

METANOIA AND TRANSFORMATION I

Godly Organization with Servant Leaders

Norman Todd

Opportunity

MANY PEOPLE TODAY distinguish between spirituality and religion to the detriment of the latter. Yet religion is spirituality, organized over time as tradition and spatially in a pattern of relationships. All spirituality has some degree of organization (religion); all religion has some degree of spirituality.

It is doubtful if any spirituality, or any religion, can ever be totally uncaring towards others, at least some others. But when spirituality separates itself from religion there is a danger of its becoming self-centred. David Hay writes out of long research into the matter:

... spirituality that buys into the individualism of the surrounding secular world condemns itself to being self-contradictory, superstitious and vulnerable to fanaticism. The absence of a shared community can even mean that spiritual experience is not recognised for what it is. It becomes a private possession, or an ego trip because individualist assumptions lead to a failure to recognise its universal implications The universalism inherent in spiritual insight collapses under the pressure to set up a boundary ... between the in crowd and those outside.¹

In examining the gap that can open up between spirituality and religion, we need to ask how much of the supposed fault lies in the individual persons experiencing a spiritual mystery, and how much lies in a religious institution that may contain too much of the worldliness from which their spiritual experience urges them to turn away. The problem and the opportunity of the way institutions are organized are

¹ David Hay, *Something There* (London: Darton, Longman and Todd, 2006), 231.

not, of course, confined to religion; they appear everywhere in the modern world. How can we create a comprehensive school with the attitude of a dedicated teacher, a large medical practice with a good bedside manner, a caring corporation? This is not just a matter of having caring people within the organization, but of a caring corporate body made up of caring, cooperating sub-systems and members. For some decades now research in the social sciences (mixed inevitably with some unscientific speculation) has become increasingly interested in the nature of human organization. Human resources, administration, management, leadership, quality assurance, excellence: these are great preoccupations in the secular world. Consultants in these areas are valued for their expertise and paid accordingly. Many are willing, even keen, to help the Church—or the Churches, for, despite our founding charter in the Bible and the experience of the ecumenical movement, we are not one body, nor do we often evoke the comment, ‘how these Christians love one another!’

There are secular consultants who might be able to help us with self-examination, but not many who can help us repent; that should be one subject in which we should not need help, but be able to set an example.

Metanoia

Metanoia is used in the Greek translation of the Hebrew scriptures for the Hebrew word meaning *change of mind* or *repentance*, often in relation to grief for the evil that one person has brought on another. But it is important to remember that *metanoia* has a hopeful meaning, not always apparent in the traditional English translation of ‘repentance’, which too easily becomes the way to earn forgiveness instead of the result having received it.

The first change of mindset (the hidden assumptions we take for granted in our hearts) was from worship of idols to worship of the transcendent living God. It was attributed to the call of Abraham and proclaimed and expounded by the prophets of Israel—most fully, probably, by Isaiah and his disciples. The battle for this *metanoia* is described in the historical books of the Jewish scriptures.

The second change of mindset was from lawlessness to right living, uprightness, obedience to the will of Yahweh, the holy living God of the prophets. What we might call the norms and controls of society were expressed in written form and became the Torah, the Law of Yahweh. This was attributed to Moses and developed by the prophets, priests and scribes. The point was that the laws and customs, the values and worship of the people should be increasingly conformed to the will of Yahweh, as expressed in the written Torah and interpreted by the informed leaders



The Baptism of Christ, by Joachim Patenier

of the people. It was to this righteousness that John the Baptist recalled his contemporaries in preparation for the coming of the promised anointed representative of Yahweh.

Metanoia is used by the first three evangelists in their accounts of the preaching of the Baptist, whom they present as making ready the way of the messiah by ‘proclaiming a baptism of repentance for the forgiveness of sins’ (Mark 1:4). In John’s Gospel the Baptist is forerunner and witness to the light, and it refers to him baptizing, but does not use the word *metanoia* here, or anywhere else. But in the synoptic account Jesus, after his baptism and temptation in the wilderness, ‘came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news”’ (Mark 1:14–15). He began his proclamation with the message, ‘Repent, for the kingdom of heaven has come near’ (Matthew 4:17). Luke does not use *metanoia* in the same context, but in his Gospel Jesus later says, ‘I have come to call not the righteous but sinners to repentance’ (Luke 5:32). There is a watershed between the call of John the Baptist and that of Jesus: for Christians, John the Baptist is the climax of Hebrew prophecy; Jesus is its fulfilment.

