

# **An Analysis of the History, Sociology, Theology and Future of the New Wine Movement**

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## **ABSTRACT**

For tens of thousands of Christians in the United Kingdom, the New Wine Conference held in Somerset is a high point of their year. It has become an annual event to reinvigorate their spiritual lives. The wider New Wine Movement seeks to see ‘churches strengthened and renewed and demonstrate the good news of the Kingdom of God to all’.

Despite the fact that it is now over twenty-five years old, up till now, no thorough scrutiny of the New Wine movement has yet been done. This dissertation is an attempt to redress this omission by undertaking a critical assessment of the history, sociology, theology and future of the movement.

It is an inter-disciplinary analysis that crosses both historical and theological boundaries as well as sociological ones. Chapter one covers the birth of the movement, as well as the significant historical developments and challenges it has faced. Chapter two views the movement from a sociological perspective and makes comparisons with similar religious movements. Chapter three looks at its main theological distinctives and undertakes a close examination of three of its so-called values.

No work of this nature would be complete without an assessment of the possible future for this movement, how it has changed and whether it will continue for many more years.

This is the content of chapter four and chapter five summarises and concludes the thesis.

The work is based on my own participant observation and interviews conducted with those familiar with New Wine and these are included as an appendix.

**DECLARATION**

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Gloucestershire and is original except where indicated by specific reference to the text. No part of the thesis has been submitted as part of any other academic award.

The thesis has not been presented to any other educational institution in the United Kingdom or overseas.

Any views expressed in the thesis are those of the author and in no way represent those of the University.

Signed ..... Date .....

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## Introduction

In the summer of 1989, a few thousand Christians, mainly from St Andrew's Anglican Church in Chorleywood, went to Somerset for a week of biblical teaching, worship and fellowship. Over twenty-five years later, what has now become known as the New Wine Movement, is still gathering in Somerset, with more than twenty thousand people for this 'annual holiday'. Over the years, for tens of thousands of Evangelical and Charismatic Christians in England, the New Wine Conference, held in the summer holidays at the Bath and West Showgrounds of Shepton Mallet, is a high point in their year. It has become like an annual pilgrimage to reinvigorate their Christian lives. Arguably, this has had a significant impact on the church in the UK, especially the Anglicans, since the current Archbishop of Canterbury, Justin Welby regularly attended New Wine and thousands of British Christians have now had what has become known as the New Wine experience. There is no denying that this is no longer just a 'flash in the pan' but something that has longevity.

New Wine is a network of churches that defines itself as a movement of 'local churches changing nations.' Furthermore, it also seeks to see 'churches renewed, strengthened...and demonstrating the good news of the Kingdom of God to all'.<sup>1</sup> Their summer conferences, both in Shepton Mallet and now in other places, attract over 30,000 delegates worldwide. Thus, it can be seen as a significant part of the Anglican Renewal Movement in this country, as New Wine is more than two thirds Anglican.

Interestingly, to date, no substantive study has been undertaken to examine the New Wine Movement. Neither its history, sociology or theology have been assessed, nor, has the question of its potential future been examined in detail either. It is time to do so.

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<sup>1</sup> John Coles, *New Wine*, <https://www.new-wine.org/> - Accessed 6/1/17

Thus, the research question motivating this dissertation and which will be the subject of the argument below is this: 'how has the New Wine Movement developed historically and how should one critically assess its social, religious and theological character, paying particular attention to how it has changed and what the future holds for it'.

## **Chapter Outlines**

In order to answer this question fully, it inevitably requires breaking down further.

What elements need to be covered to give an adequate response to the above question?

In many respects these are self-evident and they fall quite easily into three distinct chapters.

These are the history of the New Wine Movement, and, its social and theological character.

In the first chapter, the history of the movement needs to be charted and within that, the significant developments need to be identified. This should include the circumstances

of how it came into existence and who specifically has been in the leadership over the years.

In addition, there is a need to trace the historical expansion of New Wine from a network to a movement. This also involves the expansion both outwards and internationally; as well as

inwards with regard to the phenomenal birth and growth of Soul Survivor, the youth arm.

Finally, the history must finish with an assessment of the movement's current situation.

Next, the sociology of the movement requires some attention. It is important to understand what kind of movement this is in relation to comparable social phenomena and from a

socio-psychological perspective what draws people back every year. The study of a phenomenon like New Wine forms part of the landscape of sociological investigation.

Indeed, in her work on the social context of religion, Meredith McGuire writes of movements like this - especially in the section on the dynamics of religious collectivism.<sup>2</sup>

It would seem helpful at this point to expand this argument for greater clarity.

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<sup>2</sup> Meredith McGuire, *Religion: The Social Context*, Fifth Edition (Illinois: Waveland Press, 2008) pp.149-194

New Wine is a phenomenon with both social and religious dimensions. For over a century now, beginning most prominently with Emile Durkheim's analysis of the nature of religion and its connection with social realities in '*The Elementary Forms of the Religious Life*' (1912), the discipline of sociology has paid close attention to such phenomena.<sup>3</sup> Other major landmarks in the sociological study of religious and socio-religious phenomena include Peter Berger's *The Sacred Canopy*, Bryan Wilson's *Magic and the Millennium* and Rodney Stark's *Religion, Deviance and Social Control*.<sup>4</sup> Much of this field is well surveyed by Meredith McGuire in *Religion: The Social Context*.<sup>5</sup> The sociological tradition of investigating phenomena similar to New Wine means that it offers invaluable assistance in its analysis. Applying sociological perspectives to New Wine is a comparative exercise: it allows us to situate this movement (if that is what it is) in relation to similar phenomena to enable a process of understanding through contrast and comparison.<sup>6</sup> This means we can bring new questions to the data, but also situate the answers we receive in relation to those frameworks (an exercise akin to 'drawing the lines between the dots'). Other social sciences (like anthropology and social identity theory from social psychology) have been and can be brought into conjunction with phenomena like New Wine, both in the present and in the historical record, but the comparative process involved is essentially the same as for sociology.

This sociological study then constitutes the second chapter and has a number of sections.

These include, an investigation of the whole area of social identity, as well as how New Wine can maintain its appeal and seek to secure the future allegiance of its membership.

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<sup>3</sup> Emile Durkheim, *Les formes élémentaires de la vie religieuse*, published in 1912.

