

Liverpool Archdiocese Justice and Peace Commission's Annual Memorial Lecture 2015

Sunday 18 January 2015, 2pm Liverpool Archdiocese Centre for Education

(given with supporting Powerpoint slides)

From a negative peace to the common good

Introduction

It's a great honour and a privilege to be invited to speak here in the Archdiocese, thank you Steve, and everyone involved, for inviting me.

I've been asked to talk about Together for the Common Good (T4CG), and I hope by the end of this afternoon you'll have a good idea of what we're about.

T4CG is a national initiative encouraging all people of goodwill, of faith or no faith, but in particular Christians of different traditions, to work together as agents of change for the common good. We are part of a growing movement that is building a new, broad coalition that transcends partisan left-right divisions, building a commitment to the flourishing of all people.

While many of us enjoy prosperity and success, we can see that too many others do not. We live in a society that is becoming increasingly fractured with widening, divergent views and circumstances, and an evident gulf between our political class and the people they seek to represent. It makes us uncomfortable to see a political and cultural life where a centralised state diminishes people to statistics, where decisions are driven by powerful market interests, where an increasingly unequal and fractured society destabilises our sense of belonging and nationhood. Not to mention the strange phenomenon of the super-rich.

When the polarised nature of our politics and media generates a culture of mutual demonisation, it limits the capability of good politicians, alienates the public and makes people feel powerless. The old ideologies of the left and the right have become tired. We need, as Pope Francis says, to deal with realities not ideas. The market is not evil and the state is not benign – both are dependent on the quality of the people acting within them, so it is about conscience and responsibility. We think the political class needs help from people of goodwill to enable civil society to step up and play a stronger role to rebalance the dominance of the market - and of the state.

Justice, peace and conflict

So in this context, how are we to secure justice? And what do we mean by peace?

Perhaps before we start we need to lay out what we mean by its opposite, conflict. Direct conflict means violence. Structural conflict however, is less visible: it is where people are not allowed to speak, prevented from flourishing, or where their opinions are denigrated. Direct conflict is more immediately disturbing, but structural conflict is harder to deal with. But when it is resolved, it transforms.

In relative terms, and in terms of direct conflict, we are for the most part extremely fortunate to live in a peaceful society.

But it seems to me that often, in cultural, political and economic terms, what we have at the moment is a negative peace. We seem to be in a permanent state of anticipating the next conflict to emerge. As a society, we don't know how to deal with conflict and difference, so we go to great lengths either to make an entertainment of it, or to avoid offence, and in doing so we have sterilised relationships. We have repressed people's ability to express their differences for fear of conflict arising. Political correctness, while well intentioned, has had unforeseen consequences. Contempt drives people away.

Fear of offending and the polarising language of individual rights has led to a mutual ignorance. Suspicion replaces our ability to value our differences and when we are no longer dependent on one another, our sense of community is lost.

As Christians, we know that God gave us all unique talents. We are designed so that everyone contributes, we are meant to be dependent, not independent! Our faith tells us that we are meant to be collaborative, not in opposition! How then are we going to find ways to solve our problems and live together, when our society is so fractured?

Intro to T4CG

Well, there are many ways to approach this, but my task today is to tell you about the approach that T4CG is taking.

First of all, T4CG is:

- **grounded in a living tradition:** rooted in the Gospel, drawing inspiration ecumenically from the social traditions of the Catholic, Anglican, Free Churches and in particular Catholic social thought: which the Church says is for 'all people of goodwill'.
- **a growing network** of over 1,000 people and organisations from across different Christian traditions, along with an increasing number of secular allies and friends from other faith communities.
- **independent** of any church institution or denomination, and are inspired by the legacy of the ecumenical partnership for the common good between the late Archbishop Derek Worlock and my late father, Bishop David Sheppard
- **guided by an ecumenical steering group** of thinkers, activists, practitioners, theologians and academics.

And we encourage

- **the common good as a practice:** we advocate the application of these principles at the heart of problem solving for our mutual interest: human dignity, stewardship, equality, interdependence, respect for life, community and participation, subsidiarity, reciprocity, solidarity, care for creation, and the preferential option for the poor and marginalised. We encourage people to apply the principles, at all levels and wherever they have agency, for example in business, the workplace, neighbourhoods, the public and private sectors, among legislators and policy makers.
- **collaboration:** we want to see people across the Christian traditions working together, (especially the laity), along with others of goodwill, to do more than social action, volunteering and donating to charity. We encourage them to see how they can be bridge builders between estranged sectors, between left and right, faith and secular, marginalised and powerful, educated and uneducated, urban and rural, intergenerational, business and unions, across fragmented single interest groups.