Jesus renewed and fulfilled the *metanoia* of Abraham and the *metanoia* of Moses by proclaiming and demonstrating the unconditional love of his 'Abba, Father', who was also I AM, the God of Abraham, of Moses and of the prophets and sages. The *metanoia* called for by Jesus is a change of mindset so as to realise that all God's promises and commands are also free gifts, not rewards for right behaviour. 'Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.' (Luke 12:32) Thus Paul could write, 'God proves his love for us in that while we still were sinners Christ died for us' (Romans 5:8). The whole purpose of the coming of Jesus was that human minds might be conformed to his mind, as described in the great hymn in Philippians 2:5–11: 'Let the same mind be in you that was in Christ Jesus'.

The life of Jesus is an embodiment of the hope that depends on the good news about the reign of God. He invited all to change their mindset until it was like his. That change is *metanoia*: seeing everything as he did; hearing everything as he did; having your eyes opened, your ears syringed, your perceptions healed, your understanding transformed into faith like his. He invited his disciples to be pioneers in establishing the new way of living he came to impart (John 10:10). Of course, the disciples regretted what they had been before. Simon Peter fell at the



Detail from The Miraculous Draught of Fishes, by Raphael

knees of Jesus saying, 'Go away from me, Lord, for I am a sinful man!' (Luke 5:8) But that kind of repentance always has an underlying basis of thankfulness for the gift of new insight. The disciples began to follow, and to be transformed into, his way, his truth and his life.

In this life we are never beyond the need for *metanoia*. Learning to live in the Kingdom of God is our object, but transformation, or sanctification, is a steep learning curve. In fact it is more like the vertical ladder described in traditional teaching about spiritual growth, or an open spiral staircase on which we come round again and again to the same positions as before, but from a higher vantage point of greater understanding.

Metanoia leads to transformation. Other ways of describing the change are sanctification, rebirth, regeneration, birth from above, growing into the likeness of Christ, having the mind of Christ. 'Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God.' (Romans 12:2) *Metanoia* in the process of sanctification is recognition of the next rung in the ladder of our upward calling. It may bring sorrow if we miss the target to which we aspired, but this sorrow is turned into joy as grace is added to grace.

There is a place for penitential discipline, but always realising that it is the result of being forgiven, not that it is a work that earns forgiveness. Repenting and believing the gospel are a continuing process, enabling a life-long transition in response to the continuous offer of new life. Changing our minds and believing the good news is so easy—and so difficult, too good to be true. Living in a new freedom, becoming a new creation, the renewal of humankind, being born from above and all the rest were, after all, rejected by humankind in the crucifixion of the one man who lived the kingdom life. This life was given afresh in the resurrection and all that followed. The first disciples accepted it and the Church of Jesus Christ began. In the Church, Jesus Christ continued his mission of transforming the world into the Kingdom of God.

The result of Jesus' life—his calling, proclamation, teaching, training of disciples, betrayal, crucifixion, resurrection, ascension and sending of the paraclete—was the creation of a growing group of people in which his work, his mission and ministry continued. They began learning how to live together, in communion with God through Jesus Christ and with each other, realising that they were sent into the world to play their full part in converting it into the Kingdom of God. This is another steep learning curve.

Godly Organization

I am using the word ‘organization’ here to indicate the human activity of cooperation or collaboration whereby two or more work together on a particular task. It is the phenomenon of ‘I’ becoming ‘we’ in common intent. The intent can be anything, good or bad: making a home, running a business, fighting an enemy, making a law, defrauding the public, building a house or destroying one. Godly organization is cooperation with God in God’s intent. When Jesus was asked, ‘What must we do to perform the works of God?’, he replied, ‘This is the work of God, that you believe in him whom he has sent’ (John 6:28–29). Jesus taught his followers to pray for union with him and that his work would continue in them. The ‘fruit of the Spirit’ in Galatians 5:22 enables ‘I’ to become ‘we’ with God and our neighbours; likewise the gifts of the Spirit in 1 Corinthians 12 are all to help Jesus’ disciples, baptized into him, to work together as the single body of Christ.