<sup>4</sup> Peter Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Doubleday, 1967); Bryan Wilson's *Magic and the Millennium* (Harmondsworth: Penguin, 1973; and Rodney Stark (with William Bainbridge), *Religion, Deviance and Social Control* (London: Routledge, 1997).

<sup>5</sup> Meredith B. McGuire, *Religion: The Social Context*. 5th edition (Long Grove, IL: Waveland Press, 2008).

<sup>6</sup> On the comparative method in sociology, see M. Duverger, *Introduction to the Social Sciences* (London: George Allen and Unwin, 1964).



Moreover, this chapter will draw some comparisons with movements of a socio-religious nature that are similar and seek to identify what can be learned with regard to New Wine.

Thirdly, the theology of the movement warrants examination. How this may best be tackled is by looking at the Vision and Values that New Wine have published in recent times. Taking three specific values which encapsulate their theology will provide a window on this area.

These are expressed in three, counterpointing, tensions and are best laid out as such:

One: 'Word and Spirit', Two: 'the Now and the Not Yet' of the Kingdom, and Three:

'Transcendence and Presence'. These three will be looked at in the order stated above. All

three have significant theological implications and need to be critiqued. This includes an understanding of some of the differences between Pentecostal and Charismatic Christianity, the theology of the Kingdom and its history, particular critical views of John Wimber's ministry and the Vineyard's approach to worship and the implications of this viewpoint.

Once these elements have been scrutinised, then an attempt can be made to establish what sort of future the New Wine movement might have. This will lead to a conclusion that will draw the strands together and lead to some final summarising statements.

Before embarking on the first chapter however, there are three essential things to be done.

A review of what has been written specifically on New Wine is warranted. An outline of the specific methodology employed is imperative and, thirdly, to end this introductory section, some assessment of how this study might contribute to the wider field of academic research in this area is required. So, we now turn to the first of these, that is, how the information about the history, sociology and theology of New Wine was assembled, where it was found, and, what methods were employed to access the relevant information.

## Literature Review

It should be stated from the outset that little, if any, critical work has been done on the New Wine Movement. And whilst this is true and there is no exhaustive history available, fortunately, there is a history of St Andrews Chorleywood, the church from which New Wine was born. I am indebted to Alex Twells who has written a detailed history of this particular Anglican church and his book provides some illuminating chapters especially on the beginnings and early years of New Wine.<sup>7</sup>

Despite the dearth of material, there is literature on the catalyst and the key player of the movement, namely, the Californian John Wimber and the Anglican vicar David Pytches.<sup>8</sup> New Wine has also put out its own publications as it has grown and these magazines, which are usually published four times a year, provide a valuable information base.<sup>9</sup> Obviously, there is significant work available on the sociology and the theology of similar movements to this, but surprisingly not very much that relates directly to it. (There was a comprehensive study done of religious movements in Africa, some decades ago, but again many of these have since become independent of traditional church structures and have moved off in quite a different direction to New Wine.)<sup>10</sup> How then is the search for a solid base of information to be carried forward effectively?

Naturally, because of the topic selection, it needs to be made clear at this early stage that much of the material is of a personal ethnographic nature. My personal involvement with the New Wine movement goes back to 2001 when I attended my first summer conference.

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<sup>7</sup> Alex Twells, *Standing on His Promises* (Wimbledon: Clifford Frost Limited, 1998)

<sup>8</sup> Stephen Hunt, 'Anglican Wimberites', *Pneuma*, 17, (1995), 105-118, p.112

<sup>9</sup> Mark Melluish (Ed), *The New Wine Magazine*, (London: New Wine Publishing, 2015)

<sup>10</sup> David Barrett, *Schism and Renewal in Africa – An analysis of 6,000 contemporary Religious Movements* (Oxford: Oxford University Press, 1968)

Over the last fifteen years I have continued to attend in different capacities, and remain one with a certain level of involvement, both with the leadership and with the participants. Consequently, at certain points in the following work I make comments that are drawn from my own experience as an insider, but one who endeavours to foster a critical perspective. This is something that colleagues have done on occasions, even within the University of Gloucestershire where I worked as a member of staff.<sup>11</sup>As would be expected, this gives a certain viewpoint and yet it could be argued that it offers the best of both worlds, in that there will be a close understanding of the movement from the inside as it were, as well as the attempt to maintain a professional distance from the subject in question as an outsider. But this is not enough. There are some others who know much of this movement and their knowledge needs to be brought into the analysis.

### **Methodology**

New Wine began as a conference that grew into a network, which has evolved into a movement, comprising churches and important groups of the significant stakeholders. The main aim is to endeavour to understand this phenomenon, via its history, sociology and theology and establish whether it has been successful and what its failures might have been over the past twenty-five years. At a basic level there needs to be a sustained engagement through historical and qualitative interviews with those who are involved with New Wine. As has already been clarified, some of the material is personal in nature and gained through ‘participant observation’ but more information needs to be gathered from a range of the people involved in New Wine.

Thus, it seemed apposite to verbally interact with the different groups of ‘New Winers’ – groups that might be identified as helpful. These could include: the founding members, the

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<sup>11</sup> John Hockey, *Squaddies: Portrait of a Subculture* (Exeter: Exeter University Press, 1986)

current leaders, and of course the ‘punters’ – both those who have been involved for many years and those who are new to New Wine – as well as some other sub-groups such as different denominational groupings. Therefore, what was required was a set of interviews with the aforementioned ‘New Winers’. A semi-structured interview, the most appropriate form for research of this nature, was deemed the best way forward. How is this defined? ‘Semi-structured interviews (combine) ... some closed questions in the form of a structured interview schedule (mostly requesting factual information of some kind) and other open questions written beforehand as guides ... or (in) notes’<sup>12</sup>. But why was this so suitable? Interestingly, this interview form is used most frequently in most qualitative research. What it seems to do is to incorporate the best of both worlds in that a respondent moves from what is concrete and familiar in answering some reasonably closed questions to more opinion-based answers, so enabling them to talk more freely in response to open questions. Gillham comments that ‘semi-structured interviews are the most important way of conducting research as flexibility is balanced by structure, and, there is a development.’<sup>13</sup>

Relating this to the New Wine context, it seemed helpful to start people on ‘safe ground’ by asking more factual questions about their experience of New Wine and then move forward to more subjective areas.<sup>14</sup> This hopefully engendered confidence in the interviewees; put them more at ease, and then ‘opened out the interview’ enabling them to reflect more widely on New Wine. This was in line with the view that first questions are ‘grand tour questions’ that were so designed to give a broad picture of the participant’s world as well as to map the cultural terrain.<sup>15</sup> What follows is an interview schedule, but prior to that a question needs to be addressed as to whom were best to be interviewed and why.

