves and each other in determining personal weekly targets. The children in another home are encouraged to take an interest in current affairs, which resulted in their sending toys to Ethiopia. As well as promoting spiritual growth, such measures were seen as ways of counteracting ritualistic care. To overcome the isolation of residents within the Children's Centre, community involvement is encouraged through the Family Bridging Scheme, which aims to integrate residents with local families. These practices run counter to the dehumanising, impersonal calculation of the purely formally-rational bureaucracy, and were identified by residents as part of the Christian ethic. From his experience in both local authority and Catholic children's homes, one ex-resident said that whereas local authority homes had regarded him as "a problem, not a person", in the Catholic home staff were able to take account not just of legal stipulations but of the Church's angle on care, with the result that they were "more interested in what the person thinks".

The Agency's home for the physically handicapped has from the start been built on the premise that residents should treat it as their own home, rather than regard it as an institution. Seemingly small details reinforce the dignity of residents through, for example, autonomy in choosing colour schemes in bedrooms, menus and hours of visiting/going out. Though freedom is to some extent limited, with regard to full control over finances and the selection of staff, the aim of the home is to give residents basic human rights by counteracting their previous experiences of being 'in care' in long-term hospitals. The director stressed that it was a policy priority to take into account the wishes of residents and avoid the stereotype of handicap. As a result a family atmosphere is prevalent rather than a more formal resident/staff relationship. The Agency's publicity brochure states that the home is characterised by "genuine care for the individual", a view borne out in my meetings with staff and residents.

The residents are encouraged to keep active by attending day centres, a concern repeated at the Agency's Respite Centre, which combines training skills with an attempt to create a family environment. The only visible evidence that the Centre is an 'institution' was the regulatory fire signs above the doors. Personalised rooms, with pictures and decorative wallpaper help to create a homely atmosphere. Beyond this, careful consideration in the intake of short-term residents maintains a balance between degrees of handicap and available staff, as well as avoiding as much as possible personality clashes between regular attenders. The adviser to the Centre stated that having a cross-section of handicap, interests,



personalities and ages is a priority with each intake. It helps to reinforce the view of one worker that "they're not handicapped, they're different", and distinguishes the residents from the hospital situation where they are admitted on account of handicap alone. In the view of workers the Centre is "a home from home - the people there happen to have handicap in common". The relationship between residents and 'helpers', as staff are called, reinforces the Christian ethos as outlined by one worker:

"People come to us because there's less red tape and you get treated like a person with an identity...this is where the Christian ethos lies, not in the number of homes you have".

Attempts to make the residential homes as non-institutional as possible are limited, however, by the statutory regulations bearing on the operations of the voluntary sector. These have become tighter since the passing of the Registration Homes Act, 1984. A frequent criticism of the new Act and the guidelines for its enforcement - 'Home Life' - is that they fail to take into account the realities of the caring situation. Staff commented that local authorities often assume that residents need to have everything done for them, with consequent policies which limit the Agency's priority of encouraging independence. Within these imposed limitations, however, many of the Agency's homes have earned a reputation as non-institutional and homely. This is shown partly by the high demand for places and by the views of residents themselves. One resident, for example, described how she preferred to stay there over Christmas rather than with relatives because she regarded it as her home. Many clients return to the

Agency's respite homes because they find them congenial. Some members of staff commented that "it is the Christian caring atmosphere of the home which seems to attract people to return".

These examples illustrate how the incorporation of substantive values into a more caring, personalised approach might check the impersonal atmosphere prevalent in many welfare institutions today. As outlined in chapter three, within the wider framework of the welfare state the voluntary status of the Agency also gives it the advantage of flexibility, innovation and grass-roots contact as a basis for the reassertion of Christian values into secular society. As a voluntary body the Agency provides the opportunity for choice with social services, particularly in terms of religious preference. The opportunity for choice and flexibility within a personalised approach is exemplified in the policies of the Agency's adoption and fostering team. Rather than placing babies with adopters immediately from hospital, babies are placed with foster parents for up to six weeks to enable mothers to have more time in making a decision. At the same time, the team prefers not to make placements after six weeks, once the baby has started to recognise its surroundings and become familiar with people. Though this is not a legal issue and local authorities often place at a later stage, Agency workers believed their policy reflects what is right for the child. One worker commented that "the main objective is to make the child happy and to act in the child's best interests all the way along the line".

A further example serves to illustrate how the Agency incorporates

substantive values in its approach to caring. During the research a resident in one of the Agency's homes died. In contrast to local authority practice, the vacancy was deliberately left unfilled for six weeks. Though this entailed financial loss, staff explained that it gave residents time to grieve. In the same old people's home the admission procedure reflects 'this sensitivity towards clients' needs by making the transition into residential care gradual and maintaining links with the community left behind. From his experience of working within both voluntary and statutory sectors, an Agency officer commented that sacrificing financial considerations and maximum occupancy are not as easy in a local authority setting. He did not feel this difference was entirely due to the Agency's Christian ethos, but regarded it as good social work with a Christian element in it.

It would therefore appear that rather than departing from its founding Christian principles in developing as a more efficient and rational organisation, Catholic Social Services is able to reconcile its moral and practical approach to social need. This is not to suggest the absence of conflict, which does at times arise. One example of this is the Agency's tradition that a Church-approved marriage is one requirement for prospective infant adopters. In this case the demands of harder-to-place children have resulted in the requirement being waived. As has been outlined, however, the adaptation of the Christian ethos to a more generalised caring approach has reduced the potential for conflict on particular points of doctrine, having evolved rather into a concern with the highest possible standards of care. The Agency's senior training officer

regards training as an important resource promoting better care of clients. He therefore works closely with other personnel and advisory staff, meeting regularly to discuss and formulate policy on relevant topics and make recommendations to the governing bodies. Rather than the emphasis being on qualifications, diverting away from a personalised approach, an important strand of staff training is to develop sensitivity and awareness to the needs of clients. Because the concept of care extends beyond physical comfort, staff are trained in guidance, counselling and relationships through a series of ongoing courses and training days. This concern reflects the Gospel instruction which states that Christians will be known by the way they treat others.

### The Role of Religious Commitment amongst Staff

Within Church welfare a caring approach reflects not just its voluntary status, but the fact that it is part of a distinctive faith. Compared to statutory services it assumes an intrinsic as opposed to a purely instrumental, utilitarian value in the meeting of social need. As agents of this specific Christian approach, the role and influence of religious commitment amongst the staff is an important variable in determining a more caring, humanistic welfare service. As stated earlier, the extent of Christian commitment in terms of religious practice varied amongst Agency staff. As well as the three annual masses in the cathedral, reflection services at Christmas and Lent are optional for members of staff. As a principle of the Agency, however, emphasis, is placed on the quality of work



as reflecting a Christian commitment. Some staff did express the importance of personal commitment and motivation in their work. One said:

"The things I do spring from my commitment to not necessarily the Church, I suppose, but certainly to Christ, but then I see the Church as very much the whole of that".

Another member of staff identified the Catholic element as simple things like a prayer at the beginning of a meeting asking for guidance and the fact that the work considers the spiritual needs of people. A non-Catholic within Catholic Social Services commented that "working in a Catholic environment has done much for my tolerance and understanding". Another, commenting on the prevalence of a strong Christian ethos within the Agency, said they sometimes felt uneasy as an Anglican in a Catholic establishment. This was not in terms of being made to feel unwelcome, but rather feeling "in the dark" about a Catholic understanding which tends to be taken for granted. Their response was to accept it as "their establishment", whilst working there had positively changed their preconceived ideas about Catholicism.

Other members of staff commented that religion was not a significant factor in their choosing to work within a Christian agency. Some came in response to a particular advertised job or for the type of work available. A non-Catholic who referred to the religious aspect in negative terms of practices, outdatedness and symbolism said that neither the voluntary status nor the Church factor had been important in their joining the Agency, but

later added that both factors were now important in terms of the ethos they generated. The staff however are employed by the Agency not as "volunteers", motivated purely by Christian altruism, but as professional social workers. Volunteer helpers supplement paid staff by visiting some of the homes to befriend residents or working with the handicapped community groups.

For nuns working in homes affiliated to Catholic Social Services welfare work can be seen as part of their religious vocation, whilst the character of care reflects the orientation of their particular order. Though homes affiliated to the Agency are relatively autonomous from both the Agency and the hierarchy of the religious order, the limitations of skill and resources brings increasing reliance on secular lay support, another example of the secularisation of Catholic welfare. The personal commitment of sisters with a religious calling is to some extent compensated for by the more extensive qualifications of trained social workers. In an age of decreasing vocations and the pervading influence of the welfare state, the Church's welfare body is seen as a bridge enabling religious orders to transfer their work over to secular agencies. One nun said that in recognition of limited finance and skills her order hoped to pass on their commitment, vision, and respect for people, identifying dignity and respect as the keynote of Catholic Social Services.

Part of the Christian witness amongst staff consists of providing a Christian example and influence to others. The training officer commented

that while written appraisals on staff or children in their care do not include aspects of spiritual development, it comes to bear influence when children leave care to be confronted with real issues and life skills. In this context he defined the role of the care system as one of guidance in teaching spiritual and life skills. He added that attention must be paid to this Christian element, which tends to fall away in the mundane workings of life as ritualistic. In one home the brochure's written aim is to provide "an experience of Christian living for children of all denominations". Interviewees often referred to the Christian ethos as something that cannot be measured tangibly or statistically. How can one measure alleviation of loneliness or comforting bereavement? The Catholic chaplain in one school emphasised the more discrete rather than direct nature of religious influence. He regarded his role as less specifically 'religious' than 'social', seeing himself as a friend who plays pool with the children, mediates with the school community and makes himself available if children wish to speak alone. This can be seen as a further illustration of the transformation of the Christian ethic from a doctrinal to a more diffused perception of welfare needs. Staff within the Agency's schools tended to regard the "Catholic" element as a legacy from the past and were not always aware who amongst staff was Catholic or not. Again, it was the special needs of children rather than religious obligation which brought out the caring qualities of the staff, though individuals commented that the distinction was not clear cut.

As far as the staff were concerned, one important function of the Christian ethos in social work was that it introduced flexibility and capacity

for innovation. The Agency's training officer described pioneering as putting over an alternative way of looking at things and people within the christian perspective, for example expressing through actions the worth of the handicapped or seeing each new day as a gift. The ability to adapt to changing needs is not only a central part of Christian witness but provides the Agency's continuing raison d'etre, as the director has stated: "the only purpose of providing something is if it is different enough and needed enough". Thus whereas twenty years or so ago most of the work of the Agency involved the care of children, today it has diversified to include a variety of services. The Agency's 1984/5 Annual Report reflects on this continuing process of change:

"Perhaps it is something which hardly needs to be remarked upon, for if as an agency we ever ceased to be open to change, we would rapidly become irrelevant and ineffective".

### Community Services: Empowering Local People

Chapter five discussed the transformation within Liverpool's Church welfare bodies in recognition of their potential role in community affairs and the need for community relations in the inner-city. Within Catholic Social Services the development of the community services department reflected not only changing policies within the field of welfare itself, but also the Christian ethic of community as based on the ideals of love and service. The increasing importance of community work as an area of Church welfare reflects the concept of 'community' as not just geographical,



but to do with the quality of life. Hornsby-Smith (1987:200) comments on how "there are few words more highly prized among Catholics than 'community'". At the same time, however, he suggests that there are significant constraints bearing on attempts to create community-like characteristics in parishes. These include the reality of the social pressures in today's highly urbanised, modern, industrial, mobile, cosmopolitan society and the declining salience of the parish for Catholics in the post-war years. Thus the analysis now considers the extent to which the Agency's community work is able on the one hand to fulfil the Christian ideal of community, and on the other to be effective in counteracting the alienation, deprivation and degradation which characterises urban areas, which the welfare state has been powerless to remedy.

A Christian-based concern with the quality of community life is illustrated by Archbishop Worlock's address to the Annual Conference of the Institute of Housing (24:6:84), when he urged planners to take account of the fact that people cannot be separated from their buildings as homes. He pointed to the high numbers of alienated people in the inner-cities for whom the degree of social deprivation has destroyed hope and warned against housing programmes which further increased this alienation. He said that:

"Somehow the members of the community must be drawn into some form of partnership if their confidence is to be regained and if they are to value and respect what is provided."

In terms of its geographical structure the Catholic Church provides a

potentially ideal resource for grass-roots community contact through the parochial system, with the presence of parish priests living within the local community. In recognition of this, and in response to the Archbishop's desire to spread the role of the Church and develop the local community from the parish set-up, the Agency's community service team has grown and attempts have been made to reach out to local priests. Two active priests in Toxteth, for example, provide a model of co-operation between the Agency and the local community. They see their living within the community as an important part of their role, joining forces with the powerless for liberation within the context of "a profound Gospel struggle". This concurs with a Church Working Party Report (1986) entitled 'Community in Church and World', which stressed the importance of the 'open' Church, allowing people from the Church and neighbourhood to meet, collaborate and enter into dialogue. By increasing and fortifying the different networks within the area, a community is built-up both in the Church and outside it. Thus, in the words of Vatican II, the open parish can become in some sense a "soul" or "leaven" in the wider community and strengthen its "seams". The Report stresses that the images of leaven and soul of human society mean that the Church cannot limit itself to building up the community of the faithful. Rather "it is equally its task to promote community at all levels of human society", so reinforcing the outward-looking and participating Church.

As mentioned earlier, from the late 1960's Catholic Social Services moved into the area of community development, with the aim of mobilising

the resources within local parishes to relate to the difficulties of their own communities. The Agency's advice and information service, run in connection with the community services team, illustrates the attempt to activate the principle of the caring Church in action by offering personalised support and functioning as a listening and counselling service. As well as operating from the Agency's headquarters in Brownlow Hill, a local advice centre has been set up on church premises on an outer overspill housing estate. As a result of liaison between the Anglican and Catholic clergymen and the Agency, the centre now opens twice a week, once on the Anglican and once on the Catholic Churches' premises. Manned by local volunteers, the centre answers enquiries from local residents about housing benefits, repairs, rehousing, legal issues and even personal problems. The centre's management committee includes representatives from the housing department and the DHSS, who are presented monthly with statistics expressing the concerns of the local community. The Agency's advice and information service tries to counteract the effects of the impersonality and bureaucratic complications of the statutory welfare system. It fulfils the role foreseen by Brenton (1985: 2-3) as an alternative to the social services, giving back to individuals a sense of self-determination and participation. As well as mediating between the individual and the state, the service gives important practical advice on claiming and deciphering social security forms. One client summed up its role: "I don't know what I'd do without you because I can't understand all these letters". Hence the Agency functions in an access role with regard to citizens' rights of entitlement, without which many people would not succeed in trying to untangle the benefit system.

One lady receiving help in claiming disablement aid commented thus: "Good job we've got you: we'd be lost".

Linking up with other resources within the Agency, the community services team has the potential to empower the local community by establishing needs and responding through its services. Its respite home for the elderly, for example, evolved after grass-roots investigations by community workers. They found that a number of people in the community were caring for elderly and dependent relatives, with both sides needing the chance for breaks. The establishment of a "trunks" support group was another initiative taken after community workers found a problem of tranquiliser dependency on a local estate. Within the bounds of the team's practical resources and abilities, an important priority is responding to perceived needs rather than imposing projects centrally initiated. Thus, for example, in Stockbridge Village a local forum was set up with representatives of community workers, the Citizens Advice Bureau, local clergy and community centres.

The overall function and power of the Agency, however, is limited in terms of outreach and resources. Though the Agency has access to a limited store of practical items such as clothing and furniture, its main function can only be one of referral, linking local needs with appropriate support services. To this end close contacts are maintained with statutory and local voluntary bodies. The mediating function of back-up services and drop-in centres prevents the Church's welfare body from adopting more of a



campaigning role and attempting to challenge the causes of powerlessness and poverty amongst local people. Thus the advantage in terms of grass-roots identity and contact gained from the Church's marginalised position within the voluntary sector at the same time prevents it from functioning as a more effective pressure group, a situation reinforced by its dependence on the state for its capacity to function at all. (This is discussed further in chapter nine in terms of the relationship between the statutory and voluntary sector).

### Co-operation with Parish Priests

Reference has been made to the increasing involvement of parish priests in welfare at the community level. Speakers at the National Conference of Priests, 1984, for example, suggested that the priesthood should be seen as a catalyst in the local community. The vision of the Church was described as bringing hope into social situations through the formation of priests "to become enablers who would help people face the problems and realities of life".

Catholic Social Services depends on the co-operation of priests as mediators within the parishes and as a link with local people. A community worker commented:

"The fact is you can't work at a local level with a local church unless the parish priest wants you....you can't do anything in a local area without his consent and backing."

This was illustrated by an experimental project at Netherton, another housing estate outside Liverpool. Through the participation of four local churches - two Anglican, one Catholic and one Methodist - the local priests and people, with the help of an Agency worker, set up an advice centre and began to identify local needs and take on responsibilities for getting improvements made. In developing the project the clergy played an important part in carrying out house-to-house visits, often picking up particular problems and referring them to the advice centre. Similarly, people visiting the advice centre were often referred to the clergy on matters relating to Baptism, Marriage or other such issues. Here, however, once the influential leadership of the local priest was lost through his leaving the parish, the scheme folded up.

A further example illustrating the mediating role of priests in developing welfare services is on the outskirts of the archdiocese at Leigh, where the parish priest has been responsible for the development of a day-care centre for the elderly. He initiated public meetings which identified the main problems of unemployment and the isolated elderly in his local community. As a result a weekly day-care group now operates for about sixty local pensioners run by Catholic Social Services and Wigan Social Services Department. It fulfils the principle of co-operation on a number of levels: between the statutory and voluntary welfare services, between the Church and the Agency, and between voluntary helpers and local people in need. The parish priest sees it as functioning less to provide meals than to provide "love and concern". Similarly, one part-time worker described it as

functioning "to help people, being part of a community". The group also counteracts the traditional view of the elderly as housebound, confused and unable to lead an active life. In contrast to local authority day centres, where only the infirm are admitted, at Leigh anyone over retirement age can attend, with a cross-section of ability and infirmity.

A final example of co-operation between the Agency and local priests is in Netherley where an Anglican vicar, dismayed at the increase in burglaries and muggings in the locality, initiated a Victim Support Scheme with the aid of one of the Agency's community workers. As part of the National Association of Victim Support Schemes, it provides immediate emotional support as well as practical help for victims of crime, linking up with local police, the probation service and the housing department for quick repairs. Though such schemes usually work through local community centres rather than from a parish basis, many volunteers are from local churches.

Hence through their grass-roots contact as living and working within the community, priests can be in a better position to become aware of local needs as they arise. The Agency's advice and information workers commented that some priests do refer to them about "anything and everything". For their part they recognise the need to help priests. Advertising its telephone advisory service, the Agency's 'Actionline' leaflet to priests states:

"Catholic Social Services is conscious of the burden which this places on parish priests and as the social work agency for the Archdiocese feels a responsibility to do all that it can to assist."

The Agency uses the clergy mailing system as a form of communication and sends correspondence in the name of the Archbishop in requesting support for appeals because a better response is exacted than from communication in the name of the Agency alone. Community workers added that they have to discard disinterested priests and concentrate on the co-operative ones, which brings "tremendous advantages because we're going into an area where we're already welcome".

#### Limits to the Parochial System: The Image of the Priesthood and Priests' Training

The examples of priestly involvement outlined above are, however, the exception rather than the rule with regard to the degree of co-operation between Catholic Social Services and priests throughout the archdiocese. This has important repercussions on the ability of the Agency to realise the Christian ideal of fellowship and community at local level. Hornsby-Smith (1987: 154), highlights the significance of the local priest:

"In the parishes, priests have the power of gatekeepers to open or shut gates, encourage or inhibit innovations and control information through their monopoly over formal channels of communication."



As well as exposing elements of malintegration between the parishes and the Agency as a specialist subsystem within the Church, lack of co-operation reflects the inadequate training of priests to deal with problems concerning welfare. The involvement of the Agency with parishes can represent a threat to the authority of the parish priest as decision maker, even though priests themselves are restricted in terms of time available for welfare work. Sensitive to this, the Agency's appeals officer regards the parish priest as a point of contact for reaching out to active stalwarts within parishes, whom priests often rely on. Out of courtesy and necessity he writes to the parish priests, asking them to pass appeals on to the parish. However, the unreliable support of the priests is regarded as a weakness in the functioning of the Agency within the archdiocese. The appeals officer remarked:

"We could benefit from increased awareness among priests of exactly what our role is."

With a "Ha'penny Appeal", for example, parish priests were asked to get volunteers as parish collectors. Only thirty parishes actively supported the appeal, meaning that the communication failed in the other two hundred.

Generally priests are inadequately trained for dealing with welfare issues. Priests trained thirty years ago have received no proper preparation for dealing with welfare concerns such as how to give practical advice to families on low income or the unemployed. Hence one priest commented that they knew nothing about health care and very little about how to deal

with emotional problems, apart from being trained to hear Confession. There was no preparation for understanding people's difficulties, such as in marital breakdown or the experience of ageing, where people might be feeling insecure and fragile. One priest commented on this:

"So you got very little preparation for dealing with social problems.....I don't think the preparation really was very adequate, but then we're talking about times when it wasn't seen as necessary."

The only organisation relevant to welfare issues in the seminary was the Catholic Social Guild, with voluntary participation, so only interested students learnt about things like the arrangement of local government, the health service or various welfare provisions. One reason given for the poor training that existed at that time was the perceived threat to the Church of the development of the social sciences, which many priests viewed with suspicion.

This highlights a significant point of conflict between the Church's ideal of involvement in human needs and welfare and its underlying belief in the priority of the spiritual over secular involvement, a tension seen more explicitly in the extent to which Church structures relate to local needs. The emphasis within priests' training appears to focus on the spiritual fortification of candidates rather than the imparting of knowledge likely to facilitate a welfare role. In terms of its practical elements, one priest commented on the inadequacy of his training as not teaching anything about

the various lay organisations within the Catholic Church. Though ordinands spend part of their training within parishes, their experiences inevitably vary according to the life within the appointed parish and the conditions in the area it serves. Concerned about the inadequacy of priests' training and the image of the priest within society, some critics advocate training within local communities rather than in the isolated seminary context. One Passionist priest at the 1985 National Conference of Priests questioned the value of seminary training and pleaded for the clergy's school to be situated in the midst of the inner-city. He described the Church as built on two principles - the hierarchical and the communal - and challenged it to tone down its clericalism, redraft its pyramidal image and avoid alliances with oppression.

The concern within the Church to maintain the division between a spiritual and secular role (an issue so often at the forefront in discussions about the Church in politics) is incorporated in the distinction between the priest's pastoral role and that of a professional social worker. One priest, for example, said it is important to realise that the priest is not a social worker in that his ministry is primarily liturgical. However, within training more priests are now told to make themselves known to local agencies on arriving in a new parish, inkeeping with the principle that the priest should fulfil a mediating role between local needs and professional services. However, priests are not allocated to local communities with reference to their practical interests or talents, but according to the needs of the parish. Further, once allocated a priest receives no guidelines on the practical

organisation of the parish, but is left to manage affairs largely his own way.

The misconceptions of the laity and the public in general often confound the confused role of priests in welfare. The 'Called to Serve'<sup>3</sup> responses highlighted the high expectations amongst the Catholic laity of priests as leaders and facilitators, often at the expense of their essentially spiritual role. Close partnership with the laity was also a major theme of the responses, however, with the feeling that priests should be 'talent-spotters', drawing out people's gifts for lay ministry. For their part, priests often find it difficult to reconcile their traditional image with the complex specificity of contemporary moral social problems. The celibate image of the Catholic priest, for example, can prevent married people or families in difficulty from approaching him, so handicapping the Church as it attempts to identify with the local community.

As with any profession, the success of the priesthood in helping others depends on the welfare of its own members. Here, too, the parochial system has been inadequate in coping with the tensions and pressures felt by a number of priests working increasingly on their own. One priest commented on the pressure priests work under and suggested that the Church's hierarchy is often unaware of the problem: "they wait till you break". This sense of isolation amongst priests was also expressed at the 1984 National Conference of Priests, where the image of the priest as having no problems or difficulties brought the term 'pedestal man'. It was felt that priests' humanity and vulnerability as people is often misunderstood. The



Conference proposed that to further priestly brotherhood and to address their needs, a 'Ministry to Priests' programme should be adopted in each diocese.

Priests do not however work entirely alone. They receive regular mail from the archdiocese and meet at intervals on a deanery basis to discuss particular topics. In Liverpool priests are now also involved in deanery pastoral councils, consisting of priests and laity, which meet to prepare for the Annual Pastoral Council. In terms of a welfare officer for priests within the archdiocese, an auxiliary bishop is responsible for sick and retired clergy. However, the fact that he is a bishop was expressed by priests as a potential barrier to communication. Liverpool Archdiocese has adopted a Ministry to Priests programme. Originally from America, it is designed to stimulate growth amongst priests-spiritually, intellectually and emotionally - whilst at the same time providing a network for support and encouragement through regular contact.

### Parish-Based Church Welfare

The movement towards greater participation from the grass-roots has been a slow process within the Catholic Church given the traditional structure of authority within the institution. The question of participation is, however, central to the discussion of Church welfare in Liverpool, since it is in the area of secular ministry on the level of the local community that the laity can play a more influential role. The fact that many parishes

are being reduced to one priest makes it increasingly difficult for the clergy to be involved in community schemes by the time they have fulfilled all their pastoral duties. The analysis now considers the extent of lay participation at parish level and its impact on the community within and beyond the boundaries of church membership. This is important in discerning the extent to which the Church in welfare fulfils the Christian ideal of the community.

In 1985, thirty per cent of the priests in Liverpool were ordained in or before 1945, with a further eleven per cent ordained in 1946 and therefore aged between sixty and sixty-five. Between 1979 and 1983, the ordination of priests averaged five per annum. At this rate the archdiocese stands to have twenty-five per cent fewer priests in the 1990's, reflecting the general pattern nationwide. Alongside recommendations advocating the extension of ordination has been a progressive movement at all levels encouraging the increased involvement of the laity. This means giving broader definition to the concepts of 'vocation' and 'ministry' to embrace the talents of all members of the Church. This mood has been reflected in discussions at Liverpool's Archdiocesan Pastoral Council in recent years and forms the basis for the 1988 Council, entitled 'Together in Mission and Ministry'. In a discussion leaflet for the 1988 Council, Archbishop Worlock has written:

"There are, as you know, fewer priests now than ever before, and that trend is likely to continue. We could see this as a problem, but it would be better to regard it as an opportunity to call on members of the Church to play a full part in its life and mission. As more and more laypeople discover that they too can share in

the mission and ministry of the Church, the Gospel can be more effectively preached in all our parishes."