The body is one of many metaphors used to talk about the Church in the Bible and elsewhere. But the modern notion of a human body is very different from that of St Paul. We think more in terms of complex systems—vascular, nervous, immune and so on—all working in harmony than of discrete ‘members’ (1 Corinthians 12). This does not mean that we should abandon the metaphor, but rather develop it. Organization (itself another body metaphor) is the way we conceive the structures by which people live in relationship and in purposeful cooperation.

But while we cannot think without metaphors, we must not let ourselves be ruled by them. A Church, or any other organization, may in some ways be like a physical human body, but it is not one. It is a large or small group of people held together by a complex of relationships and motivations, a network of communications, a sufficiently shared culture, all working for a common purpose.² The metaphors are helpful, but we have to come back to the solemn assemblies, the meetings, the decisions, the financial and personal support, the learning and training, the synods seeking a common way for us to follow, the groups of as yet unnamed reformers and explorers. Empirically, the Church remains a collection of people attempting to live the life pioneered by Jesus. They meet, argue, form factions, have solemn assemblies and meetings, as well

² See Norman Todd and Gillian Stamp, ‘The Hidden Depths of Organisations: People in Working Relationships’, in *Leading, Managing, Ministering*, edited by John Nelson (Norwich: Canterbury Press, 1999), 263–310.

as carrying on all the normal necessities of life. They seek to learn how to become what they hope to be; to love their neighbours as themselves; to love their enemies, to include everyone in their own 'we'.

Metanoia in Church Organization

Stephen Sykes, formerly Bishop of Ely and before that Regius Professor of Divinity at Cambridge University, has written:

... the New Testament does not give us a ready-made policy for the Church, as though the task simply consisted of fitting ourselves back into the kind of structures that the early communities were. What we have to do, it seems, is to develop and constantly adapt the structures to match and facilitate the unique mission on which we are engaged.³

There is a need for *metanoia* within the organization of the Church, as within individual human lives. Men and women who have accepted Christ's invitation to work together with him to share in proclaiming his message of the coming kingdom of God for all people in our hurting world must seek out fresh expressions of 'being Church' for the sake of the gospel—expressions that honour both their own faith experience and the Hebrew and New Testament biblical witness to the Word of God.

It is the empirical work, what is actually done, the nitty-gritty of organization, that we are attempting to bring under the scrutiny of '*metanoia* for transformation'. How things are done in the Church has to be looked at honestly, and improvements need to be implemented. The way the whole organization—people in working relationship, a system of systems—actually *works*: that is what the Church, like every other organization, should be aware of; and, where appropriate, it should ask for forgiveness.

Only in this way can the Church become what it is called to be: the exemplar and the enabler, the effective promise, of the Kingdom of God. David Ford writes:

As with unity, the claim that the church is holy seems to be contradicted by the reality of much church life in the past and the past and the present. Biblical Israel had the same problem of failing repeatedly to live up to God's call to holiness, as does Judaism. In

³ Stephen Sykes, *Power and Christian Theology* (London: Continuum, 2006), 149.

both Christianity and Judaism the answer has not been to give up on holiness but to acknowledge the necessity of habitual repentance.⁴

Life really together, with only one 'we' in which all are included, requires a humility in which self-indulgence is denied and the values of the Beatitudes are practised. No Church is yet a perfect organization, yet a penitent Church can witness to what it should be and aims towards becoming. It also witnesses, at least in aspiration, to what humankind is to become within a renewed creation: 'the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God' (Romans 8:21).

If the time has come to pray and think more rigorously about the actual organization of the Church of Jesus Christ, here and now on earth, then there has to be an organized discussion, a systematic gathering of theological and secular theory and practice, and a clear presentation of guidelines for the future. We are, in effect, asking the Church, including ourselves, how we can take the full penitential discipline that is already applied to individuals and apply it throughout the organization of the Church. How far have we—the local church council, the finance committee, the boards and councils, the choirs, the synods and all the rest—fallen short in giving glory to God?