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<sup>12</sup> John Brewer, *Ethnography* (Buckingham: Open University Press, 2000) p. 63

<sup>13</sup> William Gillham, *Research Interviewing: A Range of Techniques*, (Maidenhead: Open University Press, 2005) p. 71

<sup>14</sup> David Fetterman, *Ethnography: Step by Step*, 2<sup>nd</sup> Edition (London: Sage Publishing, 1998) p. 34

<sup>15</sup> *Ibid*, p.41

It seemed important that it was not just leaders. Who, as an attendee, experienced the first New Wine conference, and has also been again recently? Nigel Scotland was such a person and he is also on the staff of Trinity Theological College in Bristol. By contrast, Damon Ujvarosy (a Methodist lay preacher) had only just started going in the last two years. He, as a recent attendee and non-Anglican, was a useful interviewee. Moreover, because there were likely to be questions regarding the theology of New Wine, it seemed imperative that there was someone who had a capacity for theological reflection. Dr Lucy Peppiat knew New Wine well and as the head of an independent theological training centre fulfilled those criteria and gave gender balance. All the above, for the reasons given, were suitable. So too was a younger person (Rozi Jackson), a regular conference speaker (Simon Ponsonby) and a 'normal' church leader (Rev. Roger Widdecombe). And lastly and most importantly perhaps, Rev. Paul Harcourt, current Director of New Wine. The Interview Schedule is included below.

**Interview Schedule** - The questions were as follows:

*How long have you been going to the New Wine Summer Conference?*

*When did you first go? (When did you stop going?) Could you describe your experience?*

*What have been the most memorable moments and why have they been memorable?*

*Why do you keep going back year on year? (Are there specific things you can point to?)*

*Do you think you could define the theology of New Wine? (What labels might you use?)*

*In what ways do you think New Wine has changed over the years? (Why might that be?)*

*How do you see New Wine in the years ahead? In what ways might it develop further?*

*(Do you think it has 'had its day' or why might it possibly continue for years to come?)*

It should be noted that there was no specific question regarding the success or otherwise of the movement as there was no expectation that they would be able to comment on that.

However, if they did so this was noted and will be referred to towards the end of the study.

The Appendix contains the transcriptions of the six interviews that were conducted with: Rev. Roger Widdecombe, Damon Ujvarosy, Nigel Scotland, Lucy Peppiat, Simon Ponsonby, Rozi Harrison and Rev. Paul Harcourt. It should be noted that these six interviews are referred to during the subsequent pages and I am thankful for their contributions to my research. All of those interviewed have agreed for their names to appear in the dissertation.

Finally, having introduced the subject, clarified the three chapters, sketched out the main information base, and done a brief outline of the methodology and the rationale behind it; all that remains is to show how this study contributes significantly to research in this field.

Initially, the reason for undertaking this study was to fill the gap in the research. (It should be noted that there seem few other movements like this one and it demands more study.) But perhaps, most importantly, is the consequential question of what the long-term effect of New Wine might be. Has it significantly changed and what is its potential for longevity? If it has not changed; what sort of firm conclusions can be drawn from that lack of change? New Wine seems to be taking its place as a movement of significance amongst the other movements of the last century such as Keswick and Spring Harvest. Indeed, in terms of size, it is now larger. It has shaped significant individuals and the lives of tens of thousands of British Christians. Its true impact may not be known for many years hence, but it would seem that now is the time for a detailed assessment of the New Wine movement. This is what follows.

## Chapter One: The History of New Wine

### Introduction

Tracing the historical journey of a new religious movement can be a complex task and involve a range of different understandings. Indeed, Mather and Nicholls suggest the task, 'should attempt to describe the essential information surrounding the group's origin and that of the founder, as well as its influence and effects (upon society)'.<sup>16</sup> Therefore, and in essence, the pathway it takes ultimately depends on a number of different factors.

These include: the social and ecclesial context for the start of the movement, the key leadership in place at that beginning, and the actual content of the first large event.

Following on from that, a decision has to be made as to how the course and trajectory of the movement are best charted. Usually, however, it is the significant developments that can be identified, since these determine the route that the movement takes. These can be seen as the main road markers that cause a shift or turning point in the direction of travel. New Wine has had some of these and these must constitute a major section of its history.

However, for every 'middle' to a story, both a beginning and an end (of sorts) are required. Thus, the origins of New Wine need to be laid out in full. The reason for this is to apprehend the original 'bearing' that it first set out on. Indeed, it has been suggested that, unlike other movements, New Wine continues to be 'faithful to its roots and original, intended path' – indeed, this may be a reason for its success.<sup>17</sup> Of course, the end of the story is not clear at this point. But, some way of taking stock of where the movement is currently, needs to be attempted – especially after its being in existence for a good quarter of a century. So, a section on the current position is warranted.

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<sup>16</sup> George Mather & Larry Nicholls, *Dictionary of Cults, Sects, Religions and the Occult* (Grand Rapids: Zondervan, 1993) p. xi

<sup>17</sup> Nigel Scotland, Personal Interview, 2015, (Appendix)

Thus, the way in which the history of the New Wine Movement will be documented will fall into the three areas outlined above. Firstly, the origins of New Wine will be delineated. Then the significant developments will be charted. Finally, the current position will be elucidated. Within each of these three major sections, there will obviously be further sub-divisions, but the central question will remain, has New Wine changed, and how successful has it been, given it is now more than twenty-five years old?

### **Origins of New Wine**

The beginnings of New Wine are best understood in relation to *a Place, a Person and an Instigator*: the place being St Andrew's Chorleywood, the person being David Pitches and the instigator being John Wimber - a Californian pastor.