The archdiocesan vocations director has referred to this process as "declericalising the Church" (Catholic Pictorial 24/11/85). He believes that the situation whereby the work of religious orders is now increasingly taken over by the state demands a new look at contemporary needs and a reorientation of the Church's role. This includes lay ministries playing an important part in the Church's work by complementing that of the priesthood.

As the archdiocesan welfare agency, Catholic Social Services seeks to activate this principle of lay participation by setting up links with parish organisations such as the St. Vincent de Paul Society. Similarly, parish groups look to the Agency as a link with the professional services which at the same time operates in empathy with their purpose. Examples where Catholic Social Services has used the lay resources within the parishes include community groups with the mentally handicapped, which were originally initiated by laypeople. These are now run largely autonomously, with the Agency maintaining a purely consultative role. These examples however conceal the wide variation in degrees of lay activity within parish structures. Despite trends towards increased awareness, there is in general a lack of sufficient lay leadership in the Church, with an important distinction to be drawn between the minority of active laypeople within the Church and the majority of inactive parishioners (Hornsby-Smith, 1987: 164).

Catholic Social Services recognises the large amount of untapped potential at parish level and the thwarting effect this has on the Church's welfare role. A community worker stated that "there's a vast area that we just don't develop and don't invest anything in." The disadvantage of having small groups actively involved in lay ministry is that the majority of the parish can become apathetic in relation to the minority working as, what one priest termed, "the conscience of the parish".

The fact that organisations may exist up front in parishes can be deceptive in terms of the Catholic laity as a whole. Considered as a body of two hundred and thirty parishes and all the people in it, the Church in Liverpool is much less active in welfare than at first might appear. An active lay member agreed:

"With Church organisations it's very difficult to try and gather together a group of people that you can say are truly representative of the community."

This perception was reinforced by respondents to the 'Called to Serve' Consultation, in which a constant theme was the desire for more people to come forward and take part in parish life. The fault was felt to be not so much with the clergy or with the few 'willing helpers', but the fact that so many people remain on the fringes and do not want to get involved. The number and variety of lay groups within a parish tend to reflect the enthusiasm and priorities of the priest. On the basis of such structural limitations of the Church, the 'Called to Serve' responses included some



criticism of the parochial system, with an expressed desire for more executive power to be given to parish councils. Such requests stemmed from feelings of frustration that everything depended on the decisions of the parish priest.

A large variety of Catholic associations and societies operate across the archdiocese at parish level carrying out what could broadly be termed welfare services. However, some societies are more concerned with promoting spiritual than material welfare. One such is the more traditional Legion of Mary which visits the sick, aged and lonely as part of its mission of promoting devotional life. The Legion does not collect money or give material relief. By contrast, one of the recent developments within the Church in Liverpool reflects a more modern approach to spiritual needs. It illustrates areas where changing attitudes towards social and moral issues within the Church have embraced a more open approach to the role of the Church in welfare and the importance of the community spirit. Having now got the recognition and support of the archdiocese, several "Rainbow Groups" run by priests and laypeople have been set up for the spiritual and practical support of the separated and divorced. In this area of need, however, their acceptance has been a gradual process in view of the stigmatisation of such people in the light of Catholic doctrine. The groups were started precisely to counteract such isolation experienced after marriage breakdown, not least from the Church community, and the sense of failure. They also tend to the religious and spiritual needs arising as a consequence. The significance of these groups is likely to grow given the

suggestion that divorce rates for Catholics are not appreciably lower than those for the general population and that many Catholics diverge from traditional aspects of the Church's social teaching (Hornsby-Smith and Lee, 1979).

Some parish groups restrict their activities on the basis of age or gender, a practice which not only maintains generational and gender divisions within the Church, but has the effect of hindering the unity of the religious and social community. The Knights of St. Columba, for example, restrict their membership to men. Based on the precepts of Charity, Unity and Fraternity, the organisation is given to the work of the lay apostolate in loyalty to the Pope and local clergy. By contrast, but reinforcing gender divisions, the Union of Catholic Mothers (originally set up for Catholic mothers but now open to all Catholic wives, non-Catholic wives of Catholic husbands and non-married women), is founded on the principle of 'the welfare of the family'. Its aims are to uphold the sanctity of marriage, to bring up and educate children as practising Catholics, to defend family life and to offer love, help and sympathy to the family in difficulties. Since such organisations as these tend to recruit membership from within the Church, the extent of their outreach beyond the Christian community is inevitably limited. A third organisation active in Liverpool is the Young Christian Worker Movement, a formative organisation for the training of Christian youth to take responsibility in the Church as part of the lay apostolate, and in the wider community as Christian leaders.

Though such organisations are involved in work for the welfare of the community beyond the Church (and there exists a large number of others within the archdiocese), the most influential association specifically orientated towards welfare work from within the Church is the St. Vincent de Paul Society. This is a worldwide lay organisation of Christian men and women otherwise known as the "SVP". It is parochially based and aims to bring social justice and the friendship of true charity to all those in need. Since its foundation in 1833, groups have been involved in working with the elderly, sick, disabled, alcoholics, drug addicts and those with family problems. Members visit people at home, in hospital and in institutions, and in some areas run deaf clubs, probation hostels, social centres and boys' clubs. The Society was specifically founded on the Gospel message of caring for the needy in society and the notion of Christian responsibility. This particular Christian orientation makes the SVP relevant within the welfare state:

"No matter how good the welfare services provided by the state may be, the work to which the SVP is called will always be necessary, for it is fundamentally the giving of oneself in friendship to another which can only be a personal encounter."  
(SVP Publicity Leaflet).

For a long time the SVP was an all-male preserve and tended to be regarded as a society primarily for older men, though more recently the position has changed and women are now as welcome as men. The Society in principle may minister to non-Catholics, but in practice (as with the other parish organisations discussed here), it too has often tended to become

inward-looking, creating the image of a mutual support group helping those 'of the faith'. To counteract this the Society aims to maintain connections with other voluntary bodies and the statutory services so that referrals can be made. The SVP has the advantage of financial and material resources such as furniture and clothing stores, as well as providing emotional support. Although prayers form an important part of meetings, members suggested that the fact that someone from the Church is giving up their time to care for the visited is appreciated by more clients. One member, also a social worker, felt this distinguished his role as social worker from his role in the SVP:

"I think people appreciate the time you spend with them. You can measure money, but you can't measure the good you've done by spending time with someone."

This ability of parish groups such as the SVP to adapt to changing welfare needs is subject to variations in membership and local parochial structures. Attempts to update the work in Liverpool has brought awareness of the problems of drug and alcohol misuse, with a counselling service available in a few areas. Even in the more forward-thinking areas of the Society, however, its ultimate effect as a pressure group is limited on account of its being a disjointed voluntary body, restricted within the structural framework of the Church. The SVP in Liverpool does, however, maintain links with Catholic Social Services, some of whom are members within their own parish. Cross-referrals between the two organisations are maintained, while the SVP has also been involved in the Agency's community ventures at



parish level.

### Liverpool's Archdiocesan Pastoral Council

After the Second Vatican Council, the Catholic Church began to advance towards greater communication and participation at diocesan level, a structural development which has consequences for the role of priests and laypeople in fulfilling the Church's ministry. In Liverpool a Pastoral Council was set up by Archbishop Beck and developed by Archbishop Worlock on his arrival in 1976. He encouraged the development of councils of priests and laity at deanery and parish level to elect representatives to an annual Archdiocesan Pastoral Council. Thus the aim is to give people in the Church at all levels the chance to express their views on the running of archdiocesan affairs. The Pastoral Council debates on issues arising from consultation with the deanery and parish councils, though the Archbishop is not obliged to carry out its recommendations.

A key theme of recent councils, which incorporates the welfare role of the Church, has been the role of laypeople in the Church and world. The 1986 Pastoral Council recognised the problems of poor communication within the Church and with the wider community and the need for greater recognition of the lay apostolate in a variety of ministries. It therefore recommended open forum meetings to be planned in parishes to consider political and social issues of concern to the locality and universal Church. This outward-looking approach was supported by the recommendation that

parishes build up a profile of local needs through the parish audit proposed in 'Faith in the City' (1985). In accordance with the latter's emphasis on a 'participating Church', the Council recommended more formation and training for lay ministry in the Church and community.

Such recommendations sought to countervail the frequent criticism of Church government at local level that parish councils tend to concentrate on peripheral issues or "churchy" matters. A Report of the Laity Commission, entitled 'Why Can't a Woman be More Like a Man?', also criticised preoccupation with trivial concerns. It stated that:

"more time may be spent on building maintenance, refurbishing Church furnishings or repairing heating systems than on building a Christian value system strengthening faith and hope, and restoring broken lives."

The Report 'Community in Church and World' concurred that though the 'Faith in the City' Report recommended community work as an important aspect of the life of the churches in Urban Priority Areas, it remains a marginal activity in the Catholic Church. The Report discusses the renewal of the local church in terms of an 'internal movement' (small groups) and 'external movements' (community involvement). Consequent barriers will be overcome by moving towards a more open parish, providing a context within which clergy and parishioners can work simultaneously at building a community in and outside the parish. 'Openness', the Report states, can be achieved in different ways, but it depends on the style of the ministry of

parish priests and the whole parish team, as well as the way parishes organise their meetings, groups and activities.

Many people within the Church, however, believe that though the establishment of consultative processes has given the appearance of change the actual structures of the Church and its ministry have changed little since Vatican II, apart from certain individual priests and parishes. Hornsby-Smith (1987: 155) has observed that not all dioceses have had Pastoral Councils and that, even where they do exist, they are sometimes regarded as 'mere talking-shops'. One priest in Liverpool stated:

"It gives the appearance of change, but the basic attitudes haven't changed very much - we still picture God as really rather harsh and unforgiving, and we don't see that the Church is concerned with society."

He believed that the evidence of change would be when the average church-goer talks of the Church's work in terms of housing rather than pilgrimages to Walsingham - "that for me would be the best test".

### Conclusion

This chapter has shown that Catholic Social Services in Liverpool have shifted from a traditional individualist, to a modern community-based approach to welfare. This is reflected both at the level of policy as well as the level of structural and ideological change within the services. Welfare

provision has been extended from caring for young children to wider client groups such as the elderly, the handicapped and the mentally ill. At the same time there is a concerted effort to operate at a collective communal level. The impact of bureaucratic procedures and the general forces of social and political morality have contributed to the reorientation of traditional Catholic values towards a more general Christian ethos of care. Because of this ethos, and because of the small-scale operation of the Agency, it is able to adopt an innovative, flexible, personalised approach to welfare. However, given the structural framework of Catholic Social Services as the Church's formal welfare agent, it remains to a significant extent limited in terms of its traditional denominational ideology and its marginalisation within the voluntary sector. As the Agency departs from its traditional image and embraces a wider approach to social problems, it becomes more secularised. In Catholic Social Services this tension between secularisation and religion is seen in its concern to both maintain a professional image and effectiveness and at the same time remain faithful to its underlying basic principles.



NOTES

1. It is important to point out at this stage the significance of affiliated status which covers most of the homes still run by religious orders. As independent establishments much of the following discussion relates only in part to the way they function, each varying in its own particular policy regarding for example admission procedures, administration, conditions of employment and pay.
2. A common misunderstanding amongst parents is that their children can qualify for admission to the Agency's residential establishments on the basis of being Catholic. In fact children have to be recognised by the local authority as having special educational and caring needs before an application is considered.
3. In preparation for the Synod the Church in England and Wales took part in a major consultation by replying to a document - 'Called to Serve'. Seventy thousand replies were received, representing about fifty per cent of the Catholic population.

## CHAPTER SEVEN

### ANGLICAN WELFARE IN LIVERPOOL

#### Introduction

Because of history the structure and operations of welfare within the Church of England are entirely different from that in the Roman Catholic Church just described. In contrast to the Catholic Church, which has historically reflected the particular ethnic background of a religious minority, a discussion of the role of the Church of England covers the broader question of the relation of the Church to contemporary nationalist values. Because of this the welfare programme of the Church inevitably involves broader questions of social policy which relate to the welfare policies of the state at large. On the other hand, the very marginalisation of the Church in modern British society enables it to take a critical look at the impact of state policy on the welfare of the citizens. Because of parish organisation the Church is close to the grass-roots and therefore able to be sensitive to social need, especially in the inner city. The welfare activity of the Anglican Church, as part of the establishment, is thus inevitably part of the more political dialogue of the nation. Here we shall examine some of these issues in the context of the Anglican Church in Liverpool.

### The Established Church

The term 'establishment' with regard to the Church of England was historically used in the canons of 1604 to describe the relationship between Church and State in the words "the Church of England as by law established" (Mayfield, 1963). Thereby the state recognised the Church and incorporated its laws into the laws of the realm. The Church of England has never been a state church in the sense of its worship, doctrine and faith being determined by or subject to the final sanction of the state. Thus its teaching is in no way limited or defined by its established status. The rights and privileges pertaining to the Established Church include communion with the sovereign (thus at the Coronation the Archbishop of Canterbury hallows and crowns the sovereign as Head of the State), and the accommodation of the two archbishops and the diocesan bishops in the House of Lords. This gives the Church an important voice on issues regarding the social and political order.

This introduces the question as to how far the Church of England reinforces the values of the establishment, or how far the process of secularisation has brought about its marginalisation and its disengagement from central social and moral political issues. In terms of Gellner's (1983: 1) definition of nationalism as "a theory of political legitimacy", the question of the relation of the Church of England to nationalist values raises the question as to how far today it functions to legitimise national values and, by implication, the activities of the state.

In the context of welfare this question relates to the compatibility of the values of the Church with the secular ideals, policies and operations of the state. Gellner (ibid: 142) foresees the increasing irrelevance of the Church in the face of the development of nationalism. He argues that "in a nationalist age, societies worship themselves brazenly and openly" (ibid: 156). However, Gellner does not seem to pay sufficient attention to the fact that nationalism, as a system of beliefs, is closely related to the influences of the cultural past. Russell (1980: 298) makes this point when he comments that the disorientation brought by rapid technological and social change creates a need in many people for a sense of historical continuity and for a point of connection with the unchanging past. As Kokosalakis (1985: 369) states, the separation of Church and state in modern Britain does not necessarily imply a corresponding separation between religious culture and politics, since contemporary secular power continues to be legitimised within a symbolic cultural and value-laden frame of reference, which has its roots in the cultural past of British society.

Some Church functionaries endorse this role of the Church as political commentator on the legitimacy of the state and its welfare functions. The authors of 'A Caring Church' comment that the Church possesses "a distinctive faith by which it looks at the social order" (1968: 7). They state that the Church should be able, therefore, to give wholehearted support to those engaged in caring ministries. There is also the suggestion that secular bodies look to the Church in this capacity. The 'Faith in the City' Commission (1985: 277) received evidence that voluntary and secular bodies



still look to the Church to influence attitudes promoting a more caring climate of public opinion towards the problems of the disadvantaged and to influence local policy. They state that:

"Churches are concerned about the whole person and all age groups and are, therefore, in a strong position to give a lead in treating people's needs in the round."

Sheppard (1974: 17) also comments on the Church's holistic outlook. He compares the city to a machine with several cog wheels of different function. If the machine is to work properly, each of the wheels must engage with the next. He says:

"If we look at housing or education or industry in totally separate compartments we shall end up with half-truths."

Thus he says Church truths must engage with the world or urban truths if it is to grapple with community life and social justice. At the same time he sees the value of the Church's commitment in terms of being able to offer a 'generalist' outlook or vision in a society increasingly compartmentalised and specialised (1974: 21).

As an independent voice politically, the Church has the advantage of being able to stand back and yet provide support to the developing community. The strength of this position is that the Church can influence citizens irrespective of party political allegiance. It can therefore function

in a mediating role. According to Sheppard (1983: 225),

"the Church is one of the few bridges which can reach across to different sides of (our) polarised society. It is part of our reconciling task to help different groups to listen to what the others perceive to be happening."

This, however, can be and often is a formidable task:

"In a society where class divisions run so deeply, any institution which attempts to identify itself simultaneously with the privileged and deprived faces a task so formidable that it will tend to side with one or the other" (Faith in the City, 1985: 32).

This introduces another dimension in the Church's political role alongside its general responsibility to comment on the social order. Its system of Christian principles and kingdom ideals provides a basis for commentary on particular social issues when such elements of the social order conflict with a Christian perspective. Thus for example it is from such a Christian perspective, with its emphasis on justice, equality and humanitarianism, that Temple challenges unemployment as a "terrible social evil" (1976: 34) which prevents the development of Christian character and makes for a diseased society. The basis of such criticism springs from an ethical framework rather than from a technical, economic evaluation of particular policies. This basis for Church action on particular issues will be illustrated further later in this and the following chapters in relation to the work of the Board for Social Responsibility and organisations such as the Merseyside Churches' Unemployment Committee and Church Action on

Poverty.

It has been pointed out that due to secularisation the influence of the Church of England in British society has become increasingly marginalised. This, however, can be turned into an advantage because the Church can disengage itself from those policies of the state which conflict with Christian values. Yet this is not a straightforward issue. Though Church leaders today make statements both legitimising and criticising state action, the fact that the latter receives more public attention suggests that there is still a strong identification in the public mind with the establishment. It raises the important issue of the image of the Church of England: how far is it still regarded as the 'Tory Party at Prayer'?

#### Implications of the Church's Image for its Role in Social Welfare

This established image of the Church of England today carries significant implications for its role as a social welfare agent. Its record in the inner-city has been one of alienation from ordinary people, accounted for by the fact that "for years the Church has been seen to accompany and protect the established order" (Sheppard, 1983: 220). This contrasts with the theology embraced by the 'Faith in the City' Report and such Church leaders as the Bishop of Liverpool, David Sheppard, who believe that the Church is called to a mission to the poor. Sheppard believes the Church's role is to stay present in the neediest areas while continuing to believe and worship in order to appeal to the poor so far alienated. He writes that



"the poor have a deep instinct that Jesus is on their side, but they are not so sure about the Church" (1983: 200).

This relates to the image perpetuated by the Church that its concerns and activities are the preserve of the middle class. To counteract this he suggests the development of a theology and practice within the Church which enables local leaders to emerge from within Church and society "without first being 'elevated' out of their own culture into middle class culture" (1974: 26).

This concurs with the political role of the Church discussed earlier which sees the Church as a mediator and facilitator in its function as commentator on the social order. The 'Faith in the City' Commission highlighted the Church's mediating role in identifying with the needs of the black community by stating that it should stress the importance of compliance with the present laws against direct and indirect discrimination (1985: 96). The Report suggests that at a local level churches should enter into dialogue with minority ethnic groups, perhaps acting as brokers between such groups and, for example, local government (ibid). The Report also advocates greater black representation in the Church through either new advisory executive bodies or new appointments to existing bodies.

Such a philosophy of identification with the needs and concerns of the powerless contrasts with the relationship of the Church to society and the traditional concept of charity which encouraged a relationship of



dependence and patronage. An inner-city priest in Liverpool bemoaned the fact that "so much Church activity can become what we do for people", imposing values and activities rather than helping local people "to realise and utilise the things within them". This practice is reinforced by class divisions within the Church itself, as noted by the 'Faith in the City' Report (1985: 101), which states that "power and class still persist in the Church in subtle and not so subtle ways".

A practical expression of the Church's concern for the welfare of working class areas can be as simple as maintaining a presence in the inner-city. One priest commented:

"It's not just being and staying, being a sign. It's also admitting you can't do very much except identify with powerlessness."

The importance of this role was echoed by the Mills Report (1981) which stated that

"the Church in the life-style of her members can and must be a sign of Christ in the world to the poor and oppressed."

This ideal of the Church's representation in working class areas reflects the historical notion of the "parish" in the Church of England as representing everyone regardless of denomination or church attendance. Such a universal presence reflects the established status of the Church of England. One priest identified this presence in terms of demonstrating a

responsibility to everyone in the parish as the distinctive feature of the Established Church: "The Church of England can avowedly say that it covers everyone in that parish".

The discussion so far has highlighted the disjunction between the ideals of the Church of England as a universal institution and its practical failure to be 'all things to all men'. The 'Faith in the City' Report thus challenged the traditional alignment of the Church with the middle class and the conservative ideology of 'comfortable Britain'. The Report especially demanded a reformation in the relationship between the Church and society and the inner-city in particular.

### The Church in the Inner City

'Faith in the City' (1985: 8) outlines how today, despite city centres being the focus for commerce and trade, opportunities for jobs and facilities for housing, education and leisure are, for the most part, very poor. With the movement away of people who can escape the inner city, the relative disadvantages of the residual population appear to be worsening in most respects. Studies ( see footnote) have shown how the inner areas of the

(S. Holtermann - Census Indicators of Urban Deprivation, D.O.E. Working Note No. 6 HMSO (1975). D. Allnut and A. Gelardi - Inner Cities in England; Social Trends 10, HMSO (1980: 39-51) 'Change and Decay'; Final Report of the Liverpool Inner Area Study, HMSO (1977).

great conurbations - Birmingham, Liverpool, Inner London, Manchester, Tyneside and Glasgow -tend to have a high concentration of socially disadvantaged people. In particular, inner-city populations are likely to lack occupational skills, have low incomes, high levels of unemployment and be more subject to poverty, ill-health and crime.<sup>1</sup>

The 'Faith in the City' Report (1985: 4) defines urban areas today as "districts in and around British communities and cities where both quality and quantity of life are in decline", characterised by economic, physical and social decay. Its survey found a disproportionate number of vulnerable people - the unemployed, unskilled, uneducated, sick, old and disadvantaged ethnic minority groups. Of Urban Priority Areas (U.P.A.s) it says:

"they are places which suffer conspicuously from low income, dependence on state bureaucracies and social security, ill-health, crime, family breakdown and homelessness" (1985: 13).

The Report concludes that there is a process of polarization in contemporary Britain dividing U.P.A.s from the rest of Britain, which is both a consequence and the responsibility of comfortable Britain. As stated, the Church's role in the inner-city is regarded as essential. Sheppard (1974: 16) comments that:

"Society today is expressed in urban living, so trying to understand what the big city does to people and what Christ's mission within it is, is not a marginal subject for Christians."

Identifying this urban mission as a Christian priority, he asks whether the Church has the ability and insight to cope with the facts of the city and the pressures those facts create.

In numerical terms, the shortage of clergy suggests a negative answer to this. Many inner-city churches have been closed where the population has dropped dramatically. In Liverpool the deployment of clergy to serve the peripheral corporation estates has meant fewer staff for inner-city parishes. This has reinforced the middle class image of the Church of England as having left the inner-city along with the middle class. The Church, however, has stretched its resources to maintain a presence in every parish and redeployed clergy to the inner-city after the 1981 riots. Initially this meant fewer resources for special programmes and projects.<sup>2</sup> Recommending a review of clergy deployment to ensure that U.P.A. parishes receive their fair share, the 'Faith in the City' Report suggested that dioceses explore the possibilities of fresh stipendiary lay ministries. These could cover a number of parishes rather than being tied to one. Such a programme would relieve the burdens on isolated clergy working with limited resources. One inner-city priest in Liverpool described his existence as

"spontaneous-a hand-to-mouth, day-to-day existence in terms of planning rather than making grand plans that don't actually happen."

Another inner-city priest concurred:



"In some ways you've just got to help in a pragmatic and short-term way".

Many priests find it particularly hard to cope in such an isolated situation:

"The trouble with clergy is that we're all on our own, as it were - self managers."

This priest commented that he could stay in bed all day and just turn up on a Sunday if he felt so inclined; "it would take them a year to sus on to the fact".

Within Liverpool Diocese, Bishop Sheppard addresses the problem of clergy isolation by encouraging clergy to have a joint work consultation each year with either their rural dean or another consultant, when their work can be reviewed. He also sees in-service training as important for maintaining the vitality of clergy and lay workers, describing how during the Toxteth riots, 1981, some non-stipendiary priests gave Toxteth clergy and their families a break by staying in their vicarages so that they could get away.

Thus the overall shortage and isolation of clergy working in the inner-city handicaps the Church's work in such areas. The 'Faith in the City' Report (1985: 38) found that U.P.A. clergy expressed greater dissatisfaction with the adequacy of their church's involvement in the community. However, the Report also found that in terms of work not sponsored by the Church there was a greater involvement in community work among such

clergy. Although there are such examples of the Church's witness in the inner-city, Church organisation is nowhere near adequate to meet the relevant needs. Thus the call for reform in the Report comes partly in response to the general decline of organised Christianity and the structural problems within the Church, and partly in response to the particular pressures associated with Urban Priority Areas themselves, namely powerlessness, lack of leadership and poor resources. The 'Faith in the City' Report recommends that the Church should be reformed so as to become local, outward-looking, participating and ecumenical.

### Anglican Social Welfare

The Church's recent emphasis on its mission in the inner-city and on community work contrasts sharply with its traditional middle class image and its nineteenth century patronising attitude to the poor. This new orientation also represents a problem-centred approach which enables the Church to cut across denominational boundaries in the perception of needs as arising from within society and serve the local community as a whole. Some priests working in the inner-city firmly believed that the Church should reflect the local culture and cater for the needs of the local community. One of them commented about

"that awful image of the Church - you know, about tea parties and garden parties; you can't have a garden party in Toxteth!"

He saw the role of the priest as important in adapting the Church to the community.

The 'Faith in the City' Report (1985: 75) stresses local ministry

"which takes seriously the local realities of life as an integral part of its mission to U.P.A.s and the whole of society."

On the basis of this philosophy it recommended a diocesan-based focus for local social action. It urges the Board for Social Responsibility in each diocese to initiate grass-roots activities rather than impose solutions from above, by sharing information on relevant social issues, funding and the use of Church buildings. On a diocesan basis, the Board is seen as linking initiatives together, strengthening communication networks, providing finance and acting as an advocate for community work within the diocese and with other agencies. The Bishop of Stepney has commented on the function of the Board as follows:

"Social responsibility is the task of the whole Church and our role is one of motivation, encouragement, vision, and mobilisation of the people, the parishes and the synods" (Paper given to Social Responsibility Conference, Nov. 1984).

An analysis of Anglican social welfare thus involves examining the development of its Board for Social Responsibility and its integration with various levels of the Church, from the bishops down to parish priests and the laity. Such an analysis draws out elements of the ideology underpinning

Church welfare and illustrates the effectiveness of Church structures in implementing its social policy.