The details of the penitential discipline will vary between the different traditions of the Church. In general it will always be in the context of prayer and contain the following sections:

1. remembrance of the reason for which we exist as this part of the Church, gathered out of the world while remaining in it;
2. a self-examination (audit) of our fellowship and of the results of our work;
3. sorrow for the failings of our organization;
4. confession as a shared statement to God and to the rest of the Church;
5. taking advice on how to improve and to avoid going astray;
6. promising to make amends for harm done;
7. absolution—an authorised guarantee of forgiveness by God and the Church;

⁴ David Ford, *Christian Wisdom: Desiring God and Learning in Love* (Cambridge: CUP, 2007), 261.

8. continuing the work of the organization in peace with God and the Church and the world.

Guidelines for the Future

Within the history of the Church various reform movements have appeared witnessing to the recognition of the call to *metanoia*. From desert monasticism via Cassian to the Rule of St Benedict and other religious orders; in Reformation and Counter-Reformation; in brotherhoods and sisterhoods; in the ecumenical movement: the call for *metanoia* has brought change. Transformation often seems to come in lurches rather than in steady growth, but the steady growth is also happening. Its progress is rather like the secular theory of continuous scientific discovery punctuated by more violent paradigm shifts.

The Church, following Israel, has always given importance to documentation. We have the Bible itself and the other writings around it. We have also, from the earliest times, had prayer books, liturgies, litanies, creeds, confessions, institutes, rules, constitutions, canon law and so on. These documents, the earliest written on stone, clay tablets, papyrus and parchment, are all about the organization of the Church: its worship, formation, governance—how best to achieve and maintain the results for which it exists. They are guidelines, not rules to be followed blindly. They are advice for pioneers from the pathfinders who followed the Pathfinder who is ‘the new and living way ... through the curtain’ that separated us from God (Hebrews 10:20). All of them must be revised, translated, developed, kept relevant to the living tradition by which continuity is sought. They have to be transparent, open to scrutiny. They also have, I believe, to be augmented by new insights, new learning and developing wisdom.



Cardinal Nicholas of Rouen, by
Tommaso da Modena

**What are
the right
guidelines for
the Church
today?**

What are the right guidelines for the Church today, the whole Church on earth with its complete potential in all its separate parts, consisting of people in working relationship seeking to continue the work that Jesus began? What are the guidelines for the actual work of the Church—whether it be two or three gathered in the name of Christ and coming to a common mind with him and with one another, or any of the larger groups and assemblies—and for all the activity that proceeds ultimately from God but becomes incarnate in the living Church? The Church is a hierarchy of service, inclusion and worship of the living God by the whole of creation.

Probably the most important part of the Church is at the local level, whatever form it takes. This is where ordinary life is being changed, where interaction with the world takes place and where resources are found. In the New Testament there is a lot of guidance about human relationship, but not much about organization. This is not because there was no organization, but because it was taken for granted. There are brief references to the life of local churches and to communication between them: there was need to organize the daily distribution to widows in the Jerusalem church (Acts 6: 1–6); St Paul returned to some of the churches he had founded, consolidating them (Acts 16:41). There are hints of how things are done as well as statements about how not to do them.

An emphasis on the actual internal working of the Church in every way and at all levels of structure is not by any means unprecedented. It was *method* that earned the Wesleyans their nickname. Michael Ramsey (who later became archbishop of Canterbury) wrote *The Gospel and the Catholic Church* at least partly from the conviction that ‘the structure of the Catholic Church has great significance in the Gospel of God, and that apostolic succession is important on account of its *evangelical meaning*’.⁵ More recently the martyr Dietrich Bonhoeffer assigned great importance to the empirical human structure of the Church:

Bonhoeffer seeks to show a continuity in the event of revelation, both by grounding the concrete community [of the Church] in the reality and activity of Christ and by seeing it become actual through Christ in the present through Word and Spirit. This idea finds its expression in frequently occurring phrases such as ‘Christ existing as

⁵ Michael Ramsey, *The Gospel and the Catholic Church* (Peabody: Hendrickson, 2009), xxiv.

community' or 'the community is the presence of Christ himself'. The church, understood as the form of revelation, overcomes from the outset the atomistic misunderstanding of the church as a secondary association of religiously or ethically motivated individuals. Therefore, the way of access to transcendence must include the church in its specific structure, its mission, and the form it takes to carry out its mission.⁶