My/T4CG's Story

So how did T4CG start? I will give you the short version.

As you might guess I grew up in a household where faith and politics weren't separated, where social justice was the meat and drink of our kitchen table. But - I was a bit of a rebel in my teens - and was more interested in the club scene here in Liverpool or rehearsing with my band. When I left home I didn't go to church and my working life that followed was rather incoherent. Then, to my surprise in 1988 I had a powerful experience and was drawn into the Catholic Church. My faith practice after that was a private journey - until 4 years ago when I had an idea. I had a strong sense that the Holy Spirit had plans, but felt very out of my depth. However I had a sense of trust and followed a trail and did my best to discern what needed to be done.

To be honest I just prayed my way along, and asked for help at every stage – looking for allies. I still do. As Catholics we're asked to pray in order to discern how to act - and without action, faith is sterile. Over about a year this process led me to some like minds and we formed what is now T4CG. So it was prayer that turned my life upside down. It's like a great wind has swept through. As Archbishop Justin Welby tweeted last year,

'Prayer = Jesus is present; Jesus = hope; Hope = action that changes the world.'

The Sheppard Worlock partnership and reconciliation

Of course here in Liverpool most people here will be familiar with the Sheppard Worlock years and my late father's 22-year working partnership with Archbishop Worlock and the Free Church leaders. But myths and memory can blur the reality. So if I may, I would like to share with you what we at T4CG think is the key inspiration of their legacy. It is about reconciliation as a method for building the common good. And I am quoting from one of our steering group, Maria Power when she says:

'Sheppard and Worlock's relationship and methods of working tell us much more than just the story of two socially-aware bishops[their] relationship created a new model of ecumenism, made possible because they placed the needs of others above their points of difference and translated the social doctrine of the Common Good into practice.'

Reconciliation between estranged parties, be they government and society, trade unionists and management, or the police and the local community, lay at the heart of their engagement and was for them, the key to the creation of a more just society. It would be no over-exaggeration to state that this word underpinned their ministry:'

Indeed, my father and Derek Worlock said as much in their book, Better Together:

"The word 'reconciliation', with its counterpart 'alienation', became a regular part of our vocabulary...' '...with the one word 'reconciliation', we were setting ourselves a role for the years ahead which has been as difficult as it has been important.'"

As their ministry together unfolded, they saw that their primary role was about reconciliation. In the context of the polarised politics of that time they were seen as honest brokers, bridge builders between the estranged interests of communities and police, between local and national government; between business leaders, workers and unions; between faith and secular groups. Exceptional priests like Fr Austin Smith had had a defining influence on them both, and they in turn encouraged their clergy in this practice.

The partnership iconically embodied reconciliation, as they put the interests of their own institutions aside to focus together on the needs of the city. It was all in the body language.

Because they kept a dialogue going with government they were mistakenly branded as traitors by the left. They were also accused of being naïve and 'statist' by the right. They walked a fine line, and their priority was always to keep the conversation going with all parties. This required sustained commitment to the common good, and discipline to resist the pull to the interests of one side or another. They spoke of their work as:

'a minefield of misinterpretation'ⁱⁱⁱ and of the 'extremely painful position'^{iv}

in which they found themselves. I remember someone saying of my father

'If you're not black, poor or unemployed, he doesn't want to know you.'

They are most remembered for their prophetic stance alongside the marginalised. But here's the difference: although many saw them as such, they weren't classic anti-poverty campaigners. They saw that working for justice was not only about 'standing up and speaking truth to power'. They knew that they would not be listened to unless they had built trust first with the people they hoped to persuade. In fact, although it's not so well known, they engaged with all sections of the community. It is not widely known that they built relationships across all sectors, and their Michaelmas Group was particularly influential: this was a private Chatham House rules meeting convened and chaired by the bishops, with major regional employers, local business and civic leaders. This group met monthly for

breakfast over many years.