Anglican Church welfare has evolved from its conception as 'social purity' work (chiefly 'preventive and rescue' work) through to 'moral welfare' covering a wider spectrum of social work, though today it is still often identified with work with unmarried mothers and their children. Its orientation has changed in relation to developments both within the Church and within the secular world of welfare, especially in relation to the development of the welfare state. Thus, for example, changes in sexual morality, the development of Marriage Guidance Councils and the assumption of responsibility for children by local authorities have affected the type of work associated with moral welfare workers and the conception of their role as often a point of mediation and referral.

Hall and Howes (1965: 3) ask whether in a modern welfare state, with its own highly developed social services, there is any warrant for the Church's continued engagement in such work. They answer that the Church maintains a two-fold level of involvement: on the one hand by being present in statutory and non-statutory secular social services, and on the other by being itself a voluntary welfare institution. Although Christian social workers are supposed to carry out their work after the pattern of Christ, Liverpool Diocese's commentary on the 'Faith in the City' Report, (1987: 24) ('Faith in Our City', A Report from Liverpool Diocese Social Policy Sub-Group, set up by the Bishop of Liverpool to ensure that the 'Faith in the



City' Report would be followed up in Liverpool region) criticised local churches as failing to give enough pastoral support to those engaged in social work. The 'Caring Church' Report (1968) added that Christian involvement in secular welfare bodies might well increase, with the Church cutting back on its own agencies as others increase their scope and take over in areas pioneered by the Church.

Within the Church of England, the Moral Welfare Council was incorporated into the Church Assembly through the establishment of the Board for Social Responsibility in 1958. Hall and Howes (1965: 69) saw this as marking the readiness of the Church to modify the nature and range of its interests in this field of moral welfare work, that is, social work undertaken in the name and on behalf of the Church. With the development and professionalisation of social work in the 1960's, provision was made, as in the Children and Young Persons Act, 1963, for the co-operation and assistance of voluntary organisations in social welfare, at a time when the main emphasis had switched to statutory provision. Hall and Howes (1965: 101) comment on the changing role of the moral welfare worker at this time as "no longer a lone pioneer braving public opprobrium to rescue the outcast and with few or no social worker colleagues" but rather "a representative of a well-established and generally accepted voluntary organisation for social service."

### Anglican Church Welfare Today

In the Church of England welfare workers have been co-ordinated by diocesan organising secretaries since the turn of the century. The role of the secretaries is to co-ordinate and integrate the work of local associations as well as develop new work. Before this, most nineteenth century moral welfare work had been localised, small ventures started by groups of people forming associations to help and shelter 'fallen' girls. As time went on the number of diocesan organisations increased, embracing these local associations, such that the work in all dioceses became organised on the basis of a central diocesan body. Affiliated to these are a number of local committees responsible for a defined area, usually a deanery or group of deaneries. The 'Faith in the City' Report (1985: 278) comments that much of its social work is still on the margins of mainstream Church activity and recommends that Church-based social work must clearly identify its work with and affirm its fellowship with the wider Church. It recognises that social workers may be trained within mainstream social work and then deployed by the Church, with a particular input in their training from the Church context.

The general structure of Anglican welfare has been extensively debated and criticised of late. The Mills Report (1981) criticised staff shortages and the purely advisory role of the central Board for Social Responsibility. Its function of promoting and co-ordinating thought and action of the Church in social matters was viewed as limited because the

Board has too few staff to be able to effectively draw together an adequate assessment of social welfare needs. The 'Faith in the City' Report (1985: 278) also recognises that a wider concern for the needs of society requires structural reform. It states that for the Church to be an aware and understanding body it needs to develop at both national and congregational level a deeper and more informed awareness of social need and public policy. Earlier, in 1968, the 'West Kent Working Party Report' (p. 28) perceived the inadequacy of the Church's structure, commenting that

"the overall picture.....is one of lack of planning on the whole by the Church as a body, lack of cohesion between the various pieces of work, and inadequate relationships established between the social services and the Church."

In Liverpool, 'Faith in Our City' (1987) advocates the replacement of traditional paternalistic attitudes by more innovative work away from main line forms of service.

### Anglican Church Welfare in Liverpool

The preceding discussion indicates that the overall structures of welfare in the Church of England fall short of high organisational efficiency. Given the Church's recognised attempt to adapt from the specialism of moral welfare to embrace a wider community welfare role, the analysis now turns to consider how far the structures of Anglican welfare in Liverpool today facilitate or constrain this role of the Church. In view of the



increasing disengagement of the Church from established social and political values, the discussion analyses how far the Board of Social Responsibility in Liverpool is able to be innovative and function in a campaigning role.

(i) Background to the Present Structure

At the turn of the century the Liverpool Diocesan Association for Preventive and Rescue Work was formed to guide the policy and co-ordinate the work of the local 'preventive and rescue' committees. This committee, later called the Diocesan Board of Moral Welfare, was later to become a Committee of the Diocesan Conference. Following the important milestone in 1958 when the central Church Assembly made itself responsible for the Church of England Moral Welfare Council, the Liverpool Diocesan Board of Moral Welfare became registered as a charity (1960) with the object "to carry out moral welfare casework and educational work in the City of Liverpool and surrounding suburbs". In the early 1970's it changed its title to the Diocesan Board of Social and Moral Welfare, though its constitution in 1973 repeated its earlier objectives:

"to promote thought, discussion and action in relation to matters concerned with the place of sex, marriage and the family in Christian life and to seek to arouse interest in some of the wider problems affecting these relationship".

In 1974, a 'Church and Community' Board was set up as a sister to the 'Board of Social and Moral Welfare' and was later to evolve into the 'Church



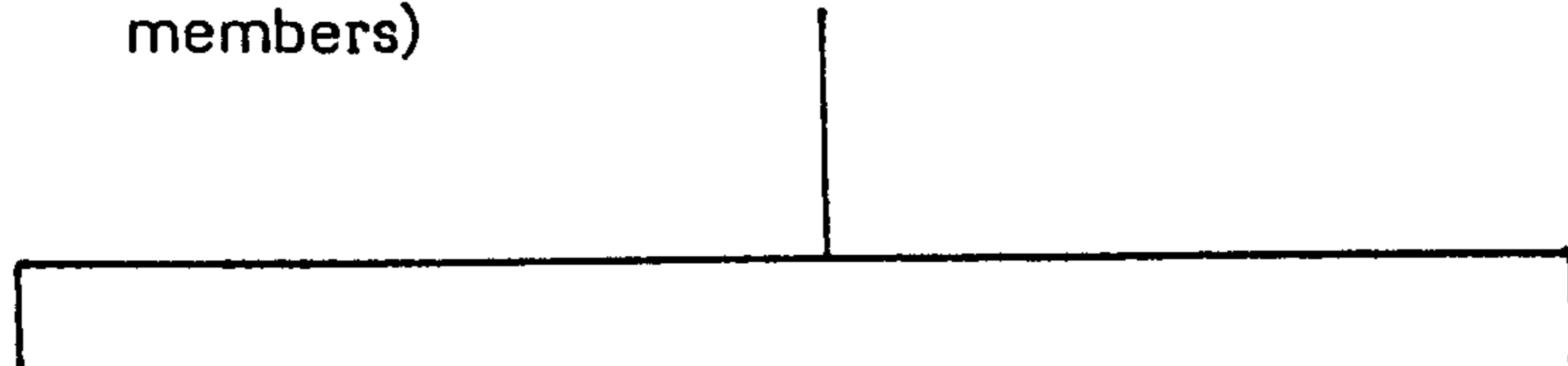
in Society' Committee of today. The Board resulted from a suggestion of the Financial Commission, 1970, which observed that while the Board of Social and Moral Welfare already possessed a structure relating to the Diocesan Synod, many areas of concern in the diocese lacked direct links, such as the Mothers' Union, the Church of England Men's Society, issues of marriage and divorce and race relations. An 'umbrella board' with broad terms of reference was thus set up in 1974 within the diocese to "encourage a dialogue between the Church's faith and for political, social and technological questions of the day". At the end of the first year it reported confidence in its role to 'co-ordinate, educate and inspire', though it is interesting to observe that its budget remained considerably less than that of social welfare.<sup>3</sup>

In 1977, Liverpool's Board of Mission and Social Responsibility was inaugurated as the Diocese's fifth Board, alongside Education, Pastoral Committee, Ministry and Finance. Although the temptation was to regard it as a kind of 'waste paper bin', dealing with issues not fitting into other boards (as suggested at an Inaugural Meeting, May 17th, 1977) it was to act as an umbrella board for a wide diversity of concerns. These were reflected in its constituent committees for Church and Community, Social Aid, Social Welfare and Overseas Mission and Unity. The membership of its committees was drawn from a wide range of professions and interests. In 1978-9, for example, it had included doctors, lawyers, several J.P.s and officers from health and welfare services (medical social workers, health visitors, social services officers, social security, education and probation).

In 1982, the Board of Mission and Social Responsibility in Liverpool underwent reorganisation. Following the presentation of the Mills Report (1981), specific proposals were laid before the Diocesan Synod during 1982. These included the recommendation that the Board should continue to cover the two main concerns of (i) Ecumenical Relations and Overseas Mission and (ii) Social Responsibility. The rest of this chapter considers the detailed changes of the Social Responsibility arm of the Board in terms of its current work (see Diagram I).

DIAGRAM I

BOARD FOR SOCIAL RESPONSIBILITY  
 (Deanery and Diocesan Synod representatives +  
 representatives from other Boards and co-opted  
 members)



CHURCH & SOCIETY COMMITTEE  
 Social Responsibility Officer

Aim: To promote and co-ordinate  
 Diocesan thought and action on  
 social issues currently before  
 nation and Church especially as  
 they affect Merseyside.

There are specialist advisers on  
 Race, Unemployment, Industry and  
 Science and Faith.

CHURCH & COMMUNITY COMMITTEE  
 Director of Social Work

Aim: To respond sensitively and  
 appropriately to the needs of the  
 community.

There is a team of six Diocesan social  
 and community workers. The work  
 ranges from training lay people to work  
 on pastoral care schemes, to resourcing  
 training for victim support scheme  
 workers and drug counsellors, and  
 enabling self-help groups, especially  
 for women.



Ecumenical Working  
 Parties

Church bodies as  
 catalysts for wider  
 action

Educational material  
 produced for  
 parishes

Seminars held on  
 social issues  
 relating to  
 people's weekday  
 situations.

"The Board for Social Responsibility works in various contexts: ecumenical, Diocesan, secular, deanery and parish. The aim of working towards each deanery having a social responsibility committee with, ideally, link people in every parish, is part of its overall objective to 'resource and enable the constituency that gives us life'." [Diagram and quote reproduced from FAITH IN OUR CITY REPORT (1987: 38)]

(ii) Finance

Financial arrangements for Anglican social welfare services differ both between and within dioceses. As with Catholic Social Services, income for Liverpool's diocesan social work comes from a variety of sources, chiefly the diocesan quota and Annual Offering Service, local authority grant aid and other voluntary sources (such as public contributions and trust funds). However, Anglican Church welfare in Liverpool differs structurally from Catholic Social Services in being accountable to Synod - the Church's parliament - rather than being an independent organisation. This represents a significant restriction on the freedom of employees, who commented that being part of the Church's structure meant having to argue the case for finances very thoroughly. Income generally, however, is "always very tight" since the nature of social and community work cannot always be quantified in terms of its value. The fact that it must often be taken on trust was identified as being one area where commitment enters the work. This restriction has historical precedence in Liverpool. A report on the work of the Diocesan Board of Moral Welfare (1955) outlines how its budget was met out of the diocesan quota, such that all expenditure had to be approved firstly by the Diocesan Board of Finance and secondly by the Diocesan Conference. It was however argued that rather than being a restriction, this represented the acceptance of moral welfare as a legitimate area of the Church's work. Such was not the pattern in other parts of England, where the Moral Welfare Board or Council was a separate body receiving a grant from the diocese. In Liverpool, however, the financial structures have



gradually brought acceptance of social welfare as an important part of the diocese's mission, with recognition of its commitment illustrated by the fact that the 1987 budget was almost twice that of 1983.

This is not to suggest that shortage of money does not remain a problem, reflecting Hall and Howes' (1965: 154) findings that the two most frequent problems of local associations and diocesan boards were "shortage of workers and shortage of money". To assist its social work, Liverpool Diocese maintains an Annual Offering Service in the Cathedral in response to a direct appeal to parishes.

(A) Church and Community Committee

The Director of Social Work

Just as grades of authority within Catholic Social Services have influenced the professionalisation and efficiency of the administration of Church welfare, so the position of the Anglican Director of Social Work has a functional role to translate areas of concern into manifestations of care. Hall and Howes comment on the key role of the diocesan organisers vis-a-vis both Church and social work organisations, upon whose interests and limits depends to a large extent the policy, direction and particular emphasis of diocesan welfare work.

Liverpool's diocesan director, employed in 1983, was given the brief of facilitating the change from casework with individuals to community work

and so supervising the six Church workers throughout the diocese. She described her role as identifying areas of need at diocesan level and exploring ways of meeting them, in particular enabling local groups at parish level to respond. This concurred with Hall and Howes' (1965: 138) survey, where forty-one of the forty-three diocesan organisers saw their work in terms of co-ordination and oversight. A pamphlet produced by the Church Assembly Board for Social Responsibility ('Together': A communication addressed to members of committees, c. 1967), also outlined the role of diocesan organising secretaries as administrators and leaders of the diocesan team. It outlines their responsibility for, among other pieces of work,

"the day to day oversight of all the workers of the diocese; for the general welfare and guidance of the workers; for advising local committees".

Hall and Howes' (1965: 140) found that in some dioceses geography and size could restrict this supervisory role, meaning the organiser could be remote to the workers, with letters and phone calls inadequate substitutes for personal contact. There is evidence of this having been a problem in Liverpool in the past. A Report of the Board of Social and Moral Welfare (1974: 3) commented that the Church's social workers had met the Board after one of its quarterly meetings. This was felt to be a worthwhile innovation because it gave the workers "a feeling of belonging to a team rather than equating the Board and Church House with Hierarchical remoteness". Today's social workers, however, appreciated the contact they maintained with the director, who made regular visits and whose liaison role

with local committees was facilitated by her ex-officio membership of them.

### Local Social Work Associations

Historically, the key role of Liverpool's deanery welfare committees has been to stimulate interest in the work and to raise funds. This concurs with the Church Assembly's (Together; 1967) vision of local committees spending much time planning to raise funds as an important part of the Church's partnership with the state. In Liverpool, local committees have each appointed their own officers and been responsible for their own plans and developments, while receiving guidance and advice from the central board and also financial help. The Mills Report (1981: 14-15) commented that the division of the work in the diocese amongst a number of independent associations had "hindered the formation of a co-ordinated diocesan policy and prevented the realisation of a uniform standard in job description". It thus recommended closer integration of local committees and social workers into the diocesan structure. This was seen as a positive step in promoting liaison with local parishes, while at the same time the ecumenical dimension was advocated as an important focus for local co-operation.

Such proposals for greater uniformity as a basis for more efficient operation were similar to those incorporated in the 'Faith in the City' Report (1985: 92), which focussed on the advantage of the size of deaneries



over parishes and dioceses in being able to relate to U.P.A.s. It recommended a mediating role for deaneries in clarifying the pastoral needs of U.P.A.s through, for example, lay administrators and youth and community workers. Despite the recommendations of the Mills Report (1981), the Liverpool Board's Report on the future of Social Responsibility (Towards the 1990's: November 1986) commented that a communication gap remained at parish level, where the work was still not 'owned' at grass roots level. It repeated the call for a major strategy to take social responsibility into the parishes and deaneries by initiating deanery social responsibility groups.

Part of the difficulty relating to the variety of practice between and within dioceses is the variation in financial procedures, as mentioned earlier. With the reorganisation of local government in 1974, Liverpool Diocese fell within seven metropolitan districts. The Diocesan Board of Finance Report, 1974, recorded that interviews had been held with each director to evaluate their role and negotiate grant aid, resulting favourably in increased grant aid. Hall and Howes (1965: 130) commented that since units of ecclesiastical administration do not always coincide with local government areas, close co-operation with a number of statutory authorities is essential for the efficiency of the work.

#### Liaison between Church Social Workers, Social Services and the Clergy

The Church Assembly's Report on local associations (Together; 1967)



observed that statutory authorities were playing an increasingly vital role in their activity. However, in order to qualify for continued grant aid, Church welfare would have to continue to provide an adequate service. In 1977, Liverpool City Social Services reported that the Diocesan Board had dealt with 253 cases in 1976. Of all first times cases, 35% were referred from the Social Services Department. This indicated the confidence of the local authority in Church welfare provision, while at the same time it acted as a significant supplement to statutory services. Such recognition came at a time when the Wolfenden Report (1978) was appealing to voluntary organisations to maintain and improve their vital contribution.

In Liverpool Diocese, referrals to Church welfare have also come from medical social workers, the D.H.S.S., magistrates' courts, housing associations, pregnancy advisory and adoption agencies and clergy. Hall and Howes (1965: 190) regarded the number of parish clergy referrals as an indicator of the specific 'religious' character of Church welfare work, but found that these were few. Isolated cases of clergy referral depended partly on the degree of pastoral skill and understanding and on the closeness of the worker's acquaintance with him. As with the Catholic Church (Ch 6: 286), this pattern has been repeated in Liverpool, with annual reports consistently showing clergy referrals make up a small proportion of the total and a general apathy amongst the clergy in matters relating to social welfare. This inhibits the potential for grass-roots community contact through the mediation of parish priests. This was documented in 1978 following a conference run by the Crosby Council of Churches, which decided to

investigate, via a questionnaire, the parish clergy's participation and interest in social work. The results of the questionnaire showed a very poor response on the part of the clergy. In the same year, another questionnaire sent to the parishes by the Board of Mission and Social Responsibility highlighted that many parishes had only tenuous or non-existent links with social services, though others maintained good links. This situation appears not to have been improved in terms of clergy referrals to either statutory or Church social workers. One Church worker commented that the clergy's interest in Church welfare in the diocese varied according to their interests, expertise and perception of ministry. Others, however, found the clergy's record of involvement poor, with few if any referrals coming from the parishes.

Hall and Howes (1965: 214) pointed out that not enough was being done by moral welfare associations to tackle the problem of educating the clergy. This highlights the issue of the priests' understanding of their role in the network of welfare services, with the clear distinction to be made between the priest and the social work profession (Ch 6: 289). While the priest is not called to be a social worker, his concern for people will involve him in the issues of their personal and communal welfare. Commenting that the clergy do not always appreciate the practical side of the Church's work, one Church worker in Liverpool said "although you can't tar everyone with the same brush, the overall average score leaves something to be desired". Often the only contact this worker had with clergy was through chapter meetings once a month: "I make a point of going because it is my one

contact with the clergy". Another worker meets with a local minister once a month to go through any "common denominator problems" because some of the clients are parishoners and it may be helpful. Even this, however, is restricted by the issue of confidentiality and the fact that most clients have nothing to do with the Church.

Some efforts have been made in Liverpool to increase communication with the clergy. One worker initially approached parishes in order to get known and often gives talks to Mothers Unions and various Church groups. Workers however expressed the difficulty of getting to clergy in their parishes, which tend to be run like "little empires". It should be noted that the image of the clergy itself may affect their potential role as a point of contact for people in need. Types of clergy referral, where they exist, illustrate the public's perception of their role and capabilities. Approaches to priests are made for 'acceptable' problems such as bereavement, but people tend to steer clear in seeking help in personal family matters such as pregnancy or marital problems. It should also be noted that compared to Catholic Social Services, the Church of England, perhaps because it is the Established Church, has not developed as elaborate a range of services.

As with the Roman Catholic Church, the training of priests in the Church of England relates directly to their involvement in and understanding of issues concerning social welfare, especially in the U.P.A.s. Clergy in Liverpool interviewed for this study felt that they were inadequately trained and ill-equipped to deal with the complex problems of the inner city. One of



them said that "there ought to be special training geared to what skills are needed to work in an U.P.A.". Other priests commented that real training starts in the parish situation rather than at college. Thus some believe that ordinands ought to be put on long placements with parishes in difficult urban areas. One priest working in inner-city Liverpool commented thus on the negative effects of training:

"We did no work at all on social theology, on what as a Christian you make of things like the police or unemployment...if you haven't got some resources your reaction is borne out of prejudice or discrimination rather than any judgement in the right sense".

Inadequate priests' training adversely affects their ministry because they are handicapped in dealing with social issues through parish structures. It is only recently, especially after the publication of 'Faith in the City', that such issues have been given due attention in Church circles. The Report itself questions traditional theological training and insists on the importance of practical theological training which will equip the clergy to deal with contemporary social problems and issues.

### The Mediating Role of Church Welfare

Within the voluntary sector, Anglican Church welfare in Liverpool can capitalise on its marginal status and function as an important mediating agent between statutory welfare services and people in need at grass-roots level. In Wigan, for example, where the Church's work is heavily grant-



aided by the local authority, there is close contact between the Church's social worker and the local social services. As has been suggested, however, the pattern of work varies within the diocese. Another local worker has less frequent contact with local social service departments, presenting them with a list of clients twice a year. Others saw their role as being an important intermediate between clients and the social services, helping families to liaise with official bodies. "A lot of people are scared of authority" said one worker, who believed clients approached her because she was a voluntary Church worker. Thus Church workers can present a less intimidating face by removing the official image of statutory services and by explaining the system to clients in an advisory capacity. In their caring or counselling role, however, Church workers can provide a more comprehensive service. This general mediating role reflects Hall and Howes' (1965: 180) findings that Church workers were perceived as less impersonal and more approachable than statutory workers, such that moral welfare was seen as 'bridging the gap'.

Since Church welfare operates so closely with the state, changes in the nature of state welfare have repercussions on the Church's peripheral role. Southport Moral Welfare Committees' Annual Report, 1975-6, commented that the Church still had an important voluntary contribution to make, despite the appointment of local social service workers by Sefton District Council. With the setting up of an adoption agency by Sefton Social Services it was inevitable that the pattern of the Church's work would have to change, since it was unlikely that single girls asking for adoption would be

referred to the Church's agency anymore. However, the committee still perceived a supportive role for its workers in caring for girls keeping their babies and married couples with problems who were still being referred. In turn, social services recognise the voluntary nature of the Church. One worker commented that social workers often see the Church as full of potential volunteers and will ring up because they think the Church workers are in touch with a pool of willing parishioners, for example to provide transport. One worker stated that "social services can't always provide that sort of service so they come to me".

Referrals to the Church are made not on religious grounds but because the Church is a voluntary body as opposed to one weighed down with statutory obligations. Hall and Howes (1965: 175) found this in their analysis of reasons for statutory referrals to the Church: "religious allegiance hardly seemed to enter into the decision". Commenting that "the Church is an added extra", Church workers in Liverpool appreciated the advantage of the Church's voluntary status, because it meant they could keep caseloads down by choice and therefore give more time to each case. This was also a criterion of referral-social services refer on in order to relieve their own workload and because as a voluntary agency the team can spend more time. This was also a general finding of Hall and Howes (1965: 150).

With the Church's casework service, the type of cases referred do not differ from those of the social services. One worker commented that apart from not having the authority to take children into care, "we deal with

exactly the same sort of problems as social services". Where statutory authority is required, workers in Liverpool will pass cases on because, as one said, "statutorily they have got to be the key worker involved". Apart from this limitation, however, the Church's workers have an advantage of flexibility over statutory workers in being able to choose their own cases. One worker commented that though they are still accountable to their immediate committee and to the director of social work, they are not tied up in 'red tape', which allows them to be more spontaneous and effective.

### The Changing Nature of Church Welfare in Liverpool

It has been indicated that the changing role and nature of Church welfare reflects changes in the statutory conception and provision of welfare services. Changes in the Church's provision have also reflected the internal secularisation of attitudes within the Church away from seeing welfare as a religious concern towards its professionalisation within the welfare state. The idea of 'social reform' no longer carries such religious and moral overtones as were evident in Liverpool Diocese's 1928 Annual Report for St. Monica's House which states:

"The work of Social Reform is essentially a corporate act in which men and women are given the opportunity and must bear the responsibility of being co-workers with God:  
 Christ has no hands but our hands to do this work today;  
 He has no feet but our feet to seek out those who stray;  
 He has no eyes but our eyes to shine with God's great love;  
 He has no lips but our lips to lift men's thoughts above.



Over the twentieth century, Anglican Church welfare in Liverpool has changed from its conception as 'preventive and rescue' work, through adopting and later dropping the title of 'moral welfare', to today conceiving of its role as that of 'social responsibility'. At the same time its work has evolved from residential services, through a casework period, to today moving to a community work orientation.

The written aims of such residential homes as Waverley House in Liverpool Diocese (now non-existent) illustrates how 'preventive and rescue' objectives underpinned such provision. One of its last Annual Reports (1978) outlines the aim of 'offering sanctuary', along with 'presentation and development of individuality within a congenial family atmosphere'. Gradually the emphasis changed from moral welfare homes to working with the homes of the people, with the emphasis on re-building family life in addition to helping individual members in difficulty. Hence from 1929, when there were ten moral welfare homes in the Liverpool Diocese affiliated to the Board of Moral Welfare, the number had dropped to five in 1957. The home closed on account of a decrease in applications for residential accommodation as well as the problems of raising sufficient money and a full staff. The result in the change of emphasis was a steady increase in the number of committees employing an outdoor worker 'in the field'. In 1978 one of the last two remaining residential homes closed. In addition to helping girls in need, St. Monica's had been a training centre for students and a forerunner of the Josephine Butler Memorial House. By 1978, however, the committee had decided that the Home had become "socially



anachronistic". Its usefulness had become outlived, an observation reinforced by difficulties in attracting suitable staff and its economic unviability.

Similarly the content of casework referrals changed over time from the traditional association of moral welfare with unmarried mothers and their children to gradually broadening out to wider family and marital problems. Table I shows the steady decrease in referrals of illegitimate pregnancies during the 1970's and the increase in other types of new referral, which ranged from supportive help for one-parent families to depressive illness, housing repairs, accomodation, matrimonial and legal problems.<sup>4</sup>

**Table I**

<u>Liverpool Diocese</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1978</u>	<u>1979</u>
<u>New illegitimate pregnancies</u>	594	543	397	274	232	181
<u>All other new referrals</u>	<u>400</u>	<u>509</u>	<u>433</u>	<u>489</u>	<u>552</u>	<u>549</u>
<u>TOTAL</u>	994	1052	830	763	784	730

(Note: Figures for 1971, 1972 and 1977 not available)

Similarly, Ormskirk Deanery Annual Report, 1977, stated that

"the traditional role of working with the unmarried mother continues, but in a modified way as more and more mums are keeping their babies".