There are many other examples, but there is also a recognition that more guidelines could be beneficial. The rule of St Benedict, for instance, is influential beyond the Order he founded, and could be more so. Chapter 3, 'On Calling the Brethren for Council', begins:

As often as any important business has to be done in the monastery, let the abbot call together the whole community and himself set forth the matter. And, having heard the advice of the brethren let him take counsel with himself and then do what he shall judge to be most expedient. Now the reason why we have said that all should be called to council, is that God often reveals what is better to the younger. Let the brethren give their advice with all deference and humility, nor venture to defend their opinions obstinately; but let the decision depend rather on the abbot's judgement, so that when he has decided what is the better course, all may obey. However, just as it is proper to disciples to obey their master, so it is becoming that he on his part should dispose all things with prudence and justice.⁷

For religious orders as well as a Rule there are the Constitutions, addressing the way that things should be done. For example, St Teresa's Constitutions include under the heading 'Of the Humble Offices', 'The rota for sweeping the house must begin with the mother prioress, so that she may set a good example in everything'.⁸

Servant Leaders

The two examples of guidelines given above are significant in that they both concern leadership. For the Church there is only one leader: Jesus, anointed by God the Father. The rest of the Church is a company, a community, of followers. Jesus is the Head of the Church, the Firstborn,

⁶ Gerhard Ludwig Müller and Albrecht Schönherr, 'Afterword to the German Edition', in Dietrich Bonhoeffer, *Life Together and Prayerbook of the Bible* (Minneapolis: Fortress, 2005), 119–140, here 132.

⁷ *The Rule of St Benedict*, translated and edited by Abbot Justin McCann (London: Burns and Oates, 1952), chapter 3.

⁸ Teresa of Ávila, *Constitutions*, in *Complete Works* (London: Burns and Oates, 2002), volume 3, 225.



Christ Washing His Disciples' Feet, by Giotto

the Author and Finisher, the First and the Last, the Living Stone, the Great High Priest and Sacrifice, the Servant *I have chosen*.⁹ So a Church leader is a follower leading others in following a Servant who has opened a new and living way for all to communion with God the Father in the Power of the Spirit. The Leader gave his example of leading when he,

... got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. (John 13:4-5)

In *Life Together*, Bonhoeffer wrote:

'An argument started among the disciples as to which of them would be the greatest' (Luke 9:46). We know who sows this dissension in the Christian community. But perhaps we do not think enough about the fact that no Christian community ever comes together without this argument appearing as a seed of discord. No sooner are people together than they begin to observe, judge, and classify each other. Thus, even as Christian community is in the process of being formed, an invisible, often unknown, yet terrible life-and-death struggle commences. 'An argument started among them'—this is enough to

⁹ Ephesians 5:23; Colossians 1:15, etc.; Hebrews 12:2 (KJV); Revelation 2:8; 1 Peter 2:4; Hebrews 2:17, etc.; Matthew 12:18.

destroy a community There is no time to lose here, because from the first moment two people meet, one begins looking for a competitive position to assume and hold against the other.¹⁰

A similar occurrence is recorded later in Luke's Gospel:

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves' (Luke 22:24–27)

This is a problem for both church leaders and church followers. How does the leader guard against lording it over the followers, or the followers against wanting to be lorded over? What do the followers do when they realise that their leader is lording it over them? Swallow their justifiable resentment and collude? Very few lay people speak out. They excuse the leader because he or she 'is too busy', or 'has not been well'. In fact they are using the leader's problems to evade their own proper responsibility, and the work of the organization is hindered.

If the problem is recognised, *metanoia and transformation* are possible. Unfortunately it is often glossed over in a culture that prefers 'niceness' to honesty. Therefore some method of detecting it must be included in the work the organization is doing, whether synod, council, committee, study group, ministry of Word and Sacrament, or any other. This is good Christian realistic practice where human failure is always possible and may be frequent. Who is responsible for ensuring that a suitable and effective check on how leaders behave is in place and understood? A sense of humour to laugh at one's own folly can also help, as long as the serious side is recognised and genuine *metanoia* and humility are practised.