### **Place**

St Andrew's started out as a church plant of the Chorleywood parish church, Christ Church. It grew quickly and in 1963 became independent of its parent church under Rev. John Perry. It also became an important catalyst in the emerging Charismatic Movement which sought to incorporate Pentecostal practices into the traditional denominations like the Anglicans.<sup>18</sup> Michael Harper, a leading Charismatic, who was an ordained Anglican, was invited by Perry in 1971 to give a series of talks on the Holy Spirit to a midweek prayer group which resulted in many experiencing the 'baptism in the Holy Spirit' accompanied by glossolalia.<sup>19</sup>

Interestingly, its location in the commuter-belt suburbs of London saw it ideally placed to attract people from the city and for those coming in from the surrounding countryside. This was to prove useful in the future. Furthermore, it had a developed charismatic

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<sup>18</sup> Peter George, 'The Origins of the New Wine Movement', Paper delivered at WTC Conference, 2013, p.2 <http://files.wtctheology.org.uk/wl/?id=im&filename=WTC%20Conf%20paper.pdf>. Accessed 7/2/14

<sup>19</sup> Ibid, p. 3



tradition, and was known to be 'a place of renewal', and it could be said a new leader might develop this potential even further. David Pytches, who seemed to the congregation to be that new leader to encourage growth, arrived in 1977 with his wife Mary, and commented, 'St Andrew's was way ahead of most churches in renewal...'<sup>20</sup>. What can be seen therefore is that as a place, this church was looking to progress spiritually. And, with the advent of a new leader there was a unique opportunity for a significant ecclesiological advance.

### **Person**

David Pytches was born the son of a Suffolk country vicar in 1931. Despite being ordained, he did not go into parish ministry but instead went to South America as a missionary with his wife Mary in 1960. Their time there is not part of this specific study, but on their way back to Chile by boat after a furlough in the UK, Mary first experienced being 'filled with the Holy Spirit'. She was significantly changed and David too had a similar experience to her.<sup>21</sup> This experience is referred to repeatedly in the Acts of the Apostles in the New Testament, (See, Acts 2:4, 4:8 and 31, 7:55, 10:44-46, 11:24, 13:9.) It was the experience of the early church and many Charismatic Christian leaders believe that this 'filling' is available to all. Indeed, these leaders understood or interpreted what they were experiencing at this time (in the 1960s) to be the same as that of the first disciples. In 1970, Pytches was appointed Bishop of Valparaiso, but finding himself too removed from the work of God in the local church returned to the UK to become the vicar of St Andrew's. He continued to encourage people to be 'filled with the Spirit' and the church thrived, growing to over 500, a large congregation for normal British Anglican parishes. George comments that even this growth was not enough for Pytches who felt there was something missing and he was hungry for more.<sup>22</sup>

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<sup>20</sup> Twells, 1998, p.207

<sup>21</sup> George, 2013, p.3

<sup>22</sup> Ibid p.4

At this point it may be useful to pause and make some comparisons with other movements. Barker points out in her helpful section on 'Charismatic Leaders', which draws ultimately on Max Weber's notion of charismatic authority, that in a theological sense the leader is seen to possess a special kind of grace.<sup>23</sup> Pytches did have a special experience. Similarly, he was a particular kind of leader, one suited to birthing a new movement; in fact, he was an innovator, and unpredictable.<sup>24</sup> Peppiat noted that 'David and Mary Pytches had their own kind of theology'.<sup>25</sup> That is to say, at the time, this 'theology' was relatively new. Ponsonby adds it was also a theology that followed the so-called 'principle of pragmatism'.<sup>26</sup>

It is clear then that David and Mary Pytches themselves provided the second key factor to the birth of New Wine. They had experienced the infilling of the Holy Spirit. They were in leadership in a church which had a history of renewal. They were looking for more of that renewal in the church. Even though *the place* and *the person* were 'secured' there was a need for one more element, an instigator. The connection with such an instigator came through two relational links. In 1980, a St Andrew's member (Eddie Gibbs) visited California for doctoral study purposes and attended Fuller Seminary. At the same time, David Watson, a well-known Anglican church leader also went to California. These two both experienced something new (namely John Wimber's ministry) and reported that to Pytches. Due to his respect for Watson's judgement, Pytches was very interested because Watson (who was based in a church in York) stated that 'his ministry would never be the same again'.<sup>27</sup> When Watson invited John Wimber to come to York from California, Pytches suggested he come to St Andrews 'on the way'. This was the third and final ingredient to the birth of New Wine.

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<sup>23</sup> Eileen Barker, *New Religious Movements* (London: HMSO, 1989) p.13

<sup>24</sup> Also see I.M. Lewis, *Religion in Context: Cults and Charisma* (Cambridge, C.U.P. 1986)

<sup>25</sup> Lucy Peppiat, Personal Interview, 2015 (Appendix)

<sup>26</sup> Simon Ponsonby, Personal Interview, 2015 (Appendix)

<sup>27</sup> Twells, 1998, p. 222

## Instigator

John Wimber, born in Illinois in 1934 was a man with the body-build and tone of Burl Ives.<sup>28</sup> He was instrumental in founding The Righteous Brothers, a band which gained considerable success in the charts, with Wimber playing saxophone. He became a Christian in 1962 and attended an Evangelical Quaker church in California, helping it to grow from 200 to 800.<sup>29</sup> This in turn precipitated him becoming a Church Growth consultant at Fuller Seminary in California. While at Fuller, Wimber was influenced by the writings of George Eldon Ladd and developed his own brand of Kingdom Theology - which has greatly influenced New Wine.<sup>30</sup>

In 1976, the small home group Wimber and his wife Carol were in began to experiment with singing shorter, 'adorational' songs to God, led only by a guitar, and their group practices became more Charismatic as a result.<sup>31</sup> When Wimber was asked to leave their Quaker church because of these practices, he started his own church the Vineyard Christian Fellowship. This expanded rapidly in the late seventies, culminating in a conference with a key figure in the Jesus Movement called Lonnie Frisbee.<sup>32</sup> On the California side, this was a seminal moment in the life and ministry of John Wimber. Many of John's congregation were under 25, attracted by a mix of John's easy-going style and the contemporary music (drums, guitars and synthesizer). And when Frisbee shared his testimony, there was widescale speaking in tongues, crying, and people falling to the floor.<sup>33</sup> It was this that was reported to Pytches by Watson, and so the invitation was extended. Wimber, with Frisbee and a large team of young people came to St Andrew's at Pentecost in 1981. On reflection, this was the occasion of New Wine's 'conception'. If Pytches had never invited Wimber to St Andrew's

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<sup>28</sup> Ibid, p.221

<sup>29</sup> Ibid p.222

<sup>30</sup> George Eldon Ladd, *The Gospel of the Kingdom* (Grand Rapids: Eerdmans, 1959), p. 39

<sup>31</sup> Ibid p.222

<sup>32</sup> David Pytches, *Living at the Edge, The Autobiography of David Pytches* (Bath: Arcadia, 2002) p.245

<sup>33</sup> Ibid p.246

in 1981, then New Wine would never have happened. Mary Pytches said: 'A lot of things happened that shook us to the very roots of our being'. Frisbee, at the end of the meeting, prayed 'Come Holy Spirit' and many youngsters started shaking and crying, singing and speaking in tongues.<sup>34</sup> It was reported that on the Sunday morning, a blind woman of 80 had the sight in one eye totally restored after 15 years. Pytches commented: 'We had never experienced anything like this ... 100 people had met God in a new way'.<sup>35</sup> In many respects this experience for Pytches and his church was the pivotal moment. It fuelled their desire to share this with as many as possible and perhaps resulted in the first New Wine conference.