It also reported that the Church worker had dealt with only three adoptions over the year. Reflecting local authority policy, the committee had decided not to proceed with a project providing accommodation for one-parent families because the need had diminished following the prioritising of housing for single mothers by the local authority.

The Mills Report (1981) concluded that since the established social services and probation departments provide counselling and casework services, the challenge for the Church was to move into community work. Of the nine social workers in the diocese some were expected to retire in the next few years. For those remaining the Report recommended a change to community-based social work. Despite these recommendations, some of the Church's posts had been operating a tradition of casework which could not be changed overnight, and in some areas a predominantly casework service still continues today. In Wigan, for example, the Church's worker is still involved in casework, partly because the original brief from social services was, and still is, to provide casework-type social work as an alternative to social services. It was necessary to continue thus to maintain the support of social services, as the worker stated: "We do work very closely with them on case conferences etc; they refer to us and from time to time I need to refer to them".

#### Payment of Church Social Workers

In contrast to the systematic gradation and remuneration

characteristic of the statutory sector, Church welfare has often been branded as welfare 'on the cheap', cashing in on Christian commitment as against adequate payment for the work. The Church Assembly's Report on local committees for social responsibility (Together; 1967) recommended that since Church social workers are professional colleagues in constant contact with statutory social workers, their qualifications and salary levels should be the same. Some dioceses had already attained salary parity. In Liverpool rates of pay for diocesan social workers have consistently been lower than those of statutory social workers. Because of this Liverpool Diocese has encountered problems over the years in attracting qualified workers within the salary range offered.

Following the recommendations of the Diocesan Board of Mission and Social Responsibility, from 1980 diocesan social workers were paid on the same scale as assistant curates, deaconesses and licensed lay workers (although, unlike the latter, they did not receive rent allowance or free accommodation). Apart from being a financial measure, the salary review was aimed at giving workers a sense of belonging within the diocesan staff structure. However, rates of pay were still below that which workers could expect in working for a statutory body. This was acknowledged in advertising the post of Church worker in 1981. The advert stated:

"The salary is according to qualifications and experience and is linked to that of similar social workers in other parts of the Liverpool Diocese. It is somewhat below the national scale - but a car allowance is paid".

The 'Faith in the City' Report also observed that much Church work today is still poorly paid. The significant point in this issue of pay is that while Anglican Church welfare in Liverpool is regarded as making a valued contribution to the professional welfare services, and has been given a higher allocation of diocesan funds in recent years, its salary scales still fall below those of National Joint Council scales. This introduces the issue of the workers' commitment and attitudes as a significant element within the work.

### Christian Aspects of Anglican Church Welfare

As noted in chapter six, although elements of Church welfare have been secularised, certain aspects distinguish Church workers from statutory workers in Liverpool. An advertisement for the post of Church social worker in 1981, for example, stated:

"The social worker will be someone whose Christian convictions are reflected in attitudes to the work and the manner in which it is carried out; and whose Christian sympathies make for easy relationships with local Churches".

As an illustration of this, the Church's welfare workers in Liverpool are all authorised by the Bishop. After a probationary period, licensing takes place in a special service.

When questioned, Church workers identified this Christian element of



their work in terms of personal motivation. One of them said:

"In terms of the Church/Christian aspect, I think it is a motivation, and it is for us an aspect of our Christian responsibility".

Another commented thus: "Obviously my faith's important to me. I think it gets me through the day...it's part of the caring". Another identified the Christian element with the care of clients:

"I like to think that we do represent the Church, that what comes over to them [clients] is a caring and a very real wish and need for us to help them".

Again the practical side of Christian concern was important to Church workers - "the chance to combine Christian faith with the practical approach to caring". This motivation was identified as a distinguishing feature between Christian-based groups and secular groups of volunteers. The underlying conviction which came across in most discussions with the workers was that as Christians they are doing something because they are motivated by their faith to care for others.

Hall and Howes (1965: 191), however, have warned against making a generalised distinction between Church workers and non-Church workers in terms of commitment and concern. The same evident devotion to work and concern for clients is paralleled by many workers in different forms of social work, where there is little evidence of a specifically 'religious'

approach. In Liverpool, questions about the distinctive contribution of Christian welfare often brought defensive responses. Workers were keen to comment that their role is not to push religious texts down people's throats, but rather to witness through good quality care and service. Thus while clients may know that the workers are from the Church and this may precipitate comment, the workers did not see their function in any way associated with evangelism.

This association of the Christian element as an undercurrent to the work rather than overtly identifiable, also prominent within Catholic Church welfare, is illustrated by the fact that often the workers are not recognised as part of the Church. Most of them said that their work was not identified by most clients as specifically Christian, nor did they connect it with religion. One, known locally as "the woman from the welfare", added that the title on the door - 'Church of England Family Welfare' -

"is the only thing that intimates that it has anything to do with the Church...very few people who actually come to us think about us as a Church organisation".

Like the Catholic Church, clients in Anglican welfare come from all denominations and often claim allegiance to none. One fieldworker, commenting that denominational affiliation is not an issue, added that "when you say 'denomination', I shouldn't think half of them have even got a denomination anyway". Another concurred: "Ninety percent of my clients hold no claim to any practising religious worship at all". Another worker

covered a largely Catholic area, with the result that most clients were Catholic. Though no funding for this post came from the Catholic Church, in another area the worker was ecumenically funded, which included a Catholic contribution. Clients, however, very seldom state their denomination and this is not regarded as a relevant issue. A worker said "I don't ask them...it's caring isn't it; you're not going to turn people away because of whatever religion they are". Similarly, Board records keep no account of the denominational affiliations of cases dealt with.

#### The Role and Use of Volunteers/Parish Laity

In an attempt to capitalise on potential resources and to incorporate social work more centrally into the Church's agenda, the Mill's Report (1981) looked to the integration of diocesan social work within the parishes. This, it was believed, would facilitate the inclusion of the laity in the mission of the Church. Although Liverpool Diocese had used volunteers through a Community Service Scheme, the Mills Report looked to greater involvement of the parish in the organisation of Church welfare, following the evidence of poor parish involvement in welfare issues forthcoming from a special questionnaire sent to parishes. It was in this capacity that the Report looked to volunteers from within the Church, activated by the Church's social workers, who could train the laity for their social responsibility. The Report stated:

"We are convinced that the stimulating and enabling of a local

caring ministry on deanery and parish level is a first priority in the strategy of social responsibility in the diocese." (p. 10).

This concurs with the recommendations of the 'Faith in the City' Report, which regarded the use of volunteers from both within and outside the Church as of great potential benefit to the welfare of U.P.A.s. It advocated the development of such schemes and the incorporation of volunteers of all ages to cater for both full and part-time work on a deepened and regular basis. This echoed the earlier observations of David Sheppard (1983: 216-7), who wrote that voluntary lay workers can be of help in compensating for the limited number of Church social workers.

The shift to a community work approach in Liverpool Diocese since 1983 thus reflects the two-fold aim of empowering local volunteers and integrating the Church's social work within parish and deanery set-ups. One Church worker valued the help given by active local volunteers, saying

"the volunteers are the ones that keep us going really, because I couldn't possibly do it all".

Another worker also taps an active local community resource of volunteers who link in with a volunteer co-ordinator in the area. Such volunteers, however, remain distinct from local parishes and, as has been suggested earlier, Church social workers remain distinct from many of the clergy and local parishes.



In terms of the willingness of local volunteers, one worker who did pass on requests for volunteers to the parish priest or clergy wives added that local people failed to come forward:

"We do run into difficulties if we want volunteers.....people think they're not skilled enough, even when the need is for everyday tasks".

An active inner-city priest agreed that the key part of getting local people involved is counteracting their feelings of being unqualified. This also relates to their perception of the priest as a professional not needing help. Another priest felt potential volunteers were put off, not because they did not want to help, but because they felt the priest knew how to run everything and was highly educated, which reflected back on their self-perception as unskilled and therefore useless. Reflecting the image of the Anglican Church as discussed earlier, the eclectic nature of many inner-city churches can also add to the alienation of local people, who see the Church as more hierarchical than those who actually attend and who are more likely to see the priest - rather than the laity - as 'the Church'. One priest said that the only way he could activate the laity was to not get involved himself, because this seemed to be the only way people realised it was their responsibility and took matters into their own hands.

Since 1983 the diocesan social workers have adapted to their community work role by setting up self-help groups with local people to equip them with the necessary skills to be of help with their communities.

One area where this 'community resourcing' has taken off is Ormskirk Deanery. Here the deanery community worker recruits volunteers, usually on a parish basis, and trains them through counselling courses. On completing the course the volunteers are released into the community, while still maintaining contact with the worker in a supervisory role.

One criticism of this policy of community resourcing through the parishes is that, given the eclectic nature of many inner-city churches and the problem in activating suitable volunteers, such may be an inappropriate point of contact for developing a local area. However, it concurs with 'Faith in the City's' conviction that Church members can provide a positive service in the area in relation to the bereaved, the handicapped and the elderly, or in responding to problems in housing, local transport, schooling or policing. In Ormskirk, volunteers on the counselling courses were often older and from a middle class background, which may reflect the membership of the local church, but not necessarily the wider community. This concurs with general activities within parishes. Hall and Howes (1965: 65) found that not only did clergy regard parish activities with young people in terms of a fellowship, enabling them to grow in faith and worship, but only those interested in the life and worship of the Church received guidance on welfare issues such as sex, morality and personal relationships.

This is not to deny, however, that local churches are potentially a valuable resource within local communities. Despite an apparent lack of parish-based activities in Liverpool, the 'Faith in the City' Report (1985:

277) received evidence from the British Association of Social Workers who stated that:

"in some neighbourhoods the resources of the Church-paid worker, premises and equipment are the only ones based locally and therefore are invaluable to those wishing to organise care schemes."

They also emphasised the Church's opportunity for offering preventive support, such as advice to the elderly and handicapped on social security entitlement, providing respite care for carers and using contact with families through the Christening of babies to ensure that families, particularly single parents, have not become isolated through the care of small children. The Report further suggests developing local church leadership and decision-making which reflects the make-up of the area. It quotes existing projects on local lay leadership training such as the Evangelical Urban Training Project<sup>5</sup>, with objectives to enable existing or potential lay leaders to develop their leadership skills and the experience they already have in lay ministries in the Church and community. In Liverpool, the Diocesan Board of Ministry looked at the Church in U.P.A.s in 1982 with a view to making it more effective in ministry. This resulted in a Group for Urban Ministry and Leadership set up in 1984, and now active within the diocese in selecting and training parishioners from U.P.A.s to serve alongside clergy in local ministry teams.



### The Church in Society Committee

The development of Liverpool Diocese's Church in Society Committee represents the more progressive side of Social Responsibility, extending beyond the treatment of individuals to questioning the causes of social distress in society. It counteracts Atherton's (1983: 103) criticism of the Church's traditional emphasis on practical caring schemes catering for the problems of individual poor people. Such concern to work with the symptoms of social malaise "draws attention away from and, therefore, gives support to the causes of that malaise". It is thus important to assess how far the internal structures of Liverpool's Church welfare allow for it to develop beyond establishment values and to pursue an actively campaigning role.

### The Social Responsibility Officer

The move towards social responsibility within Liverpool's Church welfare can be traced back to the Mills Report (1981), which recommended the appointment of a Diocesan Adviser for Social Responsibility as essential for the implementation of its main insights. The Officer's role was seen as identifying areas of need and exploring ways of meeting them by enabling local parish, neighbourhood and deanery groups. In this capacity it was foreseen that he would maintain liaison with statutory and voluntary bodies in the field of social work and social action, and would give general support in helping to supervise the diocesan social workers. In the development of this



role, the Social Responsibility Officer and his committee have indeed concentrated on large-scale social issues rather than personal ones. This is reflected in the perception of the primary task of the Church in Society Department into the next decade as being to promote and co-ordinate thought and action of the diocese with respect to large social issues before Nation and Church, especially as they affect Merseyside and the North West ('Towards the 1990's': Liverpool BMSR). Thus, for example, the committee decided not to take up the issue of drugs, as suggested by the Bishop, but passed it on to the Church and Community side, which took up the issue in drugs counselling courses. Thus the Social Responsibility Officer commented "on the whole we avoid taking up personal ethics issues".

In terms of deciding its agenda, the Church in Society Committee faces the same basis for restriction as the Church and Community Committee, namely that permission for projects is required from the Board. Hence control is maintained through both committees' financial dependence on the Board. In terms of issues, the Church in Society Committee receives regular issue reports from the Board for Social Responsibility in London and also receives issue material from the Officer's representation and participation on key local bodies, such as the Merseyside Churches Unemployment and Ecumenical Committees. From such potential projects the Committee decides which issues to follow up, with particular reference to the concerns of Merseyside. With its ecumenical projects financial aid gives it a greater degree of political freedom. At the same time it concurs with the initial aim of the Church in Society Committee of setting up, as

required, small informed working parties to deal with specific issues on behalf of the Board. Recent working groups have included those focussing on AIDS, Marriage Preparation, Black Anglican Concerns and 'Faith in the City' Social Issues. The Committee also has reference to specialist advisers on key issues, namely industry (through Liverpool Ecumenical Industrial Mission), science, race relations and unemployment. These advisers and issues groups provide information and evidence for the Bishop as a background to his public speeches on social issues.

#### Race: An Example of an Issue Covered

Over the last ten years the Diocesan Board of Mission and Social Responsibility has maintained a consistent interest in the issue of race relations. An overview illustrates its approach, however, as one of prophetic reflection and attempts at conscientising public opinion rather than active political involvement. At a meeting of the Board (15/2/78), where it was reported that a Bishop's adviser on race relations had been appointed, discussion centred on the right Christian approach to the use of Church halls and how to effectively protest against the increasing threat of racism in society, which was marked by National Front activity in some parts of the diocese, including some schools. The Church's prophetic role in such a political issue is illustrated in the Dean's comments to the Board. At the time, positions on race seemed to be becoming polarised, with anti-racism being identified with the Left and immigration levels with the Right. The Dean indicated that the Church's task was:

"to break that polarisation and help people to focus upon racial harmony as the true issue rather than immigration."

In Merseyside, an Anti-Racist Alliance had been formed to act as a liaison/co-ordinating body for existing anti-racist and anti-fascist work on Merseyside, and to become a uniform broad-based anti-racism campaigning body. The Alliance expressed concern that there was no official support from the established Churches in Merseyside. Eventually the Bishop gave his support to the Board, enabling the official affiliation of the Church of England in Liverpool. He had hesitated to act without the backing and agreement of the Roman Catholics, who were worried about the influence of the extreme Left on the Alliance. In this same year (1978) the Diocesan Board of Mission and Social Responsibility made a practical response in support of black and Asian self-help groups through the Community and Race Relations Unit of the British Council of Churches. The Diocese committed itself to providing £2,800 for at least seven years and encouraged parishes to take part in an education programme on race relations.

More recently, in response to a General Synod debate on 'Anglicans and Racism' and the setting up of a Commission on Black Anglican affairs, the Church in Society Committee advocated a Working Party in 1986 to examine the local diocesan dimension. Thus the Church in Liverpool's perception of social responsibility in racial issues is illustrated by its continuing concern about race relations. Its contribution has been to give official recognition and support to movements combatting racism. However,



its passive, prophetic role emphasising racial harmony and racial equality prevents a more direct and practical response to the issues raised by racism in British society. A similar approach can be identified in the committee's approach to issues such as unemployment and poverty, as will be shown in the analysis of the work of the Merseyside Churches' Unemployment Committee and Church Action on Poverty.

### Conclusion

This chapter has described how the process of social change has brought the displacement of the Church of England from its traditional association with establishment values. Through the work of various welfare bodies and committees the Church of England seems to promote a social programme in Liverpool which challenges its image as the 'Tory Party at Prayer'. Through its voluntary status the Church of England in Liverpool is able to make an important and valued contribution at the level of grass-roots community, as both a mediating agency with statutory and other bodies and as a focus for compassionate concern, freed from the constraints and impersonality of bureaucratic authority. Its social work programme today is far less extensive than that of Catholic Social Services. This is partly due to historical reasons and partly because of late it has concentrated on wider welfare and social issues as well as on community work. Because of its voluntary status and its structure the Church's impact on welfare work is limited. At the same time it can exercise a general critical function on welfare policy at large. In this respect the Church has



adopted a critical approach to contentious issues of social welfare, such as campaigning on non-party political lines about the causes of poverty and hardship.

## NOTES

1. In response to these problems in Britain, the White Paper 'Policy for the Inner Cities' (DOE, 1977) incorporated governmental proposals to give a new priority in its main policies and programmes so as to contribute to a better life in the inner cities, and announced that main expenditure programmes would be given a bias towards inner-cities. Special partnerships were developed between central government and local authorities in selected areas where urban problems are particularly great, including Liverpool. Liverpool's programme included consideration of health and personal social services, although the resources available for their development were necessarily limited in that they competed with projects directed at arresting economic decline and improving housing, physical, leisure, community and recreational opportunities and transport. In the long term the Programmes aimed to be preventive. It was believed that improving the economic and environmental circumstances of the inner-city would produce "improvement in the physical and mental health of the community and relieve to some extent the pressure on the social services and the health services." (DHSS; 'On the State of Public Health' (1978: 66) HMSO, London).
2. In response to this, the Archbishop of Canterbury has now targetted an £18m. appeal for inner city projects. The money will provide capital for employment schemes and community workers for projects on

youth, education, inter-racial and inter-faith tension, conciliation and neighbourhood care.

3. In 1976 the Diocesan Synod Budget allocated £300 to Church and Community, as compared to £3,200 for Social Welfare, though the centralised work of the former may explain its lesser expense.
4. The Church of England Committee for Social Work and the Social Services provides statistics for all dioceses within the provinces of Canterbury and York relating to traditional casework which reinforce this trend within a broader framework. Statistics suggest the same drop in referrals of illegitimate pregnancies. Thus, for example, the overall number of new cases of illegitimate pregnancies fell from 23,000 in 1964 to 16,940 in 1970, and was down to 7,039 by 1975.
5. The Evangelical Urban Training Project is a national training project started by Bishop Sheppard at the Mayflower Centre in London. It specialises in helping Christians relate the Gospel to people of average or below average literacy, and aids churches and groups of all kinds to define practical possibilities for mission and service.

**CHAPTER EIGHT****ECUMENICAL VENTURES****Introduction**

Much of the Churches' welfare work in Liverpool has extended beyond its denominational roots to include corporate work between them. The general ethical problems arising out of contemporary issues in welfare invite the Churches to focus on their common ethical Christian concerns. This has resulted in ecumenical co-operation which tends to transcend traditional denominational boundaries. The Churches as a result get involved in various ecumenical ventures which have structural and ideological implications for them. Christian morality is applied to issues of general economic and political morality and this inevitably brings the Churches towards cooperative activities. In Liverpool the role of the two Bishops highlights these implications for the Churches in a local and even a wider national context. Their leadership stresses unity and a common basis for action generated from common social needs. This approach tends to filter through deanery and parish structures. This is manifested in the work of various committees operative in the region today.

**The Merseyside Churches Unemployment Committee<sup>1</sup>**

The Merseyside Churches Unemployment Committee was set up by the



four Merseyside Church leaders in 1984 to build on the earlier work of the Liverpool Ecumenical Industrial Mission. In convening the Committee the leaders (from the Anglican, Methodist, Roman Catholic and United Reformed Churches) stated:

"The issues of unemployment are some of the most vital facing our society today and for the foreseeable future. There is a real need for a concerted and co-ordinated response to these issues from the Church".

To this end the Committee operates under a charitable trust. It reports to the Merseyside and Region Churches' Ecumenical Assembly and is accountable to Liverpool Industrial Mission Ecumenical Committee, whose trustees are the four Church leaders. The ecumenical Committee was set up with three tasks in mind. The first of these was to educate and inform people about the facts of unemployment by studying the causes, consequences and possible responses. Thus, through the Churches Unemployment Unit, the Committee produces a regular newsletter, 'Bread', and organises conferences and seminars. Its issues groups develop reflection, thinking and lobbying on such topics as the vision of work and the impact of unemployment on education.

Secondly, the Committee was set the practical task of serving the needs of the unemployed by channelling experience to and from churches already working practically with unemployed people, supporting the development of new initiatives and building links with other organisations.

The Unit provides grants to and monitors local unemployed self-help groups and local churches supporting them. This accords with the recommendations of the 'Faith in the City' Report (1985: 227) that

"Churches should take part in initiatives to engage unemployed people in U.P.As in job-creating projects. The use of Church premises for this purpose must be encouraged".

As part of its practical task the committee, with Church Action on Poverty, has also been involved in bringing Conservative M.Ps from the South East to witness the unemployment scene on Merseyside. Though not couched in party political terms, the work of the Committee inevitably gives it a political role in relating the principle of the right to work to effective policy. This principle is referred to in the first issue of the Committee's newsletter 'Bread' which quoted Pope John Paul II: "we must...recall a principle that has always been taught by the Church: the principle of the priority of labour over capital". The principle is regarded as integral to practical recommendation; the same issue of 'Bread' quotes Archbishop William Temple, 1941:

"The only real cure for unemployment is employment...In other words we are challenged in find a social order which provides employment steadily and generally, and our consciences should be restive till we succeed. Christian sympathy demands this".

This introduces the third main task of the Merseyside Churches Unemployment Committee, namely the prophetic task of shaping and

promoting Christian insights about unemployment and speaking out on unemployment issues wherever appropriate.

"The mission of the Church is...to proclaim a kingdom - the Lordship of God which needs to be recognised in the ordering of all our human affairs, from personal decisions to political and economic institutions". ('Unemployment on Merseyside; Local Church Action', A Survey, MCUC, p.1)

The prophetic basis of the Committee relates to the belief that work is necessary for normal human life. They see this as theologically rooted in the doctrine of man made in the image of the Creator, which points to the need for man himself to be active and creative, and to a common humanity requiring us to share the benefits of our efforts.

The Committee's publicity material illustrates its aim of targeting Church members rather than a wider or more central audience. The work of the Committee is aimed at covering all different levels of the Church, from the 'official' institutional level to the local congregation, including the lay ministry involved in secular daily activities. The ecumenical dimension is also regarded as important in helping the Churches together to make a greater impact on unemployment. In following up this focus on the Church's action, a survey undertaken by the Churches Unemployment Unit in 1985 was able to provide some insight into the general nature and quality of the Churches' response to and involvement in measures combatting unemployment across the four main denominations in Merseyside.



In terms of local activity and initiatives, the Survey found that many individual Christians and Christian fellowships were very supportive of those known to them personally who were unemployed. Many priests and lay people spent considerable time and effort involved in community affairs, especially those concerned with unemployment. Thus, for example, a local vicar may be chairman of the sponsoring body of a large community-organised Community Programme scheme, some of which employed over five hundred workers. The Survey found that people worked individually or through boards and committees supporting a variety of local ventures. A number of churches arranged their own informal schemes without outside funding, tailored to local needs and using their own premises. Such schemes included lunch clubs, drop-in centres, youth clubs, holiday play schemes and mother and toddler clubs. Out of one hundred schemes, forty-seven were concerned in some way with community care, that is, with providing services to the whole community or to particular sections of it whose needs were not being met in any other way. The Survey's conclusions illustrate further the marginality of the Church in terms of its perceived role as complementing existing provision for the unemployed. The Survey Report comments on the Churches' contribution thus: "These schemes fill a gap in that if they did not offer these services, it is unlikely that anyone else would" (p.5). The Report confidently concludes that overall the work being done by the Churches is impressive, though foresees a continuing promotional task: "The fact that there is very much more to be done simply indicates the scale of the problem" (p. 15).



### Church Action on Poverty

Church Action on Poverty is an independent, ecumenical organisation which enlists support among Christians of every denomination in concern for and commitment to the poor in Britain. It was set up in 1982 by Christians concerned about the re-emergence of poverty, who felt that the Churches should go beyond pastoral help in taking the poor seriously. To this end Church Action on Poverty became active regionally and nationally as a pressure group on poverty, with the long term aim

"to mobilise support from the Churches, government and people for a society in which poverty will no longer exist and all are able to pursue realistically their fulfilment as human beings made in God's likeness".

Like the Churches' Unemployment Committee, Church Action on Poverty combines an educational and political aspect with a theological basis of concern about the persistence of poverty in society and the failure of the Churches to live up to their responsibility to the poor. Such an attitude was also incorporated in the group's initial statement to the Churches about poverty as follows:

"Divisions in our society are widening as poverty and unemployment increase. Christians must find a faithful response to this reality. Church Action on Poverty has been formed to promote this response".

The Merseyside branch of the group has ninety-five members,

including members representing Catholic Social Services, Liverpool Diocesan Board for Social Responsibility, the Centre for Faith and Justice, the Church of England Children's Society (North West), Liverpool Social Responsibility Committee (Methodist), the Passionist Inner City Project and three parish memberships. Its activity falls into two broad spheres. Firstly, its educational perspective, like the Unemployment Committee, has the wider Church as its primary level of focus. Its educational role is fulfilled by sending speakers to parish and deanery groups. Regular seminars are also convened on theological and social issues. Its secondary role is to be sensitive to and campaign alongside the poor and unemployed. In this an attempt is made to extend beyond the Christian community to complement the campaigning role of other pressure groups. This is fulfilled by Church Action on Poverty's co-operation with groups such as Child Poverty Action Group and by its production of local campaigning material on, for example, fuel poverty, social security and the Conservative Government's 'Action for Jobs' programme.

As an independent body Church Action on Poverty (Merseyside) is unique in Liverpool's ecclesiastical structures in being relatively free to pursue a campaigning, political role. Paul Thornton (1982) commended this in writing that Church Action must acknowledge the political context of policies such as Child Benefit,

"otherwise we lay ourselves open to the same criticism levelled at the traditionalist Christian perspective of being pro-family without asking what sort of family life we are in fact

supporting."

He states that a movement like Church Action on Poverty challenging and urging fresh thinking on such things is important and a key part of any solution - not just the solving, but the thinking behind it. Liverpool Diocese's Social Responsibility Officer also commented on the advantage of the Group's independence from diocesan organisation, whereby permission is not needed for projects:

"CAP is one of the few groups that has been set up in such a way that it is answerable to itself and can do its own thing."

However, since membership of the Group is to a large extent made up of Christians within and often employed by the Church in Liverpool, the extent to which it can in fact disengage itself from Church structures and operate more freely along political lines is questionable.