Another difficulty here is that every follower is a potential leader, and may be called upon to witness to the faith that has been granted in the words he or she will be given (Matthew 10:19–20) This applies not only to times of persecution but also to the casual remark—or to when one is lorded over. There are many insights on this subject from many authors, but I shall return to Bonhoeffer.

¹⁰ Bonhoeffer, *Life Together*, 93.

The community of faith does not need brilliant personalities, but faithful servants of Jesus Christ and of one another. It does not lack the former, but the latter. The community of faith will place its confidence only in the simple servant of the Word of Jesus, because it knows that it will then not be guided by human wisdom and human conceit, but by the Word of the Good Shepherd. The question of spiritual trust, which is so closely connected with the question of authority, is decided by the faithfulness with which people serve Jesus Christ, never by the extraordinary gifts they possess. Authority in pastoral care can be found only in servants of Jesus who seek no authority of their own, but who are Christians one to another, obedient to the authority of the Word.¹¹

With *metanoia* every problem is an opportunity for transformation, for learning rather than blaming. It is needed particularly in the leadership structure, or *hierarchy*. This word is familiar in both the Church and secular society. Its usually bad connotation is often, but not always, justified. A diagram of the worst form of hierarchy consists of a man at the top wearing a top hat, below him a row of men wearing bowler hats and below them a row of workers with no heads to put any hats on at all. Each layer exists to satisfy the requirements of the one above. In management jargon the one above is the ‘customer’ of those below and is served by them obediently. It is still generally assumed that most or all of those with heads and hats are men. Such an arrangement is common in the Church, and may be a factor today in some decisions to leave the Church. It may claim to have ‘God’ at the top, but this cannot be a loving God or a servant messiah.

There seems to be an uncanny temptation for church leaders to remain humble in their personal life but to develop a kind of institutional pride within the organization. It has been suggested that this may be something to do with their awareness of the vulnerability of the institution and their desire to do something about it. But it is a short cut in the wrong direction. It can happen in the largest church organization or in the smallest local ‘independent’ tabernacle or discussion group. Often, at least, some of the contagion spreads from the institutional role to the person. I have heard one woman member of a small independent Church describe the Chairman of the Elders as ‘Big Brother’. This also happens in secular organizations, where it may not be as glaringly wrong as it should be in the Church of Christ.

¹¹ Bonhoeffer, *Life Together*, 107.



The Church Hierarchy, from *Theatrum chemicum Britannicum*
by Elias Ashmole

In the Church the bottom level (all lay women and most lay men) must not consist of headless people. Nor can the intermediary leaders of the followers be superior in any way; they merely have a role represented by the hats they wear. A transformed hierarchy might be more like a cascade of empathetic service, supporting the efficacy of each part within the purpose of the whole. Here the ‘customer’ is the layer below, served by the layer above. All exist to serve the lay women and men who are in the world, but not of the world.

I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. (John 17:16–17)

Once pointed out, recognised and owned, a change of heart and mind can be empowered and the transformation of church leaders into servant leaders can be renewed. So, somehow, we need to have a constant reminder in our guidelines, and to consult them regularly. Such reminders do exist in the Christian tradition, for example Bishop Ridding's 'Litany of Remembrance'.¹²

It begins:

Seeing, brethren, that we are weak men, but entrusted with a great office, and that we cannot but be liable to hinder the work entrusted to us by our infirmities of body, mind and spirit, both those common to all men and those specially attaching to our office, let us pray God to save us and help us from the several weaknesses that beset us severally, that he will make us know what faults we have not known, that he will show us the harm of what we have not cared to control, that he will give us strength and wisdom to do more perfectly the work to which our lives have been consecrated—for no less service that the honour of God and the edifying of his Church. Let us pray.

Such liturgical reminders of the need for *metanoia* may need reviving in general, but here the plea is, once again, that they be applied to the actual working organization of the Church, from bottom to top and top to bottom, from left to right and right to left. The only true Church on earth is one that is constantly accepting the gift of *metanoia and transformation*; in this sense a *penitent* Church in what we have called the nitty-gritty.

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¹² *A Simple Form of Compline with Additional Prayers* (Cambridge: Heffer and Sons, 1934).