### **Forward Momentum**

The following year, Pytches went to California to see Wimber. He brought back new insights, including, intimate, worshipful, love-songs to Jesus and healing via 'words of knowledge'. What impressed Pytches was the model of every-member ministry. Following the standard 'time of worship' and the preaching, there was a period of prayer ministry where everyone could be involved in praying for each other.<sup>36</sup> This model is still in operation in New Wine. Eventually Wimber returned to St Andrew's in October 1982. (Many other church leaders were also invited this time to the meetings). Twells recounted a disabled man walked and Pytches is purported to have exclaimed: 'I cannot believe this is an Anglican Church!'<sup>37</sup>

Two years later, in Westminster Central Hall (2000 capacity) in London, the first 'Vineyard' (the Church denomination Wimber had now founded) conference was held in October 1984. Pytches organised regular Saturday meetings throughout the year where 'Vineyard values'

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<sup>34</sup> Twells, 1998, p.223

<sup>35</sup> Ibid p.225

<sup>36</sup> George, 2013, p. 5

<sup>37</sup> Twells, 1998, p.230

could be passed on to leaders as he became the British face for John Wimber's ministry.<sup>38</sup> By 1987 people were coming from miles away to St Andrew's and the Christian press were becoming more and more interested in what was happening; a movement was imminent. The reason for saying this is that a movement tends to follow an evolutionary process.<sup>39</sup> There is not always one event but a series of key episodes that join together to see it start.

### **The Birth of New Wine**

In September 1987, because safety and security standards were being endangered by the huge numbers attending the Saturday events, Pytches organised a weekend conference.<sup>40</sup> This went exceptionally well and so Pytches conceived the idea of a week-long get-together. This would be run by St Andrew's at a large site with the capacity to take not only leaders, but members and their families, of churches in renewal and seeking renewal, for worship, teaching and fellowship.<sup>41</sup> Thus, the basic template for New Wine was born. One of the parishioners at St Andrew's suggested the name 'New Wine' and so it was in June 1988, it was announced that the first conference would take place in August 1989, at the Royal Bath and West Showground in Shepton Mallet, in Somerset. But where did the money come from to host this first conference? How was Pytches able to fund such a big event like this?

John Wimber was a forward-thinking man. After one of his previous visits to Chorleywood, he had given Pytches the sum of £3000 saying: 'this is seed money, use it for conferences.'<sup>42</sup> Initially this had led to the Saturday training days for leaders, but the idea was for something larger, which Wimber was enthusiastic about. Indeed, the format of the first conference was unmistakably influenced by Wimber. It was informal, there was intimate worship; this was

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<sup>38</sup> Ibid p.257

<sup>39</sup> George Chryssides and Margaret Wilkins, *A Reader in New Religious Movements* (London: Continuum, 2006) p.3

<sup>40</sup> Twells, 1998, p. 268

<sup>41</sup> Ibid, p. 268

<sup>42</sup> William Kay, *Apostolic Networks in Britain* (Milton Keynes: Paternoster, 2007) p. 237

followed by teaching, mainly on Charismatic themes and all of this culminated in ministry.<sup>43</sup> It is a format that all the hundreds of thousands of visitors to the summer conference over the years will recognise. And perhaps that is the most significant thing from a historical perspective; in terms of format, New Wine has remained remarkably unchanged since it began. It is a formula that, despite being tinkered with, maintains its appeal. People know what to expect when they go to New Wine - but what was the first conference like?

### **The First Conference**

'... Like a breath of fresh air...The topics and values were very fresh... fired by recent visits by John Wimber... More or less totally run by St Andrew's'.<sup>44</sup> So commented one of those at that first conference; and Pytches himself said: 'It was a dream come true'.<sup>45</sup> Interestingly, it was called the New Wine *Family* Conference, which is an important emphasis to note. Youth had their programme. Children too were fully catered for from 5 to 12-year-olds. Afternoons were left specifically free for families and churches to have time together.<sup>46</sup>

3,500 were reported to have attended and one speaker J. John said: 'New Wine has been one of the most exciting ventures I have been involved in because it has equipped people to be effective in ministry'.<sup>47</sup> (Although it is hard to say how this 'effectiveness' could be actually measured.) Many enjoyed the sung worship, and the experience of worshipping with thousands of people continues to remain a draw for many. Indeed, Peppiat commented, 'that sense of bigness is a real strength'.<sup>48</sup> And Harrison said: 'the experience of

God you have in a gathering of 10,000 people is very different to what you have on a Sunday

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<sup>43</sup> George, 2013, p. 4

<sup>44</sup> Scotland, Interview, 2015

<sup>45</sup> Twells 1998, p. 269

<sup>46</sup> Ibid p. 269

<sup>47</sup> Ibid p. 275

<sup>48</sup> Peppiat, Interview, 2015

in a church with another 200 or so people.’<sup>49</sup>

### **Objectives and Results**

The main objective had been to provide a venue for all ages where church leaders of any denomination could attend with members of their congregations and experience spiritual refreshment and training – trying to gather the best emphases of renewal. In many ways, this is still the aim of the Summer Conference. The response from those who went was positive, indeed, following the first New Wine, people from all over the country wrote to St Andrew’s in appreciation of ‘what God had done for them there’.<sup>50</sup> Figuratively speaking, the maiden voyage of this new ship had been well-received by many of the passengers. And, even though Pytches stated that another conference was not ‘a given’, it seemed that there was demand for another and this formula could be a successful format in the future.