The Group's approach to contemporary social and political issues is illustrated by one of its Conferences (March 1985), in anticipation of the Fowler reviews of the welfare state. Addressing the Conference, Bishop Sheppard commented on the importance of Christians developing a growing lobby and producing accurate, accessible information. He added that a Christian approach should be to challenge the terms of reference behind political policies keeping people poor. This was reinforced by Archbishop Worlock's address to the Conference, which suggested that Christians should



consider the forthcoming measures in relation to such values as justice and equality. Thus, for example, the concern should be to avoid stigmatisation of those of whom less is required and those who get more. This illustrates how the basis of Church Action on Poverty's social concern reflects the Christian bias to the poor and reinforces the Christian approach of a prophetic response.

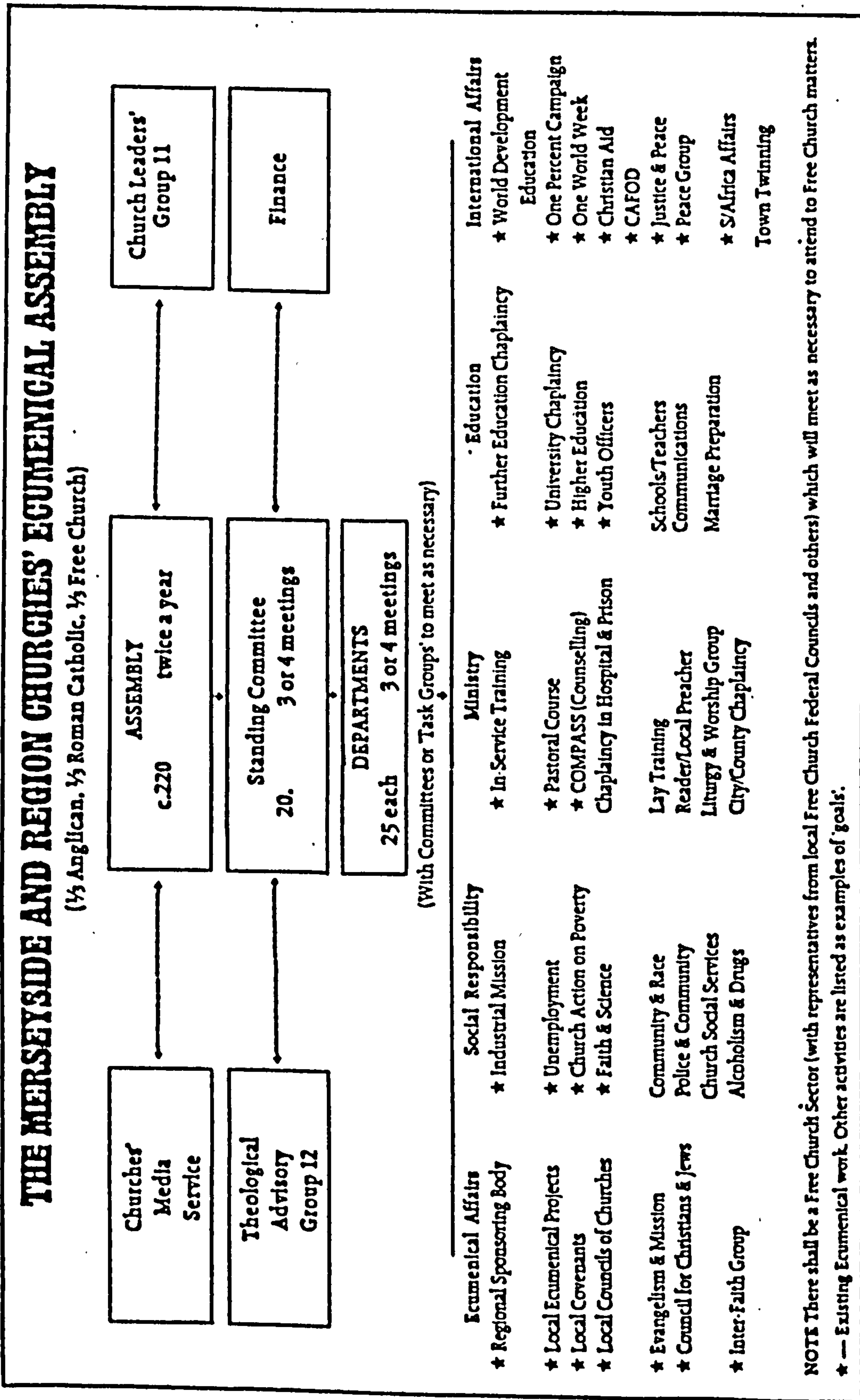
### Merseyside and Region Churches' Ecumenical Assembly

In recent years the co-operation of the Church leaders on Merseyside has received a high profile in the media. It has stimulated other ecumenical examples such as the Liverpool Institute of Higher Education and a number of local ecumenical projects. In response to an ecumenical working party report, this co-operation culminated in the covenanting together of Christians from six different traditions on Whit Sunday, 1985. The outcome of the covenant was the formation of the Merseyside and Region Churches' Ecumenical Assembly as a registered charity. The Assembly succeeded the work of the Merseyside Churches' Ecumenical Council (1974-86) which had become weakened over the years and continued the latter's association with the British Council of Churches.

Within the total of around two hundred and twenty, the membership of the Assembly consists of a number of departments (see Diagram I), including, for the purpose of social welfare, a department of social responsibility. This department consists of twenty-five members, including



Diagram I



As from January, 1986

denominational social responsibility representatives. The department's range of activities includes the Liverpool Industrial Mission Ecumenical Committee, the Merseyside Churches Unemployment Committee, COMPASS (Counselling on Merseyside Pastoral Aid and Supporting Service), Faith, Hope and Service Group (reflecting on current issues of science and ethics) and Church Action on Poverty (Merseyside). The Constitution also includes the following concerns:

"Community and Race Relations, The Police and the Community, The Elderly and Handicapped, Hospices, Alcoholism and Drug Abuse and the Churches' Social Services."

### The Churches' Anti-Racist Alliance

In 1982 the Liverpool Diocese produced a report highlighting the needs of Urban Priority Areas. One of its recommendations was that the

"Board of Mission and Social Responsibility and the Board of Education jointly consider ways and means of providing sufficient support and resources to the Race Relations adviser",

then and still a voluntary, part-time adviser in the field of Race Relations. As a consequence the two Boards, in consultation with the Bishop, set up a Working Party whose terms of reference included consideration of ways and means of providing sufficient support and resources, together with investigation into the need for a Race Relations Adviser, whether part-time, full-time, Anglican or ecumenical. The Working Party Report, called "A

Time to Act" (August, 1984), recommended an ecumenical appointment, which was supported by the Merseyside Churches' Ecumenical Committee and passed on to the Ecumenical Assembly as a matter of priority.

The Assembly agreed to set up the Churches' Anti-Racist Alliance to promote racial justice within the Churches and to equip Christians to fight against racism. The Assembly recommended the establishment of a "core" group, selected by and primarily coming from churches in the Granby area of the City, to educate the members of the Churches about the realities of racism and how to combat it. Thus the emphasis was on the grass-roots participation of inner-city churches in the light of the personal experiences of black Christians. The task of the group was also to assist in the appointment of two full or part-time paid workers, one black, one white, to be employed by the Assembly to educate the Churches and to liaise with existing bodies, such as the Community Relations Council and Liverpool 8 Law Centre, operating from a base in Liverpool 8.

These recommendations were accepted by the second Assembly (September, 1986) with the pledge of grant aid from the Churches based on the sum of £33,000 so that the Assembly could be seen to "own" the work. Through correspondence with the Community and Race Relations Unit of the British Council of Churches, a grant of £3,500 per year for three years was promised to help the project get off to a start. In passing these resolutions, the Assembly heard how in Liverpool the oldest established black community in the country had been repeatedly disappointed and had



not witnessed any more concern from the Churches in the fight for racial justice. The Assembly's proposals were thus seen to

"help black people to know that they are being listened to; the proposals challenge us white people with an educational programme, meaning for some a deep change of heart. This will include all white areas and, where they live, 'the gatekeepers of opportunity'." (Second Assembly Minutes, 13/9/86; p. 7).

As the latest initiative, the work of the Assembly represents a positive step by the Churches towards an issue-centred approach to social realities rather than a more limited and often overlapping one fostered by the denominational separatism of the past. However, while the Assembly facilitates the maximum use of all available resources of the Churches, Liverpool's 'Faith in Our City' Report observes that there are still barriers to partnership in the institutional structures of the Churches. It states that:

"the realities of sectional interests and the constraints upon decision-making, budget-setting, staff deployment, etc. have to be faced before the ideal of different forms of collaborative enterprise can be fulfilled" (1987: 33).

The Report points out that, in its early days, it is still not clear what will be the precise nature of the inter-relationship between Anglican Boards and the Departments of the Assembly.



## Conclusion

The development of ecumenical co-operation amongst the Churches in Liverpool represents a significant move away from denominationally-based, 'top-down' concerns to a problem-centred approach to welfare needs. As a result the Churches emphasise a grass-roots approach which is primarily illustrated by the activities of the Ecumenical Assembly in various fields including race relations. It remains to be seen whether the various ecumenical ventures will continue to open up new fields of co-operative activity amongst the Churches or whether they will become bogged down by bureaucratic procedures and traditional denominational ideologies and structures.

NOTES

1. From 1988 the work of the Merseyside Churches Unemployment Committee was continued under the title of "Merseyside and Region Churches Unemployment Council."

## CHAPTER NINE

### CHURCH AND STATE WELFARE IN LIVERPOOL: A COMPARATIVE ANALYSIS

#### Introduction

The role of religious agencies in welfare ensues partly from the limitations and dysfunctions of secular welfare. Disillusionment arises in relation to both the formal organisational methods of the welfare state and also from its practices and underlying values. Because of this renewed yet significant outlets for the Churches are opened up in response to secular welfare forms. In the context of the literature review in chapter three, this chapter illustrates how Church welfare not only complements local authority provision, but also compensates for the impersonality, inefficiency and stigmatisation associated with parts of the modern welfare state. At the same time, the limitations of the Churches' role are drawn out in terms of the relationship between the voluntary and statutory sectors in Liverpool.

#### The Starting Point of Care

In chapter three it was suggested that concepts of social need and provision vary according to economic, social, political and cultural trends. Here further distinctions are made between the statutory and voluntary sectors insofar as the latter provides for unfulfilled areas of need. Clarke

and Davies (1975: 3) state that the very existence of voluntary organisations raises questions about policies, priorities and finance, and about the nature and mechanisms of welfare. Church welfare in Liverpool has a strong pioneering tradition in responding to needs as yet unfulfilled by statutory bodies. At the same time, as we have seen, the Churches have an accredited record in established areas of welfare. Clarke and Davies (1975: 22) feel it is desirable to have "effective alternative social service supply systems in as many areas as possible". This enables voluntary bodies to provide "experimental competitors to statutory services". In response to this role, Church welfare bodies in Liverpool have broadened their scope while at the same time retaining their traditional services and bringing new ideas.

In Liverpool, Catholic Social Services' respite centre for the handicapped, for example, is a unique form of residential provision initiated as the first such respite centre in the country. Previously no such facility existed except for some hospital authorities taking mentally handicapped children into hospital to give parents a break. From a small basis the scheme grew into a large project, funded firstly by the DHSS and now as an Urban Aid Project. It provides an alternative approach to care of the handicapped which is reflected in the concern to encourage participation in activities outside the Centre, such as pantomime trips at Christmas - "anything that offers them something different", as a member of staff put it. As well as complementing the statutory system of day centres by transporting residents to and from local authority adult training centres, the



Centre provides an alternative brand of day care for those who cannot fit in with larger statutory set-ups. Smaller numbers, greater staffing ratios and a more homely atmosphere help to draw out the clients, gradually building up their confidence until they can be reintroduced into the local authority adult training system. Thus while the day-care operates on broadly similar lines to those of the local authority, as an officer stated:

"the gradual phasing out at the Centre and going into the local authority scheme is seen as the ultimate in our day-care."

Beyond this, however, the Centre picks up on the special needs overlooked by the local authority, reflecting the Agency's concern to cater for more deprived sections of the community. An officer said:

"if we weren't in existence they'd either be going to an adult training centre or they wouldn't go anywhere - it's as cruel as that really."

Another example of the Agency's unique pioneering system of care is its home offering specialised short-term care for the elderly. Here the Agency wanted to provide a particular service which, although costing more than the local authority, was perceived as necessary. Thus the state paid a basic minimum while the Agency subsidised the rest. In this way the Agency functions as a form of pressure group - "campaigning by example" - in setting up something they felt appropriate which was not already provided by the local authority. Many of the areas of need catered for by the

Churches can be identified in qualitative terms such as 'personal contact' and 'befriending'. Pinker (1978: 37) has commented that it is hard to measure and compare the value of these forms of care. He states

"the most difficult problems in evaluating alternative patterns of care include those of...making judgements about such factors as the quality of life".

He notes that the statutory social services have lacked an explicit philosophy in this area. Within the voluntary sector, however, the Churches' welfare agencies can be more immediately responsive, with the starting point of care free from the competing demands of statutory obligation and social utility and closer to altruistic and humanistic foundations of social care. This flexibility evolves from, firstly, the fact that the Churches are motivated more directly by a caring ethos than by a sense of legal or political responsibility. Secondly, it reflects the structural advantage of the Churches' organised welfare bodies as small-scale, less formally bureaucratic and hence more personalised in ministering to people in need.

### Politics and Welfare in Liverpool

Pinker and others have illustrated how principles of social policy have become confused and even contradictory in practice, as is illustrated by the debate over universalist versus selectivist policies (ch 3: 109ff). Advocating an extension "beyond welfare", Beresford and Croft implied that such specialist services as provided by voluntary agencies like the Churches can

reinforce the stigmatisation of social groups by their relationship of paternalism, control and dependence. This distortion is illustrated when social welfare is placed in its political context and considered in terms of the way in which the conception of social ends is harnessed to political means. Wollheim (1961) outlines the importance of considering the political context of welfare when relating its theories and ideals to practicalities. He says that

"No conception of an end can ever be totally independent of what are thought to be the best means towards that end...Accordingly, into our picture of the good society we must introduce some indication of the institutions or the political measures upon which it depends".

In chapter three the responsibility of local authorities was discussed as a major factor in the implementation of social policy. The fact that local authorities are subject to fluid authority, with changes of office through local elections every three or four years, affects statutory welfare services. This has been illustrated in Liverpool's recent political history. One Liverpool local authority social worker referred to politics as analogous to a cobweb over the social services, indicating the potential stifling effect of political influences. Particular local authority policies can also result in clashes of interest between neighbouring authorities, which can mar the good relations necessary for cross-referral and co-operation. Beyond this, relations between social workers on the ground and local authority officials distanced from immediate welfare needs can become a focus for conflict. The conflict is heightened by the fact that the social services are but one of



a number of competing services, having to constantly prove their economic and social worth. This factor of scarcity in terms of limited economic resources becomes central in affecting the implementation of policy, the quality of service and consequently decisions about further resource allocation to particular sectors of welfare. Aware of the pressure to constantly prove their utility, workers in both Liverpool's statutory and voluntary sectors commented on the pressure to keep homes full in order to justify their existence. Though clearly impinging on statutory services (as Liverpool's City Council Crisis showed), the Churches are even more restricted by this factor of scarcity and the need to present their case strongly as providing a service over and above, but still as important as, existing social services provision.

Hence though statutory services are subject to more direct political pressure, as will be seen in the analysis of the City Council Crisis in Liverpool, both statutory and voluntary sectors are strongly influenced by changes in social welfare policy. Following a change in policy from institutionalised care to keeping children with their families, for example, one of Catholic Social Services' children's homes was forced to adapt its function when its registration was withdrawn; it changed to a home for the physically handicapped. In the field of adoption and fostering, too, a national drive that black children in care should only be placed with black families became policy within the Agency. The fact that every child in care is the legal responsibility of the local authority meant that Church workers had to conform. Even with the children from Liverpool in their own



children's homes the adoption and fostering team has to be aware of Liverpool's policy on family placements. One commented that "if we try and cross that policy we just wouldn't get the placement". Beyond these policy restrictions, adoption procedures are also subject to certain specific legal requirements in terms of visiting and monitoring of placements. The team did not regard this as a pressure, however, because they more than fulfilled the requirement. One said "we hope that the quality of care we give is better; because of that the quality of support should be". Hence because of both its small-scale framework and the ability to limit its number of cases, the Agency is able to give a greater degree of personalised support. Members of staff added that with a full team they hoped not to be running around "chasing our tails" under pressure, as tends to happen more easily in a local authority situation.

Another change of policy which has had serious implications for statutory and voluntary welfare services concerns the after-care system. Whereas before the 1969 Children and Young Persons Act after-care officers supported children leaving care, this is no longer standard practice. A statutory requirement lays down that social workers must report after six months, but this is often not followed through. Workers in both sectors in Liverpool expressed concern that the after-care procedure is now insufficient to meet children's needs at what is often a peak period of stress. Staff suggested that the changeover to the generic social worker, though beneficial in some respects, can result in a lack of expertise in specific areas such as after-care. As a consequence of the Church's voluntary

status, children leaving the care of Catholic Social Services' establishments come under the care of the local authority, such that the Agency has no further say in their future. This was an issue of some concern to the Agency's staff, who have recruited a liaison officer to provide a form of back-up and after-care for children from their homes.

Though the Church of England has no residential establishments in Liverpool, nevertheless its social welfare work, as we have seen, is also subject to local authority policy. Like Catholic Social Services, this results from the dependence of its workers on local authority grant aid. In terms of wider policy, awareness of local authority strategy is most clearly illustrated in the reorientation of moral welfare away from casework with unmarried mothers after the Children and Young Persons Act, 1963, towards community resourcing. This reflected, on the one hand, the constraints on the Church in having to respond to changing areas of need and, on the other hand, its flexibility in being able to adapt. Its potential for innovation was exemplified in Ormskirk where the Anglican Church's worker has started to train local drug counsellors in response to the growing problem of drug abuse. Nevertheless, because the Church of England is more concerned with wider social issues, its attention tends to be redirected towards central ethical issues of welfare at large.

#### Liverpool City Council Crisis, 1985

An analysis of the relationship between policy and provision was

particularly highlighted by the financial crisis which hit Liverpool City Council in 1985 and affected both statutory and voluntary bodies financially dependent on the Council. As already stated, Church welfare depends to a considerable degree on local authority granting,<sup>1</sup> while local authorities in turn are financially dependent on central government. Marsh (1980: 81) has commented that

"the control of the purse by the central authority is now extraordinarily extensive, and therefore the degree of independence of action allowed to local authorities is negligible".

Clarke and Davies (1975: 10) turn the debate around, questioning the reasons for such extensive support of voluntaries by local and central government and the methods of awarding it. They introduce a significant line of thinking by suggesting that it may not be the proper function of statutory bodies to keep in business those voluntary organisations whose work is no longer relevant or whose objectives are peripheral to the responsibilities of government. Though recognising financial dependence, they see financial provision as an assurance of organisations' independence. They comment that "it is one way of governments putting one foot in the water at a time rather than both" (ibid). At the same time, however, they recognise that financial insecurity is part of the status of a voluntary body, saying

"no voluntary organisation has the right to take for granted that a steadily increasing proportion of its income will, or should, come from statutory sources".



This tenuous relationship highlights the importance of confidence in the value of the Churches' services in determining their existence and survival within a local authority. From the standpoint of Christian ethics, the Churches for their part believe in their welfare roles as an important part of their concern to give examples of caring in accordance with the teachings of Christ (Ch2: 29ff). For the secular authorities, on the other hand, the Churches' contribution has been valued on the practical level as being at a structural advantage to fill in the gaps left by state bureaucracies and pioneer methods of care in ever-changing areas of need (ch 3: 142). Again, in view of the factor of scarcity, the perceived relevance of the Churches' services is continually reassessed in relation to grant funding, such that decisions are taken on the grounds of practical achievements over a given period rather than being continued in accordance to some abstract principle that their services will always be functional.

As shown by the trend towards decreasing grant aid, the political mood in Liverpool over recent years suggests that belief in this contribution by the voluntary sector as a whole has been relegated in favour of the belief that the local authority is capable of providing sufficient welfare services. In view of this, the Annual Report of Liverpool Council for Voluntary Services (1985) commented on the "damaging injury" inflicted on the relationship between voluntary organisations and the City brought on by the Council Crisis and the continuing insecurity that followed. The Report stated that the grant regime unfavourably reduces central government support for Liverpool and that the special social and economic needs of the



areas have in the past been given insufficient weight (1985:7). It also said that the Council's programme of accelerated municipalisation during 1985 roused concern, not because any far-sighted analysis of the social welfare needs of the City, but because of the conviction of the ruling group on the City Council that only the local state has the necessary knowledge or the right to provide services to the City's people.

Marsh (1980: 37) expresses concern about the dependence of social services on the political atmosphere of a locality because it results in unequal social provision and contravenes fundamental principles about access to welfare. Such discrepancies in provision reached almost catastrophic levels in Liverpool at the time of its political crisis. In October 1985, as a result of confrontation between the local authority and central government, no legal rate had been set and the City of Liverpool was faced with running out of money and the consequent collapse of its services. The financial crisis that ensued produced a situation whereby the City Council effectively dictated its own policy towards services, drastically underfunding the social services and failing to replace members of staff who left. The effects of the crisis on local authority homes was acute, as reported in the Liverpool Daily Post (23/2/86), which outlined the deprivation in the City's community homes for children. These faced difficulty in providing fresh food and milk due to the fact that bills had not been paid, meaning homes were unable to budget at all. A councillor reported that

"buildings are over-run with cockroaches, children are going without food and vital teaching equipment - and Labour are trying to sweep it under the carpet".

Staffing in local authority homes was acutely low, with all City Council employees issued with redundancy notices, only to be later reinstated. One worker commented that though the Council had promised no cuts, at times staff were not being replaced for up to a year, causing great difficulty for remaining staff. A senior worker in one home, where secure accommodation was approved for only one further year rather than three because necessary repairs had not been carried out, said "I've worked twenty years in Liverpool and never known it like this".

By contrast, and bearing out Marsh's point, another children's home just outside Liverpool and under a different authority was able to provide a better quality of service at this time. Staff worked better under less pressure, knowing that the local authority supported them. They agreed that this had a positive impact on the atmosphere of the home and the treatment of clients. One worker spoke of the advantage of having not only basic facilities but occasional luxuries through the confidence of the supporting authority. Another also commented on the support which had recently enabled the home to be redecorated. He said that the local authority had "taken the professional advice from those working in the situation and acted on it". While the home had to be seen to be giving a good and economic service, the head agreed that the authority in question had a tradition of moving faster with the times.

Though less directly affected, the voluntary sector in Liverpool also suffered from the political wrangles between the City Council and central government. At the time, Catholic Social Services was dependent on the City to the sum of £ $\frac{3}{4}$  m per annum. A small amount of this was in the form of direct grants for the services of the Agency's workers to the City, while the rest was in the form of fees, mainly for children in the care of Liverpool and placed in the Agency's homes. The Agency was able to continue in business legally, but faced potential cash-flow problems in the short-term and possible collapse in the longer term. In its children's centre, for example, twenty-two of the thirty children were from the Liverpool authority, while the respite home for the handicapped was also heavily dependent on finance from the City. The director therefore informed staff of the possible imminent closure of both establishments and the threat of lay-offs and redundancies for staff, including central office personnel, until the crisis was resolved.

One effect of this crisis was to draw attention to the Churches of their potential joint role in providing resources ecumenically should the crisis reach the stage of the breakdown or suspension of statutory services. Following an initiative from the Church Leaders' Group of the Merseyside Churches' Ecumenical Council, a working party was set up to collate information and advice and to suggest practical ways in which the Churches could help to meet needs. The guidelines issued by the working party, distributed to all the clergy, pointed out that in the event of the City Council becoming bankrupt there would be a knock-on effect among



voluntary organisations. Some of these services had already started to fold as grants had been withdrawn or at least not guaranteed. Other agencies, including Liverpool and Catholic Social Services, were continuing on an almost weekly basis, though it was hoped that the Church's welfare agencies would continue at least minimally for as long as possible. The guidelines stressed that the Churches' role was not to replicate the social care activities of the City Council and the many voluntary organisations, regarded as neither possible nor desirable. Rather they aimed to highlight the parishioners' ability to be "part of one another" in providing social care at parish level and beyond. Though the document represents a first-aid response to what was an unprecedented situation, it illustrates a trend within the Churches of Liverpool towards joint efforts in recognition of their common objectives and status within the City's welfare set-up, and demonstrates the belief that the Church's role in welfare is not to take sides politically, but to provide practical help and caring support. As a Church initiative the document highlighted the Christian basis of concern by stating: "perhaps most important of all, it is a situation which calls for most urgent and earnest prayer".

Thus the City Council Crisis illustrates how dependence on the politics of local government affects the prioritising and provision of social services for both statutory and voluntary sectors. Within the statutory sector the structures of local government further affect the ability of social workers to be flexible.<sup>2</sup> Thus, for example, in Liverpool budgets for local authority homes cover basic amenities such as fuel and electricity, but do not allow



for extras such as a Christmas allowance or clothing. The sum allocated for children's establishments remained the same in 1986 as it had been for the last five years, with no growth budget taken into account. In practice this has meant no new claims may be made. One worker commented on the limitations this imposed on homes needing upgrading, stating: "it means we can't change direction".

### The Impact of Bureaucracy

#### (i) Flexibility and Innovation

Due to the administration of Liverpool Social Services by the Social Services Committee, a certain inflexibility is introduced at the grass-roots level of welfare practice. Thus, for example, social workers have no ultimate say in the placing of clients in homes or in the choice between local authority or voluntary provision. Rather, the Social Services Committee dictates policy, while the authority of its chairman is required for placements. Clients' interests can be lost at this committee level if, for example, short-term budgetary considerations are made a priority over clients' needs. Social workers claimed that committee members often had no practical experience of social work and no real understanding of clients' needs. They countered criticisms of their work on the ground, saying "they aren't here when there's hell going on". This reinforces Marsh's criticism of the mechanical and bureaucratic processes of the state's rigid administrative procedures, whereby policy cannot be innovative or dynamic. A senior social worker in one local authority home commented on the

frustration of not being able to change direction as easily as voluntaries can "because of having to take measures through endless committees".

