

by and large the Church succeeded in keeping 'the distance which separated the clergy from the ideal as narrow as society and history would permit'.

Unfortunately, the distance was still quite a considerable one, and in the two spheres of education and discipline, as Mr Heath shows, the Church simply failed to gauge what was historically possible. Nobody, not even Colet or More, the most vigorous of critics, realized that what was needed was not merely the enforcement of old laws, but the adoption of new ones to secure professional training, a vernacular Bible, and the abolition of benefit of clergy for those in minor orders. In an excellent chapter on the state of learning among the clergy, Mr Heath demonstrates how the Church lost a real opportunity of injecting into the parishes at least some of the increasing numbers of university trained clergy. Instead, a clergy unfamiliar with the Bible continued to preach uninspired and uninspiring sermons, and when the time came for them to be tested under fire, they were incapable of meeting the challenge of the English Reformation. Mr Heath charges these lost opportunities squarely

to the bishops, men who, products of the system which bred them, continued to be guided by obsolescent conventions and 'allowed no searching revaluations to grip or guide them'. But the real problem is to understand why nobody at all was gripped by any far-reaching and practical revaluations. Perhaps it was because sanctity appeared in the English Church only under the stress of persecution.

Mediocrity, not villainy, was the explanation of the Church's ills; and as always in the affairs of the Church, the penalties for mediocrity were severe. Mr Heath has delineated the character of the pre-Reformation Church with the sympathy born of historical understanding. His work will be invaluable to professional historians, based as it is on a rich accumulation of fresh materials, and confirming as it does on a general scale the conclusions reached by Mrs Bowker in her recent study of the diocese of Lincoln. The general reader, too, may find much to reflect on, especially in the conclusion to this pleasantly written and occasionally vivid exposition of a subject which seems to have been finally rescued from the clutches of emotional propagandists. DERMOT FENLON

#### SECONDARY WORLDS, by W. H. Auden. *Faber & Faber*. 30s.

These are the four T. S. Eliot Memorial Lectures delivered at the University of Kent in 1967, and they are conceived and written in a spirit of intelligent *pietas* which would surely have pleased and moved that great poet and critic; Mr Auden forgoes the obvious piety of adding still more to the evaluation of Eliot's own work, noting in his foreword that Eliot himself had been dismayed by the volume of this even in his own lifetime. Instead, the first and last lectures investigate questions which would have been close to Eliot's own interests as a poet and Christian, while the two middle ones are concerned with subjects closer to Mr Auden's own special talents: and the four are linked (loosely) by the concept of the title, which depends on a distinction between the primary world of experience and the secondary worlds which are re-created from it. This distinction is explained and used to great effect in the second lecture, 'The World of the Sagas'. Mr Auden has never written better than in this chapter (poetry excepted, of course), illuminating in detail something which he loves himself, and at the same time providing a generalized schema capable of many other applications.

But the remaining chapters are almost equally illuminating. In the first, 'The Martyr as Dramatic Hero', the subject, intentionally chosen in relation to Eliot's Becket, is Charles Williams' *Cranmer* (the play which followed *Murder in the Cathedral* at Canterbury in 1936): interesting as Mr Auden is on the figure of Cranmer and the structure of the play, I wish myself that he had chosen to say something about the *verse*—that curious speech which Williams uses in this play and in the Taliessin poems and in which alone (why?) he wrote successfully and memorably.

In the third lecture, 'The World of Opera', Mr Auden, starting from the fact of singing—'In the primary world, we have all experienced occasions when, as we say, we felt like singing'—produces a most convincing general theory of opera and proceeds to give an account of the genesis of the three libretti in which he has been concerned, one for Stravinsky and two for Hans Werner Henze.

The last chapter, 'Words and the Word', is a piece of theology, based on the universal nature of speech and yet with an intimate relevance to our own times, of which St Augustine need not have been ashamed. In all

four lectures, one has hardly to say, there are asides and allusions which are as enriching as the main content.

Mr Auden is said once to have allowed a printer's error—'ports' for 'poets'—to stand.

There are a number of less felicitous misprints in this book, and I doubt whether he would himself have joined in singing the 'Stabat Mater' or allowed Cranmer to accept the Primary.

ANDREW WEATHERHEAD

**MINISTRY AND MANAGEMENT**, by Peter F. Rudge. *Tavistock Publications Limited*, London, Social Science Paperback, 18s.

The title, *Ministry and Management*, accurately describes the important themes in Peter Rudge's discussion of ecclesiastical administration. Rudge applies those principles derived from organization theory, management analysis and administrative studies to actual Church practices, illustrating the general approaches to administration with specific cases. Many readers may find the academic explanations difficult to digest, and some parts will require careful concentration, but the end result should be profitable for anyone who is interested in the ever-increasing administrative problems to be found in all phases of modern Church work.

In the third chapter, the author presents a very brief condensation of common organisational theory, with a critique of the five basic theories: traditional, charismatic, classical (Weber's bureaucratic organization), human relations, and systemic. This useful summary of the highlights of modern management theory is followed by a discussion of the equivalents of each of the five theories in theological doctrine—the author seeks points of correlation between organizational theory and statements of doctrine, noting which theories have roots in the Bible or the main stream of Christian thinking. Both chapters provide the heart of Rudge's argument that there is a parallel between the two. Although many churchmen may not be aware of the connexion, Rudge shows that the two disciplines of theology and management 'embody common perspectives' and 'basic approaches to life'.

The remaining chapters illustrate ways in which theories of management are followed in Church practice and applied to important administrative concerns. The author presents a strong case based upon an interpretation of Church doctrine for the adoption of the systemic theory of management. The systemic theory clarifies the function of the ministry in theology and practice: it provides an adequate base from which to view sin and the human condition. In 'this view, the Church becomes a

flexible adaptive unit in which leaders fulfil the monitoring function'. This is the constant, interpretation of external changes as these affect the fundamental purposes of the organization, thereby avoiding irrelevance within the structure.

In the systemic theory, the task of leadership is difficult. Leaders must be alert and sensitive to environmental factors, confident of the theological doctrines from which they find guidance for the interpretation of changes, and skilled enough in management techniques to maintain meaningful activities. The selection and training of such leaders is seldom undertaken, and Rudge points out that even the basic interest in administration is generally lacking. He writes: 'Nevertheless, the narrow view of administration has generally prevailed in English ecclesiastical circles: this aspect of Church life has been disparaged; the development of serious study of ecclesiastical administration has been stultified; and churchmen have been very reluctant to take any interest at all. The administrative side has been seen in opposition to the pastoral; the one is despised, the other regarded as the essence of the ministry.'

*Ministry and Management* is an attempt to show that modern administrative skills are not only essential to those participating in the Church, but that the basis for such managerial understanding may be found within the very doctrines upon which the Church is established.

The reader might have welcomed a more dynamic literary style to stimulate his interests and sense of urgency in this significant topic, but stylistic distractions cannot detract from the clear presentation of the concepts of basic management theory that are introduced and explained in the ecclesiastical context. This is an important addition to the library of any mature reader who is interested in those concerns which determine not only the smooth functioning of the modern Church, but its very survival.

JACQUELINE SCHERER