### **Transition**

Having established the origins of New Wine, detailed and assessed the first conference, the next task is to lay out the ensuing twenty-five years. Obviously, this needs to be broken down into smaller sections. Probably the most logical way to do this is with reference to the leaders themselves. David Pytches (with his friend Barry Kissell) co-hosted the annual conferences until 1996. Pytches’ retirement saw leadership pass to Rev. John Coles, and in 2014, to Rev. Mark Bailey. Each ‘Director of New Wine’ had their own style and this, it would seem, is a useful way of categorising the years of New Wine and most importantly the significant developments during their time at the helm.

In summary, it is Pytches (1989-2001), Coles (2001-14), and Bailey (2014-2016). (It should be noted here that neither Coles nor Bailey had the exact same experience as Pytches.

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<sup>49</sup> Rozi Harrison, Personal Interview, 2015, (Appendix)

<sup>50</sup> Twells, 1998, p.276

However, both were entirely in sympathy with the theological position of Pytches.) Bailey 'stepped down' from his position as the Director of New Wine in 2016. Rev. Paul Harcourt is now the Director, but as his time as the leader of New Wine is still so short, little will be said about it. With the overview of the different leadership periods complete, this leads on to scrutiny of the first period of New Wine's history under Pytches' leadership.

### **Pytches' Leadership Time**

New Wine started with 3,500 people. It expanded numerically year on year under Pytches. Twells documents that in 1990 it rose to 5,300, then to 7,500 in 1993.<sup>51</sup> In 1994, the number was 9,000; but this was probably exceptional because of the advent of the Toronto Blessing; this phenomenon was evident in the churches in the UK that year – more on that shortly. In 1997, 7,500 came again.<sup>52</sup> There were different worship leaders, some from the Vineyard and from St Andrew's. Speakers that did the daily morning Bible 'readings' were also drawn largely from the American Vineyard, Wimber speaking in 1995.<sup>53</sup> It is notable that collaboration between Wimber and Pytches, St Andrew's and Vineyard, was growing.

But there were probably two significant developments during the first decade when Pytches was at the helm in the history of New Wine. The first of these was the development of the youth wing called Soul Survivor which started in 1993 when they had their own conference. The second was not so much started by New Wine but something New Wine had to specifically respond to, the Toronto Blessing. This was a wider revivalist phenomenon which impacted the Church in England in the 1990s and was not without considerable controversy. Much has been written about it and it entailed some very unusual manifestations – shaking,

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<sup>51</sup> Twells, 1998, p.289

<sup>52</sup> Ibid p.289

<sup>53</sup> Ibid, p.289



jumping up and down like on a pogo stick and laughter.<sup>54</sup> But this will be looked at later.

### **Soul Survivor**

Technically, New Wine as an entity, no longer 'controls' Soul Survivor, it is very much an independent organisation now, with its own leadership and style – but it is very much in the New Wine mould and when it started it did grow out of the developing New Wine culture. Once again, St Andrew's was at the heart of it, because their youth worker, Mike Pilavachi, its founder, had the original vision (since 1989) for some kind of camp for New Wine youth. During the summer of 1992, it was announced that Soul Survivor, a similar event to New Wine, designed for 15-25s, would be held over the weekend at the same location before the start of New Wine in 1993.<sup>55</sup> 1,896 young people attended, which made the front page of the *Church Times*.<sup>56</sup> It continued to grow in the next four to five years, moving to two weeks, either side of New Wine, with the combined attendance exceeding 11,000.<sup>57</sup> It did very much espouse the New Wine vision and values and followed the same format as the main summer conference namely that of 'worship-teaching-ministry' in that order.

Reflecting on the Soul Survivor phenomenon is outside the scope of this present discussion. However, its impact cannot be underestimated. In an age when many teenagers leave the church in their droves, Soul Survivor has gone against this trend and Christian students in universities across the country today cite 'Souly' as a turning point in their faith journey.<sup>58</sup> By 2006, attendance at Soul Survivor was around 25,000 spread over the two weeks.<sup>59</sup> And, in addition, it spawned the Momentum festival, aimed at students and young people in

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<sup>54</sup> Pytches, 2002, p.335

<sup>55</sup> Twells 1998, p.301

<sup>56</sup> Ibid p.301

<sup>57</sup> Ibid, p.320

<sup>58</sup> Personal Conversations with students

<sup>59</sup> Mike Pilavachi, *Soul Survivor*, <https://soulsurvivor.com/history> - Accessed 11/6/14

their twenties and thirties - founded in 2004. (This will now become something entitled 'Naturally Supernatural' from 2017 as the conference moves to an alternative venue).<sup>60</sup> Soul Survivor has spread across the globe and now holds festivals and other events in Australasia, Malaysia and South Africa - where 350 youth worked in Durban in 2009.<sup>61</sup> 'Mumsnet' the well-known website comments that 'huge numbers of the UK's church youth groups take their group each year and come back saying: it was a great experience...'<sup>62</sup> To summarise, in some ways, the child that is Soul Survivor has outperformed and even 'out-impacted' the parent that is New Wine. Its growth has been considerable and in reality it warrants another piece of academic study that just focuses on Soul Survivor itself.

### **The Toronto Blessing**

As with Soul Survivor, it is not the purpose of this research to do a full examination of the Toronto Blessing that the UK churches experienced in 1994. However, given the context, what is needed is to assess how this phenomenon impacted the New Wine Conference. By way of background, it can be seen as a movement of the Spirit with so-called revival-type manifestations that supposedly spread spontaneously from Toronto, 'like a virus'.<sup>63</sup> It came from the Toronto Airport Vineyard but the denomination disassociated from it. The link between the Vineyard and New Wine is very strong and will be examined more in the theology section as it is in this area that most similarities can be identified. It is claimed many British church leaders (close to 4,000) visited Toronto during 1994, Pytches included.<sup>64</sup> Pytches of course is instrumental in any understanding of how New Wine reacted, for in

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<sup>60</sup> Mike Pilavachi, *Naturally Supernatural*, <https://naturallysupernatural.co.uk/> - Accessed 3/8/15

<sup>61</sup> Ibid, <https://soulsurvivor.com/history> - Accessed 3/8/15

<sup>62</sup> Justine Roberts, *Mumsnet*, [http://www.mumsnet.com/Talk/philosophy\\_religion\\_spirituality/749771-Anyone-have-any-experience-of-Soul-Survivor](http://www.mumsnet.com/Talk/philosophy_religion_spirituality/749771-Anyone-have-any-experience-of-Soul-Survivor) - Accessed 24/4/15

<sup>63</sup> Stanley Porter and Philip Richter, *The Toronto Blessing – Or is it?* (London: Darton-Longman, 1995) p.12

<sup>64</sup> Twells, 1998, p. 307

truth the 1994 conference was profoundly affected (as St Andrew's had been) by Toronto. <sup>65</sup>

The *Church Times* said: '(there were) seminars full of people laughing... in the Holy Spirit'.<sup>66</sup>

Scotland comments, 'on several evenings the entire adult celebration broke out into spontaneous joy and laughter'.<sup>67</sup> Pytches/New Wine wholeheartedly embraced Toronto,

although, just as in the church at large, there were others that were more reticent. <sup>68</sup>

The problem with Toronto was the peculiarity of the manifestations. Pietersen wrote: 'The ecstatic phenomenon was something new...(to)...the Charismatic movement'.<sup>69</sup> He adds a

cautionary note saying, 'there was evidence of dissociative states where people shook

uncontrollably or entered catatonic-like states'<sup>70</sup> Pietersen goes on to make a crucial point.