So they were very much 'pro-business', they acknowledged the crucial and powerful role that investors and employers must play for the good of all - in building the common good. And while central government was committed to a process of 'managed decline, The Michaelmas Group's combined efforts behind the scenes were laying the foundations for attracting inward investment to support the regeneration of the city.

The key point here is that the bishops managed to do this because they chose to step outside the ideological posturing of the estranged parties - which was creating such a barrier - to the detriment of the common good. The approach was one of listening – to all sides, and not imposing solutions from above. Again, from Better Together, they said:

“the first steps towards reconciliation must involve 'being there', ... to be sensitive to people's experiences and feelings. It means 'being there' in a listening kind of way rather than standing back with all the answers.”

The churches and politics today

So to the present.

Although T4CG draws inspiration from their partnership, times have moved on and whilst some issues are the same, a lot has changed. The relationship between faith and politics is different; the religious and ecumenical landscape has changed.

The listening approach in the churches continues, but increasingly, there is a tendency to be *only* listening to the poor, which can have the effect of alienating the very people they hope to persuade. We need everyone to be involved if we want to build the common good.

While well meaning, there is within all the churches, among clergy and activists, a strain of thinking which unfortunately easily disenfranchises significant groups who want to contribute. Some of the social justice messaging and campaigning within faith-based organisations - resolutely still holding a torch for the big state - alienates good people, in fact the majority, who want to help.

It is counter productive to assume that the only way to change the world is to be angry. It can actually work against the interests of the vulnerable and excluded, because polarisation closes down dialogue, and most often simply entrenches the opposition, and actually blocks the change we want to see. Of course, part of the solution will be structural and can only be achieved at national governmental level, and in many cases this will be the correct outcome of the application of the principle of subsidiarity. But as Paul Hackwood, Chief Executive of the Church Urban Fund said recently, 'There is no cavalry coming over the hill': he means that the biggest transformation will come from communities finding their resilience through and with each other, in relationship.

So not all the solutions will be found within the state – they may well be on the street! It is now clear that our dependence on the state has weakened civil society, through a culture of managerialism, regulation, targets and efficiency. Much has been gained in the process of modernisation, but we need to build back in the human touch, to re-humanise systems that have lost their soul. We should be asking – where and how is this best done, could it be done locally, harnessing the energy and relationships between ordinary people?

We also need to acknowledge the market's potential for good – through the actions of good people – build in incentives to virtue.

We need to reclaim the humanity in our language, are we 'service users' or 'people'?

We have forgotten some of our great traditions, our social fabric, associations and guilds have been replaced by the efficiency of the state, which has no soul. We have to face that civil society has over decades handed over too much responsibility to the state with the result that people have forgotten and have been forgotten. We want to see a building back of virtuous local institutions, and encourage a coalition for the common good between universities, churches, citizens' initiatives, unions and local business.

The polarised nature of our politics generates mutual demonisation, and it paralyses good people. We are all appalled by the saints vs. scroungers, and the anti immigration rhetoric. But many people in the churches find it difficult to challenge this powerfully divisive language, and they feel powerless.

To move forward we will have to be open to all and be willing to work with people we disagree with. We have to listen to all sides. We want a situation where conciliation rather than confrontation is the norm.

The practice of the Common Good

We see a new way through in the practice of the Common Good. It offers a new approach in which all can engage. We recognise it is an ancient idea going right back to Aristotle and is expressed in different traditions in a variety of ways. We see it as something that comes about as a result of a creative process of dialogue and negotiation, as a practice that leads to the set of conditions that allows all to flourish without exception.

So, what would a society built upon common good principles look like? It's where there are 'pockets of life', and encounter is possible, as Jean Vanier would say.

We're not starting from scratch of course. It is important to highlight and celebrate the common good where we see it, such as

- good, purpose-driven, profitable business models, where employers and employees enjoy mutual respect, where there is no estrangement; where there is collaborative decision making, and loyalty and productivity are better;
- community land trusts, community energy projects, credit unions, mutuals, social enterprises and local institutions
- social action projects across church networks building back hope alongside struggling communities
- a welfare state where people are treated with dignity and where responsibilities are required of them as well as rights guaranteed
- supply chain and procurement practices where not only economic but also human, moral choices drive decisions

All these offer practical examples that we can build on to challenge the divisive paradigm of the all providing state and the amoral profit motive.