Although the inflexibility of the statutory sector influences the practice of Church welfare insofar as it depends on it, the latter is by far more flexible by virtue of its size and status. Thus, for example, one of Catholic Social Services' children's homes was able to adapt its function with the decline in demand for such facilities. Liverpool was looking for a progressive community home with education to cater for the most difficult children, so the Agency responded by changing the concept of the home, renaming it a 'children's centre' and developing a more individualist approach to a wider range of clients. Today it is unique in having such a wide variety of children from delinquents to the emotionally and behaviourally damaged, with two recently admitted mentally handicapped children at the time of my visit.

Much of the work of Catholic Social Services involves locating areas of need insufficiently satisfied by local authorities and often requested by them. Another of the children's homes has undergone very considerable change in recent years since the demand for its original services as a babies' home declined. In recognition of its role as adapting to and providing for new areas of need, the home now caters on a three unit basis for a number of different types of needs of families and children, including an adoption/fostering input, respite for mentally handicapped children, and assessment/treatment of young mothers. This latter, fairly new

development reflects a need within a range of local authorities. Some regarded the flexibility of the Agency in both positive and negative terms. Positively, it allows for the Agency to capitalise on the gifts and enthusiasms of individual workers and increase work satisfaction. However, accommodating individuals with particular biases can produce inconsistency in the structures, which have to accommodate new workers when the personal characteristics of a member of staff have been allowed to influence the work. Thus one key officer leaving can mean a shake-up in the whole structure of that particular area of work, which in turn has repercussions throughout the Agency.

As a relatively large, differentiated voluntary organisation, some elements of the Churches' welfare structures have been more flexible than others in pioneering and upgrading their function, a factor which reflects the importance of their ideological frameworks in effecting change within their organisation. As the oldest and most traditional part of its work, Catholic Social Services' adoption and fostering service has been one of the slowest to update, with remaining hangovers from the past. Until a few years ago, for example, its infant adoption application form still contained a clause stating that the husband must be employed. It was later changed to one partner being preferably employed and now unemployed couples in a Church-approved marriage can be considered as well as single people. Staff admitted "we'd been totally out of line with the things that have been going on nationally", where neighbouring social services had been taking on the unemployed. Thus, though in general Catholic Social Services is progressive



and flexible, this is not universally so, with elements of the adoption/fostering service ostensibly failing to update in the face of social change.

On an ideological level it might appear that since local government is subject to constantly changing economic and political policies, statutory social services are more liable to adapt and upgrade their welfare policy and function. This contrasts with the more fixed, traditional religious ideology underlying the Churches' welfare which remains sufficiently vague (and hence potentially static) in order to retain its relevance over time and circumstance. However, as is being argued here, it is the structural organisation of the different welfare systems which accounts for the relative inflexibility and rigidity of statutory welfare services compared with the smaller-scale structural framework of Church welfare in Liverpool. Its voluntary status combines with the Christian ethos to enable a more responsive yet dynamic approach in adapting to demands, though at the same time its ability to carry this through on any larger scale is limited by extraneous dependence on the state and on a finite pool of resources. Thus though the two sectors differ in terms of ideology, as George and Wilding (1976: 1) observe, the nature and function of their social policy cannot be understood "without an analysis of the social, economic and political system in which it operates".



(ii) Commitment and Communication

As outlined in chapter three, organisational features and bureaucratic limitations affect the attitudes of welfare staff in both statutory and voluntary sectors. The impersonality of local authority structures tends to make staff detached and resigned to the weaknesses of the system. One senior officer working in a short-term children's establishment, for example, believed the benefits of short-term outweighed long-term care, but had resigned himself to the fact that due to the lack of facilities most children would end up staying long-term in his establishment. A clearer difference between these attitudes and those of Church workers was accentuated at the time of the City Council crisis, where statutory workers felt more bitter that the Council was working against them. Morale was badly affected, with a general ill-feeling characteristic in all the homes.

Church workers generally tended to comment that in terms of personal fulfilment, the advantages of working for a voluntary body outweigh the disadvantages. As Kakabadse (1982:1) outlines, this is important in determining the qualitative outcome of services. Kakabadse also regards the norms and practices of organisations as crucial factors. Church workers in Liverpool commented that a greater measure of satisfaction amongst staff has repercussions on clients, bringing enthusiasm to the work and encouraging original thinking and pioneering action. Statutory workers also commented on the pressures of accountability of ideas in a local authority department, even up to the level of director. Resentment can follow when

initiatives generated at grass-roots level are adopted but not accredited to workers on the ground. This combines with the greater burden of work within the statutory services, which brings pressure to bear on time and consequently the quality of care. In contrast to such high referral rates, Church workers commented on the advantage of having more time to spend with clients and freedom from the disaffection associated with public services.

An important element of Church workers' personal commitment relates to the fact that there is less restriction compared with the rigid sets of procedures, routines and structures associated with local authorities. One worker stated:

"to that extent I think we can be more individual in our care - we can create things more rapidly, get things going more quickly and use our resources in a much more imaginative way, without the kind of constraints that exist in that (local authority) setting".

This highlights the important factor of good communication, which facilitates experimentation between different levels of management within Catholic Social Services such that ideas can be quickly conveyed and new projects decided on and initiated within days. Staff who had previously worked for local authorities commented that within the local authority, the process through to director and ultimately the Committee is so long and so bound up with 'red tape' that the whole process is very much slower. One commented that the original problem often changes in the meantime -

especially since welfare deals with the dynamics of people's needs and changing expectations:

"You've got to have the sort of organisation, I believe, that is able to respond to people's needs today, not tomorrow, and that's where we can be ahead of the local authority".

Good communication depends on the approachability of senior staff. One previous administrator of Catholic Social Services felt personal intervention to be an important part of his role, believing people working on smaller projects could feel isolated unless they had the full support and enthusiasm of the administrator about what they were doing. The present director concurs: "I believe that I should be accessible to staff and that they have to relate to each other". Out in one of the homes, staff saw this contact as an advantage over working with a local authority where advisers were merely 'rubber stamps' in authority. They commented on the good relationship with the Agency's advisers and appreciated the fact that the director made regular visits to the establishments. In line with the scale of the organisation, however, different establishments were bound to differ in their degree of contact with and desire for autonomy from central office, which varied from home to home. Anglican Church workers also commented positively in relation to the frequent visits of the director of social work.

### The Mediating Role of Church Welfare in Liverpool

In the field of community services, Church agencies in Liverpool



provide some services similar to those of a local authority department. This is not surprising since many statutory social workers have their origins in voluntary provision and vice versa, and voluntary agencies are now a part of the national provision taken into account in planning by central and local government. In keeping with the role of voluntary organisations within the local authority however, an important role pertains to Church welfare by virtue of its grass-roots contact, which gives it a mediating role in relating community needs to the complex large-scale procedures of statutory welfare. Pinker (1971: 140) comments that as societies become more complex and a social distribution of knowledge occurs, prospective users of social services become more dependent on specialists who can advise them as to which of the many special forms of knowledge and help they require. He says unofficial and voluntary organisations are increasingly taking on this role. Hatch (1980: 89) concurs that advice and counselling services represent a growth area in the voluntary sector. He suggests that it reflects the need for an independent source of advice not itself part of the service or problem about which the advice is sought.

Catholic Social Services' Advice and Information Service and the Board of Social Responsibility's community workers fulfil this access role. Such a role for welfare advice centres was in fact envisaged by Beveridge, whose original intention was that there should be citizens' advice centres in social security offices to help individuals cope with the complexities of the modern state. Weale (1985: 164) comments that the state has failed in this and that what has arisen instead is an unco-ordinated set of advice and



welfare rights centres run by local authorities, Citizens Advice Bureaux and welfare rights groups. The persistent complexities of the welfare state however generate the continued need for access centres.

Underlying the Churches' concern in this area is a concern for social justice on behalf of those whose unequal access to the benefits of society constitutes a form of poverty. This concern of the Churches is similar to that of other pressure groups and welfare rights movements, whose fight in support of the marginalised is an interpretation of the right to welfare as integral to the right of citizenship (Ch 3: 115). Such people are poor not only materially, but also in terms of education, opportunity and status. Alongside their practical mediating role, Church workers have the advantage of being able to spend more time in providing a counselling service inspired by a Christian-based concern to communicate unconditional love to clients. Halmos (1965: 7) discusses this inspired dedication behind the counselling profession as a whole: "The counsellor applies himself in a way which suggests a set of convictions, a powerful mood, a moral stance, a faith". Though Halmos is referring to the counselling profession in general, such that this quote can be seen as vindicating a secular approach to care, its Christian overtones fit more compatibly and explicitly within the Churches' framework of care, providing a springboard from which it operates its welfare system. This caring approach, mediating in the area of immeasurable needs such as compassion and understanding, contrasts with the more legalistic approach of statutory welfare. Hatch (1980: 122) also states that a religious approach is easier than in a large-scale bureaucracy.

Yeo (1976: 220), too, found a contrast between this caring approach and the impersonality of public services, with the former couched in religious terms. He found that a vital assumption underlying voluntary action in Reading at the turn of the century, upon which plans for social reform were based, was that personal action was a sine qua non of acceptable advance. Individual commitment, family determination and collective effort were seen as motors of progress.

Beyond being an expression of social concern however, the Churches' mediating role includes an important practical function. Both Churches' community workers keep records of the number and type of problems dealt with, which are discussed with social services. Clients also regard the services as practically effective. One client, for example, commented that though the social services would not listen to her, she believed that the Church's advice centre had "more muscle". Another client, visiting a Church centre for help about rent rebate, commented that she valued the worker's advice and knowledge about the system. This highlights the role of Church workers in helping to solve the complications of claiming benefit. One worker commented on this enabling role of Church welfare: "The state system works not to encourage people to get what they're entitled to, but to sometimes make it as difficult as possible to get it". While the Churches' advisory services complement the statutory system they are limited however to a mediating function, since clients still have to go through the main system in order to receive financial benefits and environmental health services. The Church workers' role is limited to one of referral - they can

provide instances of practical help through, for example, clothing and furniture stores, but this does nothing to challenge the operations of the social security system itself.

An extension of the Churches' complementary role to statutory services is Catholic Social Services' advice and information service to mentally handicapped people. In providing a link between the appropriate support services the service responds to the fact that while many groups and organisations concerned with the mentally handicapped are able to assist with information about specialist resources on offer, "there seems to be a need for a broad-based advice and information service in Liverpool and the surrounding area" (publicity leaflet). This close contact with statutory and voluntary bodies is maintained in order to keep up to date with local developments and to foster an inter-disciplinary approach to the welfare of the mentally handicapped, but no suggestion follows that this role should be incorporated into the functions of the state.

### Partnership between Church and State Welfare

Beyond intervening on an individual level, a mediating role for Church welfare in Liverpool is envisaged in the ideal of partnership between the voluntary and statutory sectors. It has been shown that clients may only reach Church services through a statutory agency such as a local authority social services department acting as intermediary. At the same time, government agencies can meet their statutory obligations through such



voluntaries by meeting part or all of the cost of the service. Thus it could be said that all welfare in Liverpool is effectively state welfare in terms of the extent of government funding and registration. Social services maintain the carers as well as the clients and is under a legal obligation to be aware of the work of the voluntary sector.

A recent development in Catholic Social Services represents a pioneering initiative which illustrates this partnership between local authorities and the Church's welfare body. Following the example of its respite home for the elderly, Wigan Social Services asked the Agency to set up a home in their area. Local borough council offices have been transformed to accommodate thirty-two elderly men and women, funded by the health authority and City Council and run by Catholic Social Services, with finance now coming through the DHSS. Assessment of elderly patients takes place at the centre rather than at home and decisions on the future of the individual's stay are made in joint meetings between the Agency's home and Social Services. Co-operation benefits both agencies, being a cheaper option for Social Services in that the DHSS pay the cost of residence while Wigan have only to meet the difference of about £40. It therefore costs them only about one third of what it would cost to run their own home. As the first voluntary home in the Borough of Wigan, this initiative is an example of the Agency complementing statutory services by filling the gap left by the move towards community care whereby local authority homes are no longer being built. The rehabilitation unit provides a buffer for patients discharged from hospital prior to returning home and also prevents admission to hospital or permanent residential care.



This ideal of partnership is upheld in the activities of Liverpool Council for Voluntary Service (LCVS) whose role is to maintain contact and liaison with voluntary groups. Writing about the relationship between the City Council and voluntary and non-statutory sectors, a report by LCVS (1984) comments that there is a variety of perspectives from which the voluntary/statutory relationship may be examined, apart from a purely financial donor/recipient relationship and its responsibilities. The document perceives services and activities as falling into three groups; firstly, direct provision of services by the City Council, where a broad service is required for a wide sector of the population across the whole City. Secondly, services are indirectly provided by the City Council through the voluntary sector, including voluntary activities encouraging interest and participation by the community in decisions affecting it and local affairs generally. Thirdly, the document outlines a role for direct provision by the voluntary sector, funded mainly on a short-term basis by sources other than the City Council, such as experimental or specialist provision.

In view of the perceived ideal of shared responsibility in providing social services, LCVS co-ordinates a Welfare Organisations Committee comprising the heads of all the larger welfare organisations in the City, which is used by the local authority to elect six advisory members to the City Council's Social Services Committee. In theory, the Welfare Organisations Committee provides a forum for a consideration of social problems, a medium for joint planning and development and the means of promoting initiatives, including practical and research projects. (It is

important to note, however, that the voluntary representatives command a purely advisory role, being allowed no votes on the Social Services Committee). Thus it can function as an advisory body to the local authority by appointing representatives to the Social Services Committee, who will take up points of interest or dispute in favour of voluntary organisations. Murray (1969: 14) regards the effect of such consultative potential as an important indicator, stating:

"the quality of consultation in fact is generally a pointer to the health of relationships."

He says that local authority co-ordinating machinery has been set up in many areas, but its degree of activity varies.

### Tension between the Voluntary and Statutory Sectors in Liverpool

In practice in Liverpool, the relationship between the voluntary and statutory sectors can be summed up as tense, a relationship of strain exacerbated in the wake of the 1985 Crisis. Of that year, LCVS's Annual Report stated:

"the year has been one of unprecedented tension between the City Council and voluntary organisations." (1985: 7).

Of the period that followed it states:

"the City and its voluntary organisations have suffered a damaging injury which will take a long time to mend. Matters are not helped by the long term insecurity of the continuing conflict" (ibid).

The tension can be highlighted as a result of, on the one hand, the different ethos and ideology underpinning operations of the different sectors and, on the other hand, structural and organisational problems relating to size and bureaucracy and exacerbated by economic and the aforementioned ideological factors.

On an ideological level, the City Council Crisis in Liverpool represented a serious threat to the ideal of partnership between the statutory and voluntary sectors. In an article in Liverpool Link, Liverpool's Voluntary Sector magazine (1984: 1), the chief executive of LCVS wrote that:

"there is rising concern about the City Council's policies towards the voluntary sector which constitute a major issue in need of resolution in 1985."

Serious developments had caused great anxiety over the previous twelve months, including the way the Council went about decision-making and its withdrawal from consultation, which "made people feel the decision-making is dominated by a few leading councillors". The article comments that the relationship between the City Council and voluntary organisations had always been conceived of as a partnership in which each co-operated with

the other in providing for the needs of Liverpool in their own particular way in an atmosphere of mutual respect:

"This ideal has been whittled away over many years by financial stresses and under the policy directions of a variety of administrators." (1984: 2).

As a result, the partnership was perceived as being "in the final stages of breakdown."

Representatives from LCVS commented that in general:

"the local authority is not very good at consulting the voluntary sector."

The onus tended to be on LCVS to initiate discussions and debates, while in the past the voluntary sector has purposely steered clear of that due to the delicate political balance in the City. Consequently, meetings tend to attract partisan support and discussion, with contributions attributed to one side and used by the other side in debates. The result has been to prevent voluntary representatives from offering significant advice and being willing to criticise local authorities due to their financial dependence. This again illustrates how financial dependence and the structural politicisation of welfare affects the provision and quality of social services. A LCVS representative confirmed this in relation to Church welfare in Liverpool:



"Anything they get grant aid for has to be scrutinised in the sense that if.....they're doing things that the City Council doesn't approve of they will cease getting grant aid for it."

Hatch (1980: 37) outlines the basis whereby voluntary activity is likely to be construed as unfavourable by the grant-giving authority. He says grants are given in pursuit of the authority's statutory duties:

"But usually for activities which the authority does not wish to carry out itself, either because the category of people to be helped is unpopular (for example the homeless, battered wives or ex-mental patients), or because the work to be done requires flexibility and unorthodoxy."

He adds that:

"These very features are likely to cause strains between the grant-giver and the special agency."

Clarke and Davies (1975: 10) extend the basis for tension between the voluntary and statutory sectors beyond financial considerations to organisational problems resulting from the ideological domination of the statutory sector. They state that:

"Statutory requirements which affect standards of service, registration of a voluntary body or even fire and safety precautions may all, for good reasons, result in a loss of organisational independence."

To understand the role and relationship between voluntaries such as Catholic

Social Services and the local registering authority, it is necessary to realise the extent to which statutory regulations impinge on its work. For example, in stating that physical punishment is not used, the brochure for one of its children's homes added that "additional measures of control are used, as approved by the designated local authority". As outlined in chapter six, all the Agency's residential establishments are affected by the Registration Homes Act, 1984, which brought stricter regulations into practice. These regulations form part of the contract governing the alliance between Catholic Social Services and Liverpool City Council which enables the Agency to operate as a Catholic social work agency in the Archdiocese. The regulations govern, amongst other things, staffing, numbers and pay. This answers the criticism that the Church can use volunteers to provide welfare 'on the cheap'. Legal requirements lay down the minimum numbers of graded staff, such that voluntary helpers can only supplement paid workers. 'Home Life' - the guidelines for implementing the Act - outlines that legislation has laid responsibility on the local authority "to be the agency responsible for the standards of residential care" (1984: 33). As stated however, many voluntary homes are conscious of their independence and resent the nature of this relationship with statutory officials. One of Catholic Social Services' homes had recently been subject to an inspection in relation to registration at the time of my research. Representatives from the local health authority arrived without prior notice to inspect the home, which staff interpreted as a sign of distrust.

The 1984 Act has affected the operation of homes affiliated to

Catholic Social Services by stating that patients needing nursing care must be transferred to a nursing home or hospital unless residential homes take up dual registration. One home, regarded as a residential care home, could not take up the dual registration required to allow residents to remain because they could not afford the cost of adapting and taking on extra staff. On practical grounds only a few residents would be affected in terms of being identified as nursing cases. Staff felt bitter that though local authorities were pressing for dual registration, they were not willing to provide the money to facilitate change. A statement of intent sent by all the Agency's affiliated religious establishments to the health department stated: "the representatives wish to stress that it is not their intention to state that they will not co-operate but that they cannot".

The reasoning behind the Act is not so much that there are many nursing cases in residential care, but rather that many residents only needing residential care are currently in nursing establishments, a trend regarded by the health authority as financially wasteful. The consequent application of rigid criteria for establishments resulted in conflict, with homes regarding the measures as not only unnecessarily inflexible but upsetting to elderly residents, who might be forced to move from what has become their home at a critical stage of health. Staff representing the affiliated homes included this in their grounds for objecting to dual registration. This extract illustrates the conflicting understanding of local authority officials and carers on the ground and the resentment following the imposition of regulations.



"It is very distressful to staff to have to be forced into this position. It has always been the policy of the sisters that residents should know that the home is theirs until death. People have been safe in the knowledge that only in extreme circumstances and for their own benefit would residents be sent to hospital. Now they will be living in the fear of becoming too frail to remain. It is our opinion that the criteria set by the District Health Department is social care, not requiring any specialised nursing skills other than that a good family would provide. Even if it were possible for us to reach the terms of dual registration, it is against our practice that residents should live in fear of progressing into any 'special' unit, and be segregated from friends. It is part of their care that they remain within a family until the end. The new recommended Codes of Practice, set down in the publication 'Home Life' highlights these aspects, which have always been the practice of our Religious establishments. Dual Registration will destroy the whole ethos of these establishments."

In view of the controversy, only one affiliated home accepted dual registration, namely an infirmity for the blind.

The above example illustrates how the relationship between voluntaries and registering authorities can damage voluntary homes' sense of independence, and highlights the difference in approach between different levels of welfare. A tense relationship also makes it difficult for voluntary organisations to admit their limitations openly and honestly, for this may be misconstrued as an admission of failure. Consequently, support for the organisation may diminish.

As stated earlier, the issue of accountability for standards of care also applies to the statutory sector of welfare:



"there is nothing in the Code of Practice which should not also apply to the setting up and running of homes in the statutory sector." (Home Life 1984: 11).

One local authority worker in Liverpool, however, stated that such inspections can be instigated on request, with the result that one recent inspection at least had been in effect "a whitewash"; inspectors had been shown round selective homes only. Another local authority worker had described how monthly visits by councillors can become political weapons, with the partisan compilation of reports used either to pass homes as fit or to attack the party in power. The worker commented that, alternatively, workers can request inspections by the DHSS as a means of applying pressure to the local authority to supply resources, knowing that if the homes are not up to standard they may be closed. Under the crisis in 1985, however, this measure had "had no effect on the City Council".

### Conclusion

This chapter has illustrated the distinction between Church and state welfare in their conception of and approach to meeting welfare needs in Liverpool. From within the voluntary sector, the Churches' welfare agencies activate the Christian basis of their concern in both complementing existing forms of statutory provision and providing alternative and pioneering forms of care. The Christian ethos combines with the advantage of voluntary status in facilitating more time and a humanitarian face as the Church mediates between grass-roots needs and

the welfare state. Church welfare helps to counteract the shortfalls of the statutory sector which becomes increasingly rationalistic and depersonalised, being subject to political and economic imperatives. Dependent as it is on these political and economic forces however, Church welfare is itself subject to some of the same limitations and tensions in converting the principles of the Christian ethos into practical forms of welfare. Despite its limitations, though, it provides an important and perhaps increasingly valued contribution in today's rational, calculated and often cold world of welfare.

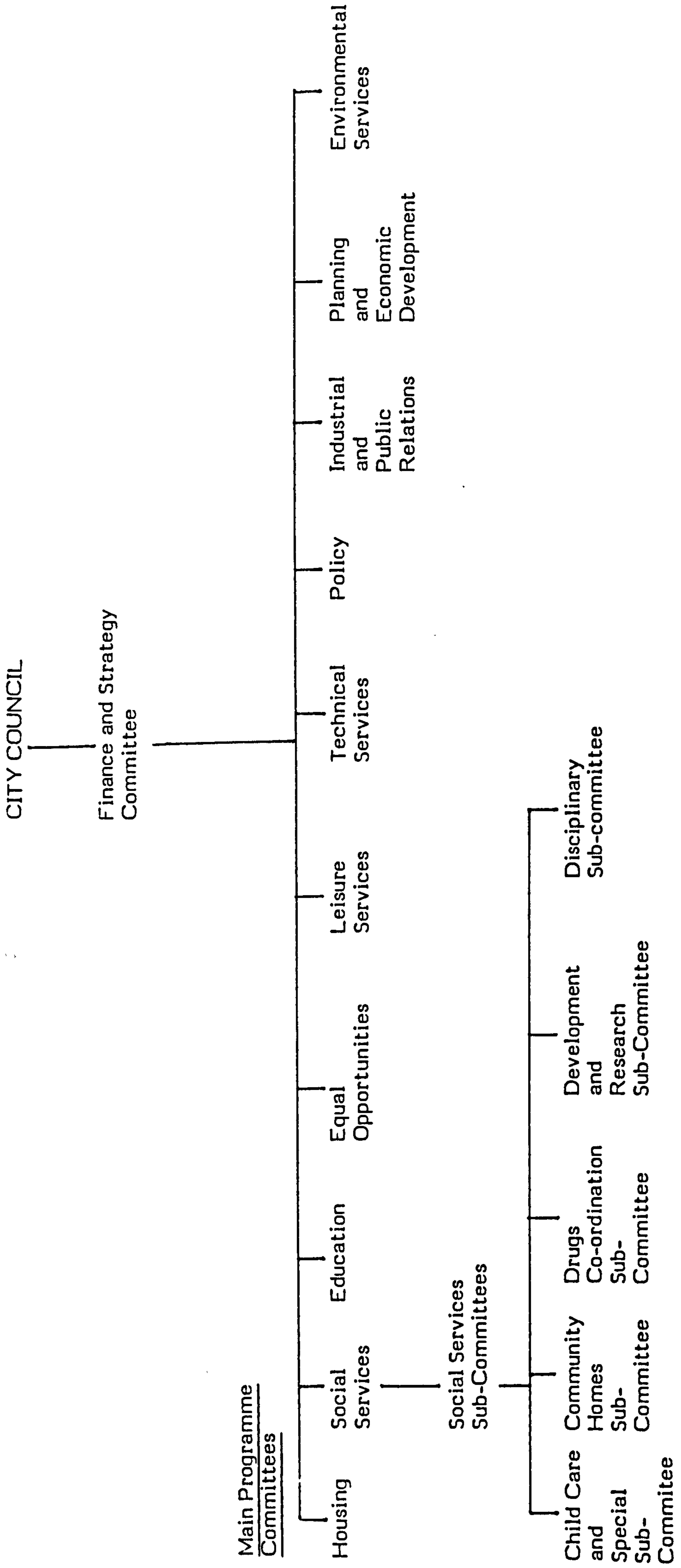
## NOTES

1. Though Church welfare in Liverpool depends on grant aid, it has in recent years been diminishing, a trend representative of the decrease in the City's grant aid to the voluntary sector as a whole. The City's financial support for the voluntary sector fell from a total of £5.631m in 1983/4 to £5.38 m in 1985/6 and to £5.2 m in 1986/7. In 1985/6, Catholic Social Services received the following grant aid from the City Council: £73,000 (Holly Road Respite Centre); £8,355 (joint financing by health and social services committees for advice/information for the mentally handicapped); £12,500 (general discretionary grant); a further grant of £31,729 (unspecified), plus grant aid for a community worker post with the handicapped. In 1987/8 its grant aid has been reduced to £12,500 (discretionary grant) and £73,000 (Holly Road). In 1987/8 a vacant post within the Board of Social Responsibility's Community Services was filled, but grant aid was withdrawn. The above funding for the Churches forms only a fraction of the amount spent on statutory services. In 1985/6, for example, the actual expenditure for social services was £49,581,133.
  