Perhaps the embracing of the Toronto Blessing by Pytches and New Wine is a symptom of

a demand for newness: 'in Charismatic contexts, there is a continual demand for the new'.<sup>71</sup>

This is perhaps the point. New Wine, in its DNA, is biased towards the 'new', the latest thing.

Perhaps this is another aspect to its longevity. As a movement, it tends to look around and see what 'God is doing', often in other parts of the world, and bring that into its own reach.

Ponsonby commented that 'New Wine is predicated upon the notion of *new wine*' so it will

ask what is new, although, he goes on to say, new wine is just like old wine now, isn't it?<sup>72</sup>

The *new wine* is explored in *old*, secure circumstances – a safe place in which to experiment.

Toronto is an example of that. Here was something new and in a safe worship setting, which

New Wine embraced, and in some ways, this has set a precedent for how it moves ahead.

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<sup>65</sup> Ibid, p.308

<sup>66</sup> Ibid p.308

<sup>67</sup> Nigel Scotland, *Charismatics and the New Millennium* (London: Hodder and Stoughton, 2000), p. 230.

<sup>68</sup> Porter & Richter, 1995, p.1

<sup>69</sup> Lloyd Pietersen, *The Mark of the Spirit, A Charismatic Critique of the Toronto Blessing* (Carlisle: Paternoster, 1998) p.15

<sup>70</sup> Ibid, p.17

<sup>71</sup> Ibid, p.27

<sup>72</sup> Ponsonby, Interview, 2015

Furthermore, it was very timely, New Wine was almost 7 years old and it possibly needed a fresh injection of something new to maintain interest and extend its appeal to new people. (Toronto to some extent provided that, although some may well have decided not to attend as they may have been unhappy with some of the more unusual Toronto manifestations.) Pytches also felt that something new was needed in the New Wine leadership. Retiring from St Andrew's in 1996, he paved the way for a different leadership plan for New Wine.<sup>73</sup>

### **New Leadership – John Coles**

On his retirement Pytches appointed a New Wine Leadership *team*, which he still led until handing over to Rev. John Coles in 2001.<sup>74</sup> Naturally New Wine had grown and this was perhaps more a practical decision to share leadership out among a wider team of people. John Coles himself had a long connection with Pytches and St Andrew's. He was the vicar of the nearby St Barnabas in North Finchley and during the eighties and early nineties the church had experienced considerable renewal and growth.<sup>75</sup> He was well known among the New Wine leaders and inherited a healthy summer conference. Coles too, had been influenced by Wimber. But although Wimber had died in November 1997, Coles and Pytches along with other 'Anglican Wimberites', famously claimed that 'John Wimber had a greater impact on the Church of England than anyone since John Wesley'.<sup>76</sup> It is possible that this is a reference to the way in which Wimber in some respects created a new culture within the Anglican Church (somewhat akin to Methodism) that continues to the present day. Lastly, it should be noted that when Coles took over the reins, New Wine had become a network.

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<sup>73</sup> Twells 1998, p.318

<sup>74</sup> George 2013, p.5

<sup>75</sup> Twells 1998, p.323

<sup>76</sup> Stephen Hunt, 'Anglican Wimberites', *Pneuma*, 17, (1995), 105-118, p.112

Under Pytches, New Wine was born and grew rapidly, reproducing into Soul Survivor and navigating the Toronto Blessing – the two most significant developments of his time.

What were some of the significant developments under the leadership of Rev. John Coles?

Again, they could be seen as twofold: the challenge of Pentecostalism (particularly with regard to divine healing) and the consolidation of the network/movement as a whole.

Coles led New Wine for 13 years, from 2001 until 2014 which is a reasonably long period.

His overall vision was clear. He felt he wanted to stay true to New Wine's original tenets.

These were: the on-going, infilling and empowerment of the Holy Spirit, for he was a true

Charismatic; in a similar vein, adhering to the model of releasing all church members into

ministry, and finally, continuing to seek to discern the Spirit's work in the world and

incorporate into New Wine.<sup>77</sup> Coles built on the strong, solid, foundation that Pytches

left; but was there any real difference in the New Wine that he inherited in terms of its

exact composition?

In 2002, a survey was carried out by Coles and the leadership which showed something of

what Pytches had endeavoured to do with New Wine in the last years of the twentieth

century. Initially, New Wine was predominantly Anglican and had a long association with the

renewal movement in the Church of England; but as New Wine grew, other denominations

joined. By 2003 only 66 % of attendees were Anglican, 10% Baptist; the rest, other groups.<sup>78</sup>

Thus, there were different perspectives coming on board, and values and practices were

points of commonality, with denominational differences being more downplayed. Scotland

commented: 'an increasing number of free churches started to come in the later 1990's'.<sup>79</sup>

One such group was the Pentecostal denominations that were attracted to the New Wine

summer conference. This is where the next challenge came from.

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<sup>77</sup> George, 2013, p.6

<sup>78</sup> Mark Melliish, (Ed), *The New Wine Magazine*, (London: New Wine Publishing, 2002) p.5

<sup>79</sup> Scotland, Interview, 2015

## The Pentecostal Challenge

With different denominations come different theological understandings. One of the main challenges Coles and the New Wine leadership faced at this time was a different approach to divine healing. One such approach came from a more Pentecostal view of healing. The Pentecostal view of healing became an issue as a result of the speakers that came to the summer conferences in the early noughties. This perhaps belies the conundrum for the leadership; in attempting to keep the 'newness' in *New Wine*, Coles tended to invite people who were seeing more success in the ministry of the Spirit, for example in divine healing. At this point it may be helpful to define some terms and explain the heart of the issue at stake.