And when people find themselves working together for the common good, it can be liberating. Power and ownership and risk and reward are distributed more widely, trust and friendships are built, new forms of solidarity emerge. When everyone is able to participate in the market, business is better. As the prophet Jeremiah said

"Seek the welfare of the city where I have sent you, for in its welfare you will find your welfare."

The power of the common good is that it offers a positive challenge to counter the language of division. So rather than 'skivers and scroungers' vs 'hard-working families', it appeals to the potential of 'people-powered change', and the possibility of realising a genuinely public purpose which transcends short-term self-interest.

It also transcends partisan positions. The left's negativity towards business and enterprise is ignorant, as are the suspicions of the right that the church's position on social justice is somehow Marxist. Both are just plain wrong and the Church's teaching on the common good shows that encounter rather than individualism and estrangement is what communities need to thrive.

So how do we build a life together in a diverse society with the common good at its heart?

The role of the laity

There is huge untapped potential in the laity: the Christian Church does not know what it is capable of. We can do much more than volunteering and campaigning. Structural change will only happen if we build bridges across our differences. We have to work against the adversarial model, create opportunities to bring people into encounter with each other. Human relationships are where it's at.

We must encourage the laity not to leave their faith at home. We will need to reassure people this is not about proselytising at work. It's about acting with moral integrity everywhere we go and applying the principles Catholic social thought to every issue that presents. So often we see a gulf between the faith that many profess and their day-to-day actions. People need help and guidance to bridge this gap. You, the Justice and Peace Network, combine faith with action and your leadership will be important. It must all be underpinned by sound theology and a constant dialogue with the Holy Spirit.

We need to ask the right questions: 'Does this serve the common good? Is anyone being left behind?'

The choices we make will help to build up the human connectedness that is civil society, to counterbalance the powerful forces of the market and the state. Choices that affect procurement, supply chain, business decisions, employment practices, consumer choices. A thousand points of light like this is what is needed to mount a credible challenge to the protectionism of the power elite and the political class.

The Spirit of the second Vatican Council is so relevant here. The council put the laity front and centre. We are the ones out in the world and we have to reclaim that mandate given to us by Vatican II, and one way of doing this is through the practice of the common good. We are the ones that need to combine the spiritual and the temporal. *Lumen Gentium* speaks of the special vocation of the laity – we live in the world, we undertake the occupations of the world, we live the ordinary circumstances. It teaches us that the laity should take the lead in bringing the vision of God's kingdom on Earth. We are:

'to engage with the world with initiative, courage, and conviction.' (*The Keys to the Council* by Rick Gaillardetz, pp 100-101)

So how about a role of reconciliation for the laity? What can we do to reconcile estranged interests? Is this a kind of ministry? We are seeing our culture of tolerance being replaced by a politics of demonisation. We should note the Council's injunction to dialogue in cases of disagreement: we are urged to:

'guide each other by sincere dialogue in a spirit of mutual charity and with a genuine concern for the common good above all.' (*Gaudium et Spes* 43)

We need to have the courage and vocabulary to challenge journalists, campaigners and politicians who insist on colluding in provoking controversy and adversarial dialogue. And we must resist the replication of this temptation in the Church. Again the council's advice in the face of disagreement is for Christians to:

'commit themselves to humble dialogue and a determination to place the common good above their own private interests.' (*GS* 92)

We know the standoff hasn't worked: the time has come for respectful dialogue and this can be seen in the practice of the common good. This is the charism of T4CG.

What is needed is dialogue and encounter. We think we have to be more conciliatory, but not be afraid of allowing conflict to surface. The situation is too serious to depend on church leaders or our political class. Each of us has to see where we have agency and work out what we can do.

The work of Together for the Common Good (T4CG)

So to give you a flavour of what the work of T4CG involves, we are:

1. **Hosting a series of Common Good cross party conversations in Parliament.** Tomorrow evening we are bringing Jean Vanier of the L'Arche organisation over from France, together with Archbishop Justin Welby and Cardinal Vincent Nichols, to address a cross party group of MPs and Peers, titled 'Living T4CG: why do the strong need the weak?' Then in two weeks'

time, we are facilitating a the second in our series of cross party seminar discussions for MPs and Peers to come together across party lines to ask 'What happens when we look at policy through the lens of the Common Good?' In this instance we are looking at two difficult areas: immigration and welfare, with short inputs by 3 theologians and political thinkers who will provide starter inputs from the point of view of CST.