2. In Liverpool budgets for the various Council committees are drawn up by the Finance and Strategy Committee (see Diagram I). LCVS's Annual Report (1986) commented on the effect on grant aid and services in the City following the centralisation of resource decisions within the Finance and Strategy Committee. "One continuing cause

for concern during the year has been the low priority accorded by Liverpool City Council to Social Services" (1986: 13). It states that the needs of the elderly, children and the handicapped continue to grow in Liverpool. Insofar as services are expanding to meet these needs, the expansion is being financed by the M.S.C. through the Community Programme (described as often quite unsuitable) or by charitable donations and trading income (which are unpredictable). "It is necessary for central and local government to address again the financing of Liverpool's mainstream and social services" (1986: 13).



DIAGRAM I



CHAPTER TEN

## CONCLUSION

This study has explored the relationship between religious welfare and state welfare in Liverpool. Its specific empirical focus has been the institutional framework of welfare provision in the Catholic and Anglican Churches in comparison with statutory social services. The main emphasis of analysis has been on the ideological and ethical level which underpins both religious and state welfare provision as it relates to the transformation of institutionalised welfare in Liverpool and in Britain at large over the last hundred and fifty years or so.

The first and most basic finding of the research has been that the relationship between religion and the ethics of welfare has always been and remains a close one despite, or rather because of, ongoing social change and secularisation. Because any attempt to understand problems of social need inevitably involves values and ideology, Christian ethics with their emphasis on altruism and love of neighbour become particularly relevant to issues of social welfare. In advanced industrial society with its welfare state, such questions have become especially important and raise fundamental aspects of political ethics. This study thus has highlighted the juncture at which political theology and political morality meet by addressing directly the underlying morality of welfare. This has shown the enduring relevance of Christian ethics precisely because of its adaptability and dynamic nature.

Without losing its autonomy, this ethic can operate in a socially transformed situation, transcending thus the determinism of social structure. This has been shown by the fact that Christian concern for the needy has been variously defined and applied at different times and in different social and political contexts. Hence the Church's approach to social welfare has changed from a historical emphasis on individual charity and private morality to today's corporate welfare programmes which give expression to the Christian concepts of community (*koinonia*) and service (*diakonia*). The sociological significance of these findings concerning debates about religious change and secularisation in modern society is obvious. Religion, as part of general and historical culture, transforms itself along with that culture without losing its essential ethical and ideological character.

Within the world of state welfare, changes in the identification and treatment of social need have raised tensions both within the welfare state and in its relationship to voluntary bodies involved in caring such as the Churches. Such tensions relate to crucial questions of social policy which in turn involve central political and ideological orientations. In this context, tracing the transformation of welfare provision and its varying ideological underpinnings in a historical framework has been very useful for our understanding of the contemporary situation. Historically, distrust of centralised authority fostered disdain for any notion of organised state welfare, including the scorn of individual pioneers committed to philanthropic charity. Gradually, however, acceptance of the state's welfare responsibility has culminated in the construction of a welfare state

and the promotion of the ideal of the citizen's right to a basic minimum standard of living. Because of post-war economic and political changes in British society, however, the pursuit of this ideal has led to the contemporary 'crisis' in welfare. Of late the prevailing political climate tends to regard poverty as an aspect of personal responsibility, with a concomitant challenge to the notion of the welfare state. This has affected in particular the non-statutory sectors of welfare at the local level, placing them in an especially vulnerable position. This has been illustrated in recent local political developments in Liverpool, where the relationship between the statutory and voluntary sectors has been a far from happy marriage. The tension between national, local and voluntary levels of welfare culminated in the virtual breakdown of the City's services in 1985. The Churches responded to this by trying to pool together their ethical and organisational resources in order to meet the immediate needs of the community at grass-roots and at parish level. At a national level a clear illustration of the continuing link between morality and welfare has been the recent attempt of the Government at the highest level to reinforce its policies by reference to fundamental Christian ethics.

The role of the Churches in welfare is significant in terms of the extent to which their services compare with or depart from the statutory pattern. In some aspects of welfare provision, for example, Church workers provide a supplementary, back-up service to the local authority, hence easing the burden on the state's legal responsibilities. In Liverpool this is clearly illustrated by Catholic Social Services' residential services for



children and by the individual casework of Anglican welfare workers. An important difference in the Churches' approach to welfare, however, is the distinct emphasis on the Christian foundations of care. Moreover, a personalised service and a caring approach to social need are more likely to be fulfilled in the small-scale structures and grass-roots level of Church welfare relative to state bureaucracies. The underlying Christian philosophy in all this is regarded by the Churches as the basis for their continued contribution. Compared to state welfare, the voluntary status of Church care confers on it a distinct advantage by enabling workers to choose and limit their services and so spend more time on individual clients. In keeping with both this voluntary status and its pioneering tradition in social care, Church welfare in Liverpool has been able to diverge from established areas of care to innovate in alternative areas of need. This is seen, for example, in the unique respite homes for the handicapped and the elderly and in the extension of Church welfare to focus on the level of community support. Thus while Church welfare provision functions as a back-up to the state, at the same time it can orientate its services towards specific areas of need.

Although these findings highlight the positive contribution of the Churches to welfare, close examination of their services has also illustrated the limitations posed by their traditional ideologies and denominational structures. A detailed overview has shown how such structures and ideological positions have impeded the Churches from coping with certain changes in moral perceptions which have taken place in the secular sphere. Hence within Catholic Social Services the handling of issues relating to

family and sexual morality operates within the restraints of distinctive and rigid underlying principles which conflict with the aims of the Agency to be dynamic and adaptable. The historical focus of Catholic welfare on the immigrant Catholic population gave it a significant subcultural role on the margins of welfare which to a certain extent it still maintains. Its marginality today consists of caring for specialised groups and residual areas of need, although its services do include a wide range of residential homes alongside extensive community services.

The development of Anglican social services in Liverpool has been substantially influenced by the established status of the Church of England. As the welfare state developed, Anglican moral welfare gradually declined. As a result, Anglican social services involved themselves in less and less casework and residential care compared to Catholic Social Services. In keeping with its established status however, Anglican social welfare has become increasingly concerned with wider social issues carrying political implications as it moves away from casework to an emphasis on community care and social responsibility. This was highlighted by the 'Faith in the City' Report, which has attempted to handle central ethical and political issues concerning urban decay in contemporary cities in Britain. In Liverpool Anglican welfare services have responded to the Report by intensifying their work at community level, although no structural changes have yet been implemented. However, much activity concerning social issues has been taking place at an ecumenical level through the Churches' Ecumenical Assembly. It must nevertheless be emphasised that on the whole the

Churches' actual and potential effect on community welfare remains restricted. Limited economic resources, the weakness of parish organisation in mobilising effective voluntary support, inadequate training of the clergy and the social and institutional marginality of the Churches in general place them at the periphery rather than at the centre of welfare activity.

A significant finding of this research has been that Church welfare in Liverpool must be understood within the context of wider welfare structures and as part of the voluntary sector. The overlap of statutory and voluntary welfare places the Churches in a particularly privileged position because of their historical role as caring institutions in society. Caring, for the Churches, is not just a voluntary duty to the fellow man in need; it is at the same time a divine command with ultimate moral authority. For the Churches then, and by implication for the state, welfare cannot be a simple utilitarian issue, but involves deeper moral and theological questions. Recent debates in parliament and in the media have highlighted how increasing cultural, economic and social transformations bring back age-old religious and ethical questions concerning private and public responsibility.



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## APPENDIX I

Within the social sciences there are always a number of theoretical problems associated with the adoption and implications of a particular methodological approach. Conclusions are influenced not only by the empirical data themselves, but by the process of collecting and interpreting the information. Since this study sought to discover the general orientations and underlying attitudes of the Churches' social services it obviated the primary need for qualitative data and qualitative analysis. At the same time the study aimed to set Church services into context by locating their role within the voluntary sector. Thus, comparative data on the statutory sector was important for placing Church welfare in perspective.

At the outset, therefore, certain general questions laid the basis for a specific methodological approach. On the empirical level what social services did the Churches provide and how did they fit into local welfare structures? How far, that is, did Church welfare co-operate with or diverge from secular perceptions and practices of welfare? At the same time I wanted to know why the Churches were involved in social work; where did 'religion' fit into Church welfare given the general process of secularisation? Initially the study aimed to investigate the relationship between diocesan and local parish set-ups and to elicit the role of parish priests as an important point of mediation. Soon, however, it was realised that this would have enlarged the scope of the study to unmanageable proportions. On a practical basis it would have been impossible to investigate all the local



parish initiatives going on in the diocese, while at the same time it would have detracted from the main direction of the study, namely the comparison between the Church and statutory levels of welfare. However, twelve priests actively involved in welfare issues were interviewed. These included priests involved at administrative level, on ecumenical projects and those ministering to parishes in the inner-city.

Given these parameters the fieldwork was structured round gathering two forms of data; firstly, facts giving an overall empirical picture of the structures and consistutions of the two Church agencies and, secondly, information about the functions of the two agencies and the underlying attitudes of their members as a basis for comparison with the statutory sector. On the first hand the main source of data was documentary and publicity material. Both sectors produced publicity material detailing their services. For the Churches this is an important point of contact with the public and, therefore, potential voluntary funds.

For Catholic Social Services this was particularly important since a number of their residential establishments, such as the handicapped and elderly respite homes, take private clients rather than local authority referrals. As a fairly large voluntary organisation, Catholic Social Services also produced useful documentary material relating to its internal structures and constitution. This enabled the construction of a family tree, which not only gave factual information about the number of employees and different branches of the Agency's work, but also helped in the construction of an

interview schedule based on a process of snowball sampling. Hence, after interviewing administrators at diocesan headquarters I was introduced to senior social workers and progressively to those out on the fringes of the diocese carrying out community and residential work. These meetings took the form of thirty semi-structured, in-depth interviews which were usually tape-recorded and transcribed. Alongside this formal level, continuing contact with the Agency enabled more informal observation to take place. Hence, I was able to attend meetings and staff training courses, as well as meet the recipients of Church Welfare in the residential establishments and in community groups. My contact with clients was, however, often limited due to constraints such as confidentiality and the nature of the client groups themselves.

As a fairly large voluntary body, especially in relation to Anglican Church welfare, the data from Catholic Social Services elicited the most useful comparative information. Anglican welfare was approached from a different direction, namely with respect to its established status and its long tradition of moral welfare work. Having perused the publicity material some key questions laid the basis for initial semi-structured interviews with the two administrators at Church House. How did its established status affect the nature and direction of social work; how important for Church workers was the 'religious' element and was it significant in the referral of clients? At this stage I discovered that Anglican Church welfare in Liverpool was going through an important transformation, diversifying from traditional casework to community work, whilst at the same time developing its social responsibility function. Having interviewed the administrative

officers, more semi-structured, in-depth interviews were tape-recorded with the four social workers out in the diocese. Given the relative autonomy of the local social work committees, these interviews were useful for establishing the degree of consistency throughout the services and their adaptation to the changes initiated from the centre. It was also useful for understanding the scale and nature of the work to visit the premises and meet with all the social workers, especially since the local associations each had their own unique tradition and character. Again confidentiality prevented extensive contact with casework clients, though more opportunity was available to meet with community groups.

Since the historical dimension was significant in this study, historical documents would have been an important source of information. Though some material was kept by the two Churches - such as working party and annual reports - not enough detailed information was kept on clients and staff to enable a statistical analysis of Church welfare over time. With the historical material available from the Churches' archives, however, enough information existed to provide a glimpse of the key historical developments.

With the alternative emphasis on the comparison between Church and state welfare, therefore, eight interviews with social workers in the statutory sector were carried out based on a snowball sampling method. These in-depth interviews were combined with visits to some of the local authority residential homes. These visits gave insight into the orientations and attitudes of staff and clients by providing the opportunity to experience



the atmosphere of different establishments. Since these visits were carried out at a time of widespread tension - due to the City Council crisis - this approach was of considerable value. It was particularly significant for comparing similar types of establishments with those of Catholic Social Services, such as children's homes or centres for the handicapped. At the same time the interviews with statutory workers produced factual information about the relative size and contribution of the voluntary sector. Further useful information on this role was gained by interviews with L.C.V.S., a co-ordinating body between the two sectors.

In addition to this, I had the opportunity to engage in ongoing participant observation through my active involvement in a number of lay organisations within the diocese. These included the Archdiocesan Pastoral Council, Church Action on Poverty, the Saint Vincent de Paul Society and the Young Christian Worker Movement. In all, therefore, a multi-dimensional approach was adopted, combining both formal and informal methods of data collection. The object of the study determined such a varied approach, whilst the data itself reinforced the suitability of a largely qualitative form of analysis.



## APPENDIX II

The following statistical account indicates the scale of operations of the two Churches in Liverpool for comparative purposes. It outlines, as far as available data allows, (a) the number of cases handled, (b) the number of personnel, and (c) the size of budget and sources of funding of the two agencies.

The Church of England

(Because data were not available for all years some years are not represented in the tables. The following, therefore, gives an impression based on the available quantitative evidence).

(A) CASES

Table I shows how the number of mother and baby homes gradually declined in line with the diminishing demand for this form of care.

Table II shows the number of new applications dealt with in 1966. Details of some of these referrals are illustrated in Tables III and IV covering children's and outdoor work in the central Liverpool area.

Tables V and VI also illustrate referrals dealt with by the children's and outdoor workers of the Liverpool moral welfare committee for the year

1969.

Table VIII indicates the source of referrals dealt with in 1978. This exceptional data on referrals for that year was provided to assist the Bishop's Working Party Report on social responsibility.

(B) PERSONNEL

Table VIII shows the number of personnel employed by the Diocesan Moral Welfare Board (later the Board for Social Responsibility) from 1973-88 (numbers for the missing years were not available).

Table IX puts the local picture into a national perspective, presenting staff and social work figures for the whole country from 1964-75.

(C) INCOME AND EXPENDITURE

Table X (i)-(viii) shows the amount of income and expenditure by presenting the accounts of the Board for Social Welfare. Figures are presented for the following years: 1966, 1967, 1974, 1975, 1976, 1977, 1978, 1979, 1980 and 1981.

Table XI represents the sources of funding in the form of a pie chart. (Source: 'The Live Wire': Liverpool's Diocesan Newspaper, July 1985).

Table XII is an estimate of income and costs for 1988.

Table XIII shows the amount of voluntary support from the Annual Offering Service in the Cathedral from 1965-79.

### The Catholic Church

#### (A) CASES

Table XIV illustrates the number of clients dealt with by various departments of Catholic Social Services from 1977 and from 1981-88 (Note: it does not cover the services of the Community Work Teams).

#### (B) PERSONNEL

Table XV shows the number of staff employed by Catholic Social Services in 1968 and 1988, with a breakdown of numbers by establishment.

#### (C) INCOME AND EXPENDITURE

Table XVI (i)-(vii) shows the income and expenditure of Catholic Social Services by presenting the accounts from 1981-87.

The Statutory Sector(A) CASES

Liverpool Social Services Department has about three thousand clients in residential homes though this figure can only be approximate given that accommodation is often short-term and omits certain client groups (such as the elderly in sheltered accommodation). The Social Services deal with an estimated ten to twelve thousand cases a year when taking into account those clients who are referred to voluntary or private homes but still remain in the care of the local authority.

(B) PERSONNEL

In 1987/88 Liverpool Social Services employed approximately four and a half thousand staff.

(C) INCOME AND EXPENDITURE

Table XVII gives details of the budget of Liverpool's Social Services Committee for 1986-88.



Table I

Number of Mother and Baby Homes in Liverpool Diocese

Year -----	Number of Homes -----
1929	10
1957	5
1966	5
1974	2
1980	1
1982	Last home closed

Table II

New Applications Received by Liverpool Diocese in 1966

Liverpool Outdoor Work	335
Liverpool Children's Work	106
Prescot Deanery: Widnes & District Outdoor Work	102
North Meols Rural Deanery Outdoor Work	84
Bootle/Ormskirk Rural Deaneries Outdoor Work	106
Wigan Rural Deanery Outdoor Work	83
Warrington Rural Deanery Outdoor Work	109
Kirkby Outdoor Work	32
	-----
	957
	=====

Table III

**CHILDREN'S WORK REPORT**

1st JANUARY — 31st DECEMBER, 1966

Children's Worker: Mrs. M. Hesketh.

During this period, 106 new applications were received involving 45 boys and 88 girls.

**Classification:**

Young unmarried expectant mothers	54
General help with family problems	30
Miscellaneous enquiries, employment difficulties, etc.	26
Children with behaviour problems	13
Broken homes	9

Visits 470, Interviews 1,072, Letters written 638, Schools visited 8.

**Applications referred by:**

Personal applications	31
Medical Social Workers	24
Family Doctors	9
Health Visitors	5
Moral Welfare Workers	4
Head Teachers	4
National Assistance Board	4
Liverpool Personal Service Society	4
Citizens' Advice Bureau	3
Juvenile Liaison Service	3
Liverpool Children's Department	3
City Welfare Department	3
Probation Service	2
Clergy	2
Samaritans	2
Police	2
Magistrate	1

**Children were helped in the following ways:**

Holidays	5
Admitted to Residential Homes	8
Admitted to Mother and Baby Homes	27
Grants obtained	18
Referred for Psychiatric Help	3
Applicants previously helped. still in touch	97

Table IV

**OUTDOOR WORK REPORT**

1st JANUARY to 31st DECEMBER, 1966

Workers: Mrs. K. M. Presnail (Senior Case Worker),  
Mrs. H. Neal, Miss I. Manley.

**STATISTICS:**

New Applications 335

**CLASSIFICATION OF NEW CASES:**

Illegitimate children and their parents	315
Marital and Family problems	10
Personal problems	6
Problems concerned with Adoption	3
Preventive Cases	1
	<hr/>
	335

**Applications referred by:—**

Medical Social Workers	131
Citizens' Advice Bureau	36
Moral Welfare Workers	35
Personal and Friends	33
Doctors	29
Lancashire and Cheshire Child Adoption Council	24
National Council for the Unmarried Mother and Her Child	9
National Assistance Board	6
Probation Officers	6
Children's Department	5
Health Visitors	4
Clergy	4
Church of England Children's Society	3
National Society for the Prevention of Cruelty to Children	2
Employers	2
Liverpool Personal Service Society	1
Catholic Children's Protection Society	1
Liverpool Child Welfare Association	1
Factory Welfare Officer	1
Education Department	1
Police	1
Prison Welfare Officer	1
	<hr/>
	335

Interviews	1371
Visits	1134
Letters Written	1086

Table V

**CHILDREN'S WORK REPORT**

1st JANUARY to 31st DECEMBER, 1969

During the year 73 new applications were received involving 109 children (32 boys and 77 girls).

**CLASSIFICATION:**

Unmarried Expectant Mothers	54
General Help	9
Behaviour Difficulties	5
Broken Homes	6
Interviews 673: Visits 460. Letters Written 410: School Visits 13	

**APPLICATIONS REFERRED BY:**

Medical Social Workers	22
Personal Applications	18
Family Doctors	7
Moral Welfare Workers	6
Citizens Advice Bureau	6
Probation Service	4
Children's Department	3
Headmistress	2
Health Visitor	2
Clergy	1
Ministry of Social Security	1
Personnel Officer	1
Welfare Officer	1

**CHILDREN WERE HELPED IN THE FOLLOWING WAYS:**

Grants Obtained	19
Admitted to Mother and Baby Homes	10
Admitted to Residential Homes	4
Gifts of Clothing, etc.	113
Applicants previously helped and still in touch	134



**Table VI**

**OUTDOOR WORK REPORT**

**1st JANUARY to 31st DECEMBER, 1969**

Workers: Mrs. K. M. PRESNAIL (Senior Case Worker)  
Mrs. H. NEAL, Miss M. WYATT,  
Mrs. E. J. CHADWICK.

**STATISTICS:**

New Applications . . . . . 273

**CLASSIFICATION OF NEW CASES:**

Illegitimate Children and their Parents . . . . . 231  
Personal and Matrimonial Problems . . . . . 42

**APPLICATIONS REFERRED BY:**

Medical Social Workers . . . . . 122  
Self or Family . . . . . 37  
Moral Welfare Workers . . . . . 24  
Citizens' Advice Bureau . . . . . 16  
Doctors . . . . . 15  
Liverpool Personal Service Society . . . . . 12  
National Council for the Unmarried Mother and Her Child . . . . . 10  
Adoption Societies . . . . . 6  
Liverpool Children's Department . . . . . 6  
City Welfare Department . . . . . 6  
Ministry of Social Security . . . . . 5  
Health Visitors . . . . . 4  
Probation Officers . . . . . 3  
Clergy . . . . . 2  
Church Army . . . . . 1  
Education Welfare Department . . . . . 1  
Personnel Officer . . . . . 1  
Samaritans . . . . . 1  
Solicitor . . . . . 1

Interviews . . . . . 1261  
Visits . . . . . 1577  
Letters Written . . . . . 1765

**Table VII**

**Source of Referrals in 1978**

<b>Medical Social Workers</b>	<b>149</b>
<b>Social Services</b>	<b>52</b>
<b>One-Parent Families Association</b>	<b>6</b>
<b>Personal</b>	<b>291</b>
<b>Clergy</b>	<b>39</b>
<b>Health Visitors</b>	<b>154</b>
<b>Church Social Workers</b>	<b>20</b>
<b>Pregnancy Advisory Service</b>	<b>14</b>
<b>Probation</b>	<b>9</b>
<b>Education</b>	<b>14</b>
<b>Adoption Agencies</b>	<b>3</b>
<b>Various Others (e.g. teachers, G.P.s, C.A.B, Housing Dept.)</b>	<b>239</b>

Table IX

Church of England Committee for Social Work & the Social Services

DIOCESAN STATISTICS FOR PROVINCES OF CANTERBURY AND YORK  
(relating to traditional casework service with unsupported mothers and their children)

S O C I A L W O R K

	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
NEW CASES over last 11 years:												
Illegitimate pregnancies	23,000	24,895	24,203	24,207	22,033	18,687	16,940	14,686	12,343	10,665	8,910	7,039
Other cases	8,200	7,274	6,597	6,413	5,752	6,063	5,260	5,958	5,728	4,986	4,934	4,658
	31,200	32,169	30,800	30,620	27,785	24,750	22,200	20,644	18,071	15,651	13,844	11,697

ADOPTION AGENCIES - Adoption Orders made in respect of children placed by Diocesan Societies:

	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
	1,801	2,174	2,233	2,532	2,573	2,408	1,933	1,674	1,443	1,422	1,113	943

S T A F F

SOCIAL WORKERS

	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
FT:	293	290	274	275	268	251	223	200	152	130
PT:	76	72	92	91	89	83	104	99	86	90

SECRETARIES

	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
FT:	21	30	29	39	32	34	24	22	20	16
PT:	164	170	179	145	137	166	149	141	118	129

RESIDENTIAL WORKERS

	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
FT:	202	188	161	120	107	100	84	90	102	79
PT:	49	44	54	42	35	41	31	24	22	18

RESIDENTIAL, CASUAL, DOMESTIC

	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
FT:	19	46	25	25	35	22	11	15	15	23
PT:	124	98	100	98	79	64	73	56	73	75

FT = Full-time  
PT = Part-time

Table X(i)

## LIVERPOOL DIOCESAN BOARD OF MORAL WELFARE

Account for the year ended 31st December, 1966.

Dr.				Cr.	
1965		1966	1965		1966
£		£	£		£
1,321	Salaries and Insurance	1,658		Grants:—	
500	Grants towards Workers' Salaries	500	150	Anne Heaton Fund	150
52	Grants and Fees	55	50	Magdalen Home	50
370	Pension Premiums	332	74	United Voluntary Organisations	88
85	Pension Retired Workers	100	516	Interest on Investments	552
71	Printing, Stationery and Postages	77	10	Contributions	9
310	Rent	310	3	Fees	—
48	Sundry Expenses	55	2,013	Balance transferred to Income and Expenditure Account	2,300
34	Telephone	37			
25	Administration	25			
<u>£2,816</u>		<u>£3,149</u>	<u>£2,816</u>		<u>£3,149</u>

(ii)

## LIVERPOOL DIOCESAN BOARD OF MORAL WELFARE

Account for the year ended 31st December, 1967.