New Wine is essentially Evangelical and Charismatic. Evangelical, in that it holds to an Orthodox, Bible-believing Christianity that sees the Bible as the inspired word of God. And, Charismatic, in that it believes in the on-going work of the Holy Spirit in the life of the believer to the extent that the Spirit continues to act on, and with, the Christian involved. Coles had already intimated what that meant in terms of the Holy Spirit. This is in contrast to the traditional Pentecostal position. Here, a brief overview of Pentecostalism is needed, because as Andersen says, there are in essence 'a whole range of Pentecostalisms'.<sup>80</sup>

He identifies three forms. Classical Pentecostals, Charismatic Renewal Movements (in my own view, like *New Wine*) and Independent Pentecostal Churches in the majority world.<sup>81</sup>

Andersen points out that the primary defining characteristic of Pentecostals is that the believer must have a second experience of the 'Baptism in the Holy Spirit', often with the sign of speaking in tongues, subsequent to conversion.<sup>82</sup> He traces British Pentecostalism to

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<sup>80</sup> Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2004) p. 10

<sup>81</sup> *Ibid* p. 13

<sup>82</sup> *Ibid* p. 9

the start of the twentieth century with the Welsh revival and the influence of the Keswick Convention (more on this later).<sup>83</sup> But Charismatics, in the UK, who would not necessarily hold the same Pentecostal theological position that a second blessing is imperative, did not really come to the fore until the 1960s with Michael Harper and John Wimber. Andersen surmises that 'Wimber's influence on the Charismatic Renewal in Britain was enormous'.<sup>84</sup>

There is also a theological difference between Pentecostals and Charismatics over healing. Charismatics tend to believe in divine (miraculous) healing (and pray for it) but would not usually go as far as *claiming* healing for the believer. Pentecostals see healing as something that has already been purchased and is guaranteed in the Atonement (see Isaiah 53).<sup>85</sup> This distinction between the two groups affects pastoral practice and how one prays for healing. It was in the area of divine healing that one of the major challenges for New Wine emerged.

Dr Roger W. Sapp came to Christ as an American soldier in former West Germany in 1972. For the next 20 years his experience of praying for people for physical healing was patchy. But in 1993, he had a breakthrough that changed his understanding of healing by focusing on Christ *as the healer* as well as the saviour.<sup>86</sup> This was a key factor for Sapp. Since that time he claims that has seen approximately 25,000 healings, and consequently for over 15 years he has been helping believers to do this 'Christ-like healing'.<sup>87</sup> Superficially, Sapp seemed a good person to invite to be a New Wine speaker, but there were a number of complaints about his type of Pentecostal theology and practice. This fallout led to a number of pastoral problems with some who did not experience healing. And interestingly, new

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<sup>83</sup> Ibid, p.91

<sup>84</sup> Ibid, p.159

<sup>85</sup> Roger Sapp, *Performing Miracles and Healing* (Kearney (U.S.A.), Morris Publishing,2006) p.317

<sup>86</sup> Ibid p.1

<sup>87</sup> Roger Sapp, *All Nations Ministries*, <http://allnationsmin.org/> - Accessed 16/1/15

Director, Paul Harcourt notes: ‘...Roger Sapp, was quite an interesting season...’<sup>88</sup>

How did Coles and the New Wine leadership team respond in the light of this challenge?

In the 2003 Winter Issue of the *New Wine* magazine, John Coles wrote this in his editorial:

I have just met with the New Wine leadership team, together with some theological advisors, to review our teaching and practice of healing ministry. While we have gained greatly from exposure to a variety of other insights and models, (*code for Sapp’s ministry in my view*) we will continue to base our teaching and practice on the integrated model of healing which we learnt from John Wimber, the Vineyard founder and pastor. He adds this: ‘We believe that the ‘now and the not yet’ theology of the kingdom gives a secure basis for equipping our church members to practice this ministry in the local church’.<sup>89</sup>

Simply said, Coles was wedding the New Wine movement to the Charismatic understanding of healing ministry as opposed to the traditional Pentecostal view and ensuing practice. This flirtation with Pentecostalism, evident with Toronto to an extent and most obviously with Roger Sapp, has been an ongoing issue for New Wine.

It might have been thought after this episode in the history of New Wine that this issue had been settled. Interestingly, it raised its head again five years later after the 2007 conference. That year Bill Johnson of Bethel Church in Redding, California came and spoke at New Wine. He has one of the fastest growing churches in America and knew Wimber personally. Once again, he seemed an ideal speaker. He too had a more Pentecostal theology of healing and there was another theological symposium to discuss his view. Interestingly, Widdecombe noted when he was at New Wine in 2007 that there was ‘a more Pentecostal flavour’.<sup>90</sup> Unsurprisingly, as before, Coles and New Wine chose not to go further down this more Pentecostal healing route.<sup>91</sup>

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<sup>88</sup> Paul Harcourt, Personal Interview, (See appendix), 2018

<sup>89</sup> Melliush, 2003, p.3

<sup>90</sup> Widdecombe, Interview, 2014

<sup>91</sup> Ponsonby, Interview, 2015



## **The Process of Consolidation – From Network to Movement**

Apart from the theological/pastoral challenge presented by Pentecostalism to New Wine, there was another more wide-ranging issue that Coles had to deal with as the main leader, namely, how was the New Wine network to grow and develop in its second decade?

Ponsonby comments on the difference between Pytches and Coles and their relative gifts.

‘David Pytches was creative. John Coles was more structural, and an organiser; more governmental. He brought in structure and form – local, regional, national and international.

It is no longer a network, it is now a movement’.<sup>92</sup> Coles consolidated and expanded what

he inherited in a number of significant areas. Networks tend to be organic and perhaps more spontaneous and messy; movements are more well-organised and easier to maintain.

New Wine was developing from a loose collection into a more ordered, controlled entity.

It is difficult to classify exactly the ways in which New Wine progressed, but five categories tend to emerge: Regionally, Internationally, Managerially, Resource-wise, and Training-wise.

### **New Wine North**

In 2004, *Christian Today* magazine reported that 22,000 people would gather over the two weeks of New Wine in Shepton Mallet (and interestingly up to 80 % would be Anglicans).<sup>93</sup>

One of the challenges for New Wine was literally how to accommodate more people - there was simply no more space on the showground. Predominantly in