2. **Publishing 'T4CG: towards a national conversation'**, a major edited collection of new essays in late March, in which thirteen contributors – Christian, Jewish, Muslim, non-religious – discuss the common good, one of the central themes of Catholic social teaching. The book is asking what does the common good mean for the world's great religious traditions, especially Christianity? What responsibility has the state for the common good? How can the market serve the common good? How, when there's so much we disagree about, can we work T4CG? The contributors will highlight that we urgently need a national conversation about how different interests can work T4CG and for the whole of humanity.
3. **Working in partnership** with people and organisations that are in a position to effect change and who are open to bridge building across differences. We do not claim to have it all sewn up and being small with few resources, we always look to work in partnership. We have a 'giveaway ethos', we consult frequently and widely and collaborate with a number of other common good initiatives, both faith-based and secular. It's early days, we have a long way to go – make no mistake this may take a generation - but increasingly people are attracted, across many sectors – chaplaincy, industrial mission, workplace, social action, theology, social entrepreneurs, good business practice. There are no barriers, this is for all people of goodwill, it encompasses all denominations – Catholic, Anglican, Quaker, Methodist, Evangelical, Baptist, Lutheran, and the best of other faiths – Jewish, Muslim, Hindu, Buddhist and not least, our secular allies. Crucially, we are not a membership organisation; we aren't wanting to lead but to catalyse. So we always ask: what are you going to do?
4. **Communicating with a growing network** via a monthly newsletter and website: over a thousand people and organisations now subscribe - Christians of all denominations, as well as a growing number of secular allies and friends from different faith traditions.
5. **We will be publishing the findings of our research** into ecumenical social action in the autumn, in a small accessible booklet – it will explore how the churches are working together alongside the most vulnerable, becoming 'the servant Church in a hurt city'. It will reflect on the Sheppard, Worlock and Free Church collaboration and the situation now, and examine for the future the effectiveness and practical implications of collaboration between faiths, civic institutions and local business and different perspectives on the common good.
6. **Finally, I would like to tell you in some detail about our new conversation model** – the T4CG Conversation: it is a problem solving tool and is being designed to enable ordinary people of estranged interests to tackle difficult social issues of shared concern together. It centres around a facilitated fishbowl conversation involving 8 people with different perspectives on the problem.

For example, in the case of a housing problem, you might have not only a housing association worker, a council sector tenant, but also a housing developer, a mortgage broker, a private sector landlord and someone who has experienced homelessness.

Bringing together people who don't usually meet. The facilitated dialogue between them allows them to speak from their own perspective but also requires them to listen to others'. Participants collaborate across their differences and a positive language of hope emerges. The process involves professional facilitation and the intentional application of the principles of Catholic social thought, or as we are calling it for a general audience, 'Common Good Thinking' to a difficult issue of shared concern. We devised this house with Steve Atherton, to show newcomers to CST the principles in a simple format.

(Diagram of Common Good house shown here)

The conversation model is intended to deliver change, so is action focused, and enables people take steps to solve problems in their own contexts - in a neighbourhood, a sector, an

organisation or in the workplace. We piloted the model in October last year and made a little film. Although this film will not be released until the toolkit is ready (probably early summer) I have permission to show it to you today. You are the first to see it!

(Common Good Conversations film shown here)

The conversation model and toolkit

So, a T4CG Conversation is a problem solving tool, a call to action that can be applied to any issue, bringing people together with divergent views and backgrounds. The key task of the participants is to apply the principles of the common good to a difficult issue and work together through facilitated dialogue, to create a new language and identify specific actions that will create sustainable solutions for all involved.

As you saw in the film, the model involves some key constituent parts, all of which are non-negotiable if it is to be a genuine T4CGC:

A T4CG Conversation involves

1. A pressing issue of concern to a sector, group of people, or location
2. A fishbowl conversation with estranged perspectives on the topic
3. A professional Common Good Facilitator conversant in the principles of CST
4. An Expert Partner to curate the issue
5. Participants from different faiths and backgrounds
6. It must be part of a sustainable process

We are working on a toolkit, which will be licensed via Creative Commons, and we will be offering training for potential organisers. It is likely to be ready for release and the first training sessions should be offered in the early summer. We are already in discussions with several groups about potential conversation events such as: street drinking, the social care sector, pay inequality and investment. I wonder if it could even be used for a national convention on our constitutional future. Development will take time and our resources are very limited so progress may not be as fast as some would like. But we are not rushing this because we want to get it right.

What are you going to do?

So in the meantime, you might want to think of issues in your own neighbourhood or workplace that a facilitated conversation could assist with – maybe poor housing, or issues around social care for example, or financial inclusion or investment; it might be that difficult relationships between different interest groups need to be brought into dialogue to find ways forward. The conversation model is designed to be applied to any issue, and can also be helpful within an organisation that is experiencing difficult relationships.

But although the T4CGC model is a planned event and requires commitment and organising, it is of course possible to draw on the *concept* and you may already be able to see instances where you yourself could bring different groups or individuals together to bridge their estrangement.

And perhaps you can see how the practice of the common good might apply in your church, parish, street, neighbourhood? We have been approached by a number of clergy and lay people of different Christian traditions wanting formation materials for the clergy and laity in the theology and practice of the common good. But of course those who are already familiar with the concept a key principle of Catholic social thought don't need our help! I am sure many of you here are living and breathing it on a daily basis.

What you may not have considered is sharing this 'hidden gem' outside the Catholic Church with others. There is growing interest among many groups, not least in some sections of Westminster – I'll leave it to you to listen out for the clues. We know Anglicans, Jews, Muslims and secular friends who are seriously interested, and increasingly knowledgeable in CST. Perhaps you can look around you and see who you can share your knowledge with.

Why bother reaching out to other Christians? Because by virtue of our combined networks and shared commitment to human dignity, together we can do more. And we need to model bridge building so that others can see we are serious about looking beyond our own self-interest. Liverpool is the heart of this: we can lead the world.

But the world won't change while politics remains a polarised game, based on a system of winners and losers. If we really want *Peace* then we will have to practice it. We need to be clear that reconciliation is not soft, it is, if done properly, a rigorous process, and as we heard earlier, is not about smoothing over the differences or necessarily coming to consensus. There will be resistance from all sides from people who cannot give ground. But we need to take courage, acknowledge our differences, working alongside people we disagree with, listen to the other and negotiate actions that will benefit all. The patient process of reconciliation between estranged interests, through facilitated dialogue and common purpose will build trust, a genuine, *positive peace*.

The Holy Spirit is calling each of us

This is what we mean by being agents of change for the Common Good.

We need to be collaborators with God, and with other people of goodwill. St Paul reminded us,

'to each one of us a grace has been given.'

What's your gift? God isn't looking for the kinds of qualifications you and I would recognise. He has a role for each of us, no matter how limited our abilities.

If you're not sure what the Holy Spirit wants of you, just ask. I promise it will become clear, as it has for me and my colleagues. As John says in his 14th chapter, Jesus didn't abandon us to figure it all out for ourselves, he gave us the Holy Spirit to remind us constantly, and goodness knows we need constant reminding. He said:

'But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things, and bring to your remembrance all that I have said to you.'

Taking humanity seriously and collaborating with God asks great things of us, not least to listen to those with whom we disagree, rather than demonising the opposition and battling to win the argument. It is no coincidence that we use the word encourage a lot. Courage will be needed.

So yes we all want justice, but, we might ask: do you want genuine peace and reconciliation, or do you want to be right?

I would like to leave you with a quote from the novelist, Marylinne Robinson:

'We must refuse the dumbing down of humanity; 'this generalised contempt' for people, cynicism about people; do not succumb to pressure to praise some ideology or regime – 'this militates against originality. When we condescend or demean the character of the other, we impoverish them and ourselves and in the same way we diminish the worth of the institutions in our society – law, journalism, education, religion too, when we forget the worth of the imagined other – they will be harmed or disheartened because our institutions are warped by cynicism.'

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ⁱThese footnotes refer to extracts from an article by Dr Maria Power found at <http://togetherforthecommongood.co.uk/viewpoints/opinion-pieces/articles/maria-power.html>

ⁱⁱ Worlock and Sheppard, *Better Together*, 170.

ⁱⁱⁱ (removed)

^{iv} *Liverpool Daily Post*, 13 Aug. 1981.