Dr.				Cr.	
1966		1967	1966		1967
£		£ s. d.	£		£ s. d.
1,658	Salaries and Insurance	1,508 17 0		Grants:—	
500	Grants to Liverpool Sub-Committee (Salaries)	1,250 0 0	150	Ann Heaton Fund	150 0 0
55	Grants and Fees	61 9 0	50	Magdalen House	50 0 0
332	Pension Premiums	289 9 3	88	United Voluntary Organisations	83 0 0
100	Pension—Retired Worker	100 0 0	552	Interest on Investments	605 12 0
77	Printing, Stationery and Postages	72 2 7	9	Contributions	5 5 0
310	Rent	310 0 0	2,300	Balance transferred to Income and Expenditure Account	2,817 13 7
55	Sundry Expenses	56 11 8			
37	Telephone	33 1 1			
25	Administration	30 0 0			
<u>£3,149</u>		<u>£3,711 10 7</u>	<u>£3,149</u>		<u>£3,711 10 7</u>



(iii) Accounts for the years 1974 and 1975  
Board for Social Welfare

	<u>1975</u>	<u>1974</u>	<u>1974</u>
Salaries and Insurance			3,034
Administration		3,730	52
Grants to Liverpool Sub-Committee		49	1,500
Grants and Fees		1,000	464
Pensions Retired Workers		2,728	60
Printing and Stationery		-	140
Postages		118	35
Telephone		30	157
Rent		186	200
Conference Expenses		220	72
Travel		67	110
Car Expenses		136	117
Sundries		117	16
		<u>8,381</u>	<u>5,987</u>
LESS Grants			
Anne Heaton Fund	425		500
Magdalen House	50		50
U.V.O.	503		311
Investment Income Quoted	9		9
Investment Income Unquoted	1,060		951
Donations	65		-
Cathedral	100		100
Chester Diocese	150		450
Grants Received	1,846		-
B.B.C. Appeal	<u>177</u>		<u>-</u>
Excess of expenditure over income to Income and Expenditure Account		4,395	2,371
		<u>£3,996</u>	<u>£3,616</u>

(1v)

Account for the Year Ended 31st December 1976

	<u>1975</u>	<u>1976</u>	<u>1975</u>	<u>1976</u>
3728 Grants to Local Committees Administration:-			- St. Georges (in lieu of interest)	500
			- Churches	139
			65 Donations	-
			177 B.B.C. Appeal	-
			150 Chester	-
3730 Salaries		4240		
49 DBF Admin. Charge		52		
118 Printing & Stationery		107	Investment Income	
30 Postage		56	Quoted	9
186 Telephones		228	1544 Unquoted	2237
220 Rent		264		
253 Travel Expenses		262	1846 Grants from Social Services	4790
- Sundries		124	100 Cathedrals	100
			503 United Voluntary Organisations	569
67 Conference Expenses				
			5333	
			70	
			3996 Balance transferred to I&E A/c	3200
			- Deficit	219
<u>8381</u>		<u>11763</u>	<u>8381</u>	<u>11763</u>

(v)

Accounts for the years 1977 and 1978

	<u>BOARD FOR SOCIAL WELFARE</u>		27
	<u>1978</u>		<u>1977</u>
Grants to Local Committees		1,965	1,830
Administration			
Salaries	5,488		4,724
LDBF Administration Charge	80		57
Printing and Stationery etc.	255		150
Insurance	64		63
Telephone	331		244
Rent	400		330
Travelling Expenses	454		334
Sundries	-		73
	<u>7,072</u>		<u>5,975</u>
Conference Expenses		9	-
		<u>9,046</u>	<u>7,805</u>
Less Income:			
Miss St George	54		-
Churches	45		211
Firms	25		-
Local Authorities	615		415
Individuals	12		-
Liverpool Cathedral	-		40
United Voluntary Organisation	97		527
Investment Income			
Quoted	9		9
Unquoted	2,639		2,324
	<u>3,496</u>		<u>3,526</u>
Balance to Board of Mission and Social Responsibility Account		<u>£5,550</u>	<u>£4,279</u>

(vi)

BOARD FOR SOCIAL WELFARE

	<u>1979</u>		<u>1978</u>
Grants to Local Committees		4,242	
Administration			1,965
Salaries	6,323		5,488
LDBF Administration Charge	80		80
Printing and Stationery etc.	98		255
Insurance	-		64
Telephone	267		331
Rent	500		400
Travelling Expenses	397		454
	<hr/>		<hr/>
Conference Expenses		7,666	7,072
		5	9
		<hr/>	<hr/>
		11,913	
Less: Income			
Miss St George	54		54
Churches	120		45
Firms	308		25
Local Authorities	120		615
Individuals	406		12
Liverpool Cathedral	50		-
United Voluntary Organisation	473		97
Investment Income			
Quoted	645		9
Unquoted	2,437		2,639
	<hr/>		<hr/>
		4,613	3,496
		<hr/>	<hr/>
Balance to Board of Mission and Social Responsibility Account		£7,300	£5,550
		<hr/>	<hr/>



(vii)

Liverpool Diocesan Board for Social Welfare  
Accounts for the Year Ended 31st December 1980

<u>Expenditure</u>		<u>Income</u>	
Salaries and Wages	7653.86	Donations	135.00
Travel	555.40	United Way of Merseyside	865.00
Rent	552.08	B.B.C. Children in Need	385.00
Telephone	391.32	Contribution to Costs of Conference etc. 1978/80	520.60
Stationery	75.15	Interest on:-	
Postages	32.30	quoted investments	1921.56
Insurances	92.71	unquoted investments	2616.92
Conferences	16.80	Diocesan quota	3000.00
Administration	190.00		
Grant Aid Sefton BC refund	225.00		
Sundries	75.51		
	<u>£9770.05</u>		<u>£9444.08</u>
		Summary:-	
		Total expenditure	£9770.05
		Total income	<u>£9444.08</u>
			<u>325.97</u>

(viii)

LIVERPOOL, DIOCESAN BOARD FOR SOCIAL WELFARE

ACCOUNT FOR YEAR ENDED 31st DECEMBER 1981

Expenditure		Income
Salaries	8431.05	Interest on Investments 1281.04
Travel Expenses	1098.07	Interest on CDF 532.08
Printing	69.75	Interest on CIF 2034.30
Postage	40.64	United Way 2701.00
Telephone	400.54	BBC Children in Need 1000.00
Administration	125.00	Bretherton Trust 100.00
Rent	721.50	Clayton Trust 40.00
Grants: United Way Dist.	1821.00	Daily Post 25.00
To Committees	433.00	Imperial Tobacco 100.00
Transfer to Offering A/c	7500.00	Diocesan Quota 13,077.45
Sundries	<u>150.82</u>	
	£20,801.37	<u>£20,801.37</u>

**Table XIII**

**Income from the Annual Offering Service**

	£
1965	2349
1966	2200
1967	2327
1973	2609
1974	2476
1975	2608
1977	2700
1978	3000
1979	3775

Table XV

## Number of Staff Employed by Catholic Social Services

1968

Brownlow Hill	30
Blackbrook House	80
St. Aidans	60
Greenfield House	60
St. Georges	60
St. Vincents	45
Newstead	26
Clumber Lodge	26
Holly Road	<u>10</u>
	397

1988

Brownlow Hill	45
Blackbrook House	80
Clarence House	68
Nugent House	60
St. Vincents	43
Nestead	28
Clumber Lodge	27
Lime House	24
Holly Road	22
Gairloch	19
Crosby House	15
Chancellor Project	9
Margaret Roper House	<u>11</u>
	451





(ii)

CATHOLIC SOCIAL SERVICES  
(ARCHDIOCESE OF LIVERPOOL) TRUSTEES INCORPORATED  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 31ST MARCH 1982

1981	INCOME	
£ 35.918	Adoption—Fees, Grants & Donations	£ 22.361
6.344	Adult Homes Advisory Service	10.266
147.658	Central Secretariat — Community Homes	155.976
17.161	Crypt	30.962
8.271	Deaf Work — Grants, Donations & Other Income	13.632
1.550	Family Advice — Grant and Donations	1.850
9.708	Mentally Handicapped — Community Services	14.143
	Mentally Handicapped — Residential	
54.122	—Grant & Trust Income	60.631
7.266	Parish Group Work	7.666
16.540	Services for Problem Drinkers	9.300
—	Care of the Elderly and Handicapped	950
8.530	Liverpool City Grant	9.550
	Miscellaneous	
£30.871	Appeal Receipts	£ 30.206
3.900	Donations U.C.M.	—
13.650	Crib Offerings, Rosary Collection and Lenten Alms	8,988
71.056	Good Shepherd Fund (Lent 1981)	80,116
1.200	United Way	2,645
—	Homeless Income	55
1.678	Sundry Income and Fees	299
122.355		122,309
72.859	Interest and Dividends	80,180
<u>£508.282</u>		<u>£539,776</u>
	LESS EXPENDITURE	
£ 97.306	Adoption	£107,101
12.990	Adult Care	14,284
126.710	Central Secretariat — Community Homes	154,996
17.122	Crypt	26,358
15,646	Deaf Work	21,083
11,595	Family Advice	14,519
35,155	Mentally Handicapped — Community Services	43,657
59,278	Mentally Handicapped — Residential	79,461
23,119	Parish Group Work	20,092
16,562	Services for Problem Drinkers	8,074
11,077	Care of the Elderly and Handicapped	14,950
501	Homeless	—
11,986	Social Work — Isle of Man	14,299
1,000	Skelmersdale Team Work	—
2,000	Provisions — Skelmersdale Team Work	—
10,000	Transfer to Property Acquisition Reserve	—
16,750	Transfer to Pensions Reserve	16,500
468.797		535,374
<u>£ 39,485</u>	Surplus for the year	<u>£ 4,402</u>

(ii) (cont)

**CATHOLIC SOCIAL SERVICES  
(ARCHDIOCESE OF LIVERPOOL) TRUSTEES INCORPORATED  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE YEAR ENDED 31ST MARCH 1982**

**COMMUNITY HOMES**

1981				
Surplus/ (Deficit)		Income	Expenditure	Surplus
£ 724)	Newstead	£ 88,425	£ 79,821	£ 8,604
(8,501)	Clumber Lodge	£181,724	£173,263	8,461
(2,877)	Blackbrook House	£497,910	£480,500	17,410
(30,517)	Greenfield House	£519,691	£453,054	66,637
13,249	St. Aidan's	£702,185	£637,942	64,243
48,161	St. George's	£623,031	£610,448	12,583
50,134	St. Thomas More	£505,160	£468,274	36,886
3,555	St. Vincent's	£388,369	£387,872	497
<u>£72,480</u>	<b>SURPLUS FOR THE YEAR</b>			<u>£215,321</u>

**NOTE:**

Deficits and surpluses on individual Community Homes are respectively recoverable from and refundable to Local Authorities through fee rates in future years.

## CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL) TRUSTEES INCORPORATED

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH 1983

<u>1982</u>		<u>INCOME</u>	
£ 22,361		<u>ADOPTION - Fees, Grants and Donations</u>	£ 40,583
10,266		<u>ADULT HOMES ADVISORY SERVICE</u>	-
155,976		<u>CENTRAL SECRETARIAT - Community Homes</u>	191,069
30,962		<u>CRYPT</u>	42,834
13,632		<u>DEAF WORK - Grants, Donations and Other Income</u>	13,115
1,850		<u>FAMILY ADVICE - Grant and Donations</u>	-
14,143		<u>MENTALLY HANDICAPPED - COMMUNITY SERVICES</u>	19,561
60,631		<u>MENTALLY HANDICAPPED - RESIDENTIAL - Grant and Trust Income</u>	68,571
7,666		<u>PARISH GROUP WORK</u>	9,469
9,300		<u>SERVICES FOR PROBLEM DRINKERS</u>	-
950		<u>CARE OF THE ELDERLY AND HANDICAPPED</u>	-
9,550		<u>LIVERPOOL CITY GRANT</u>	10,080
		<u>MISCELLANEOUS</u>	
£ 30,206		Appeal Receipts	£ 30,095
		Crib Offerings, Rosary Collection and Lenten Alms	11,454
8,988		Good Shepherd Fund (Lent 1982)	76,295
80,116		United Way	5,020
2,645		Homeless Income	-
55		Sundry Income and Fees	231
299			
122,309			123,095
80,180		<u>INTEREST AND DIVIDENDS</u>	88,661
£539,776			£567,038
		<u>Less EXPENDITURE</u>	
£121,400		<u>ADOPTION</u>	£137,511
169,280		<u>CENTRAL SECRETARIAT - Community Homes</u>	174,586
26,358		<u>CRYPT</u>	32,348
21,083		<u>DEAF WORK</u>	19,583
14,519		<u>FAMILY ADVICE</u>	14,924
43,657		<u>MENTALLY HANDICAPPED - COMMUNITY SERVICES</u>	52,050
79,461		<u>MENTALLY HANDICAPPED - RESIDENTIAL</u>	74,491
20,092		<u>PARISH GROUP WORK</u>	22,960
8,074		<u>SERVICES FOR PROBLEM DRINKERS</u>	-
14,950		<u>CARE OF THE ELDERLY AND HANDICAPPED</u>	16,269
16,500		<u>PENSIONS RESERVE (Note 3)</u>	17,900
535,374			562,222
£ 4,402		<u>SURPLUS FOR THE YEAR</u>	£ 4,816
-		<u>Less PROVISIONS (Note 4)</u>	16,400
£ 4,402		<u>DEFICIT FOR THE YEAR AFTER PROVISIONS</u>	(£ 11,584)
*****		<u>TRANSFERRED TO CAPITAL ACCOUNT (1982 SURPLUS)</u>	*****



(iii) (cont)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL) TRUSTEES INCORPORATED

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH 1983

COMMUNITY AND OTHER HOMES (NOTE 7)

1982

<u>Income</u>	<u>Expenditure</u>	<u>Surplus</u>		<u>Income</u>	<u>Expenditure</u>	<u>(Deficit)</u>
£ 88,425	£ 79,821	£ 8,604	Newstead	£ 57,640	£ 66,137	(£ 8,497)
£181,724	£173,263	8,461	Clumber Lodge	£180,162	£185,867	(5,705)
£497,910	£480,500	17,410	Blackbrook House	£497,627	£541,655	(44,028)
£519,691	£453,054	66,637	Greenfield House	£513,086	£523,191	(10,105)
£702,185	£637,942	64,243	St. Aidan's	£ 2,138	£ 98,258	(96,120)
£623,031	£610,448	12,583	St. George's	£532,427	£567,991	(35,564)
£505,160	£468,274	36,886	St. Thomas More	£424,067	£477,425	(53,358)
£388,369	£387,872	497	St. Vincent's Children's Centre	£298,789	£355,234	(56,445)
£ -	£ -	-	Nugent House	£ 49,951	£103,664	(53,713)
		<u>£215,321</u>	<u>DEFICIT FOR THE YEAR</u>			<u>(£363,535)</u>

(iv)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1984

1983

		<u>Notes</u>	
	<u>INCOME</u>		
£345,202	Fieldwork and Children's Services	(9)	£ 496,452
133,175	Other Income	(11)	114,146
88,661	Interest and Dividends		96,015
49,951	Special School	(10)	275,494
-	Residential Homes	(12)	<u>2,358,197</u>
<u>£616,989</u>			<u>£3,340,304</u>
	<u>EXPENDITURE</u>		
£544,722	Fieldwork and Children's Services	(9)	£ 647,176
17,500	Reserves	(4)	10,800
16,400	Provisions	(5)	(9,589)
103,664	Special School	(10)	416,411
-	Residential Homes	(12)	<u>2,425,249</u>
<u>£682,286</u>			<u>£3,490,047</u>
<u>(65,297)</u>	Deficit for the Year		<u>(149,743)</u>
<u>£616,989</u>			<u>£3,340,304</u>

(iv)(cont)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

NOTES ON THE ACCOUNTS AT 31ST MARCH 1984

INCOME AND EXPENDITURE - FIELDWORK AND CHILDREN'S SERVICES

1983

<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
£191,652	£312,097	Children's and Residential Services	£234,525	£ 300,684
-	-	Nugent House School Administration	37,945	-
42,834	32,348	Crypt	46,925	45,739
13,115	19,583	Deaf Work	11,980	19,290
19,561	52,050	Mentally Handicapped: Community Services	17,603	46,081
68,571	74,491	Residential	81,620	95,966
9,469	37,884	Parish Services	8,501	23,620
-	16,269	Care of the Elderly and Handicapped	645	17,923
-	-	Gairloch Holiday Home	56,708	97,873
<u>£345,202</u>	<u>£544,722</u>		<u>£496,452</u>	<u>£ 647,176</u>

SPECIAL SCHOOL

1983

<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
£49,951	£103,664	Nugent House School	£275,494	£416,411

OTHER INCOME

1983

£ 30,095	Appeal Receipts	£ 23,762
11,454	Crib Offerings, Rosary Collections and Lenten Alms	12,468
76,295	Good Shepherd Fund (Lent 1983)	67,356
5,020	United Way	-
10,080	Liverpool City Grant	10,560
231	Sundry Income and Fees	-
<u>£133,175</u>		<u>£114,146</u>

(v)

**CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)  
TRUSTEES INCORPORATED**

**Income and Expenditure Account  
for the year ended 31st March 1985**

1984		Notes	
	<b>INCOME</b>		
£196,452	Fieldwork and Children's Services	(11)	£556,225
111,146	Other Income	(13)	111,687
96,315	Interest and Dividends		151,506
275,491	Special School	(12)	573,251
2,358,197	Residential Homes	(14)	2,298,584
<u>£3,340,304</u>			<u>£3,691,333</u>
	<b>EXPENDITURE</b>		
£547,176	Fieldwork and Children's Services	(11)	£762,976
416,411	Special School	(12)	559,346
2,424,679	Residential Homes	(14)	2,344,337
10,800	Pensions Reserve	(6)	11,200
(9,589)	Provisions	(7)	60,000
<u>£3,489,477</u>			<u>£3,737,859</u>
	<b>SURPLUS/(DEFICIT) FOR THE YEAR</b>		
	Deficit on Residential Homes and		
(£207,399)	Special School	(£31,848)	
58,226	Deficit on Other Activities	(14,678)	
	(1984 Surplus)		
<u>(149,173)</u>			<u>(46,526)</u>
<u>£3,340,304</u>			<u>£3,691,333</u>

**INCOME AND EXPENDITURE — FIELDWORK AND CHILDREN'S SERVICES**

1984				
Income	Expenditure		Income	Expenditure
£234,525	£300,684	Children's and Residential Services	£232,876	£277,414
		Nugent House School		
37,945	—	Administration	48,338	—
46,925	45,739	Crypt	43,470	38,777
11,980	19,290	Deaf Work	9,028	19,939
		Mentally Handicapped:		
17,603	46,081	Community Services	18,035	27,283
81,620	95,966	Residential	88,751	104,965
8,501	23,620	Parish Services	11,967	45,968
		Care of the Elderly and Handicapped	566	108,743
645	17,923	Gairloch Holiday Home	100,739	108,467
56,709	97,873	Crosby Centre	2,455	33,420
—	—			
<u>£496,452</u>	<u>£647,176</u>		<u>£556,225</u>	<u>£762,976</u>

**SPECIAL SCHOOL**

1984			
Income	Expenditure		Income
£275,494	£416,411	Nugent House School	£573,251
			£559,346



(v) (cont)

**CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)  
TRUSTEES INCORPORATED**

**Notes on the Accounts at 31st March 1985**

**OTHER INCOME**

1984		
£23,752	Appeal Receipts	£13,839
12,468	Crib Offerings, Rosary Collections and Lenten Aims	12,970
67,356	Good Shepherd Fund (Lent 1984)	63,818
—	United Way	4,500
10,560	Liverpool City Grant	10,560
<u>£114,146</u>		<u>£111,687</u>

**RESIDENTIAL HOMES**

1984		Income	Expenditure	Surplus/ (Deficit)
£697	Clumber Lodge	£209,245	£221,384	(12,139)
29,145	Blackbrook House	617,491	618,237	(746)
(52,646)	St George's St Thomas More St Vincent's Children's Centre	845,360	902,509	(57,149)
(1,537)		464,140	443,384	20,756
(42,141)	Newstead Home for the Disabled	162,348	158,823	3,525
<u>(£66,482)</u>		<u>£2,298,584</u>	<u>£2,344,337</u>	<u>(£45,753)</u>

**PRIOR YEAR ADJUSTMENT**

The prior year adjustment relates to amendments necessary to the expenditure accrued at 31st March 1984 which was subsequently established in the light of post Balance Sheet events to be overstated in respect of Clumber Lodge and understated in respect of Newstead Home for the Disabled. The adjustments have had the following effect on the Income and Expenditure Accounts for the year ended 31st March 1984

	As Previously Reported	Prior Year Adjustment	As restated in these Accounts
Clumber Lodge	(£3,473)	£4,170	£697
Newstead Home for the Disabled	(38,541)	(3,600)	(42,141)
	<u>(£42,014)</u>	<u>£570</u>	<u>(£41,444)</u>

(vi)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1986

<u>1985</u>		<u>Notes</u>	
	<u>INCOME</u>		
556,225	Fieldwork and Children's Services	(10)	£ 633,388
111,687	Other Income	(12)	117,928
151,586	Interest and Dividends		178,464
573,251	Special School	(11)	696,211
<u>2,298,584</u>	Residential Homes	(13)	<u>2,423,369</u>
<u>£3,691,333</u>			<u>£4,049,360</u>
	<u>EXPENDITURE</u>		
£ 762,976	Fieldwork and Children's Services	(10)	£ 883,831
559,346	Special School	(11)	646,490
2,344,337	Residential Homes	(13)	2,308,592
11,200	Pensions Reserve	(5)	12,910
<u>60,000</u>	Provisions	(6)	<u>30,000</u>
<u>£3,737,859</u>			<u>£3,881,823</u>
	<u>Surplus/(Deficit) for the Year</u>		
	On Residential Homes and Special School		£164,498
(£31,848)			
	On other Activities		<u>3,039</u>
<u>(46,526)</u>			<u>167,537</u>
<u>£3,691,333</u>			<u>£4,049,360</u>

(vi) (cont)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

NOTES ON THE ACCOUNTS AT 31ST MARCH 1986

INCOME AND EXPENDITURE - FIELDWORK AND CHILDREN'S SERVICES

<u>1985</u>				
<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
£281,214	£277,414	Children's & Residential Services	£295,606	£287,626
43,470	38,777	Crypt	6,375	7,453
9,028	19,939	Deaf Work	16,317	20,319
18,035	27,283	Mentally Handicapped: Community Services	18,937	20,962
88,751	104,965	Residential	82,613	113,185
11,967	45,968	Parish Services	11,228	49,374
566	106,743	Care of the Elderly and Handicapped	1,849	113,374
100,739	108,467	Gairloch Holiday Home	112,031	120,775
2,455	33,420	Crosby House	88,432	150,763
<u>£556,225</u>	<u>£762,976</u>		<u>£633,388</u>	<u>£883,831</u>

SPECIAL SCHOOL

<u>1985</u>				
<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
<u>£573,251</u>	<u>£599,346</u>	Nugent House School	<u>£696,211</u>	<u>£646,490</u>

OTHER INCOME

<u>1985</u>			
£ 19,839		Appeal Receipts	£ 23,851
		Crib Offerings, Rosary Collections and Lenten Alms	13,857
) 2,970		Good Shepherd Fund (Lent 1985)	64,684
63,818		United Way	4,496
4,500		Liverpool City Grant	11,040
<u>10,560</u>			<u>11,040</u>
<u>£111,687</u>			<u>£117,928</u>

(vii)

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 31ST MARCH 1987

<u>1986</u>		<u>Notes</u>	
	<u>INCOME</u>		
£ 633,388	Fieldwork and Children's Services	(12)	£ 857,668
1,496,153	Special Schools	(13)	1,637,775
178,464	Interest and Dividends		246,497
117,928	Other Income	(14)	129,302
<u>1,623,427</u>	Residential Homes	(15)	<u>2,121,797</u>
<u>£4,049,360</u>			<u>£4,993,039</u>
	<u>EXPENDITURE</u>		
£ 883,831	Fieldwork and Children's Services	(12)	£1,035,346
1,362,982	Special Schools	(13)	1,548,429
1,592,100	Residential Homes	(15)	2,063,002
12,910	Pensions Reserve	(5)	14,140
<u>30,000</u>	Provisions	(8)	<u>-</u>
<u>£3,881,823</u>			<u>£4,660,917</u>
	<u>Operating Surplus for the Year</u>		
	Recoverable Surplus		
	On Residential Homes and Special Schools		£148,141
£164,498			
3,039	On Other Activities		-
-	Transferred to Development Reserve	(6)	100,000
-	Transferred to Contingent Liability Reserve	(7)	<u>83,981</u>
<u>167,537</u>			<u>332,122</u>
<u>£4,049,360</u>			<u>£4,993,039</u>



(vii)(cont)

INCOME AND EXPENDITURE - FIELDWORK AND CHILDREN'S SERVICES

1986

<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
£ 295,606	£ 287,626	Children's & Residential		
6,375	7,453	Support Services	£ 357,117	£ 303,900
16,317	20,319	Crypt	-	-
18,937	20,962	Deaf Work	17,073	16,305
82,613	113,185	Community Services	4,252	74,138
11,228	49,374	Holly Road	157,963	159,081
		Parish Services	-	-
		Care of the Elderly and		
		Handicapped, and		
1,849	113,374	Support Services	624	123,446
112,031	120,775	Gairloch Holiday Home	136,283	150,729
88,432	150,763	Crosby House	184,356	207,747
<u>£ 633,388</u>	<u>£ 883,831</u>		<u>£ 857,668</u>	<u>£1,035,346</u>

CATHOLIC SOCIAL SERVICES (ARCHDIOCESE OF LIVERPOOL)

TRUSTEES INCORPORATED

NOTES ON THE ACCOUNTS AT 31ST MARCH 1987

SPECIAL SCHOOLS

1986

<u>Income</u>	<u>Expenditure</u>		<u>Income</u>	<u>Expenditure</u>
£ 799,942	£ 716,492	Clarence House School	£ 808,359	£ 822,995
696,211	646,490	Nugent House School	829,416	725,434
<u>£1,496,153</u>	<u>£1,362,982</u>		<u>£1,637,775</u>	<u>£1,548,429</u>

OTHER INCOME

1986

£ 23,851	Appeal Receipts	£ 21,916
	Crib Offerings, Rosary	
	Collections and	
13,857	Lenten Alms	15,218
	Good Shepherd Fund	
64,684	(Lent 1986)	76,500
4,496	United Way	2,592
11,040	Liverpool City Grant	13,076
<u>£117,928</u>		<u>£129,302</u>

RESIDENTIAL HOMES

1986

<u>Surplus/(Deficit)</u>		<u>Income</u>	<u>Expenditure</u>	<u>Surplus/(Deficit)</u>
£ 20,604	Clumber Lodge	£ 256,070	£ 257,643	(£ 1,573)
18,049	Blackbrook House	762,287	761,182	1,105
(18,606)	St. Vincents			
	Childrens Centre	592,670	548,641	44,029
	Newstead Home for			
11,700	the Disabled	217,637	220,907	(3,270)
(420)	Line House	293,133	274,629	18,504
<u>£ 31,327</u>		<u>£2,121,797</u>	<u>£2,063,002</u>	<u>£58,795</u>

Table XVII

Liverpool Social Services Committee Budget 1987-88

	<u>Actual</u> <u>1985-86</u> £	<u>Summary of Net Expenditure</u>	<u>Estimate</u> <u>1986-87</u> £	<u>Estimate</u> <u>1987-88</u> £
1)		<u>Residential Services</u>		
	4,678,387	Elderly and Handicapped	6,515,200	2,351,700
	1,679,245	Mentally Ill and Handicapped	1,428,300	1,666,000
	8,025,293	Children	6,477,900	8,396,900
	2,159	Mother and Baby Homes	14,200	4,400
2)		<u>Support Services</u>		
	2,006,788	Services for the Handicapped	2,266,500	2,620,900
	2,124,717	Services for the Elderly	2,357,500	1,358,200
	1,800,365	Services for the Mentally Ill	2,116,800	2,396,700
	3,285,219	and Handicapped Services for Children	3,524,570	3,876,900
	1,602,800	General Support Services	12,307,900	13,370,600

Table XVII (cont)

<u>Liverpool Social Services Committee Budget 1987-88 (cont...)</u>				
	<u>Actual 1985-86</u>	<u>Summary of Income</u>	<u>Estimate 1986-87</u>	<u>Estimate 1987-88</u>
	£		£	£
1)		<u>Residential Services</u>		
	5,662,673	Elderly and Handicapped	3,844,800	3,116,500
	402,103	Mentally Ill and Handicapped	373,800	394,900
	490,549	Children	265,800	329,700
	-	Mother and Baby Homes	-	-
2)		<u>Support Services</u>		
	704,021	Services for the Handicapped	678,600	440,000
	777,529	Services for the Elderly	677,900	580,200
	783,404	Services for the Mentally Ill and Handicapped	663,200	479,900
	535,144	Services for Children	557,600	379,500
	935,362	General Support Services	1,041,200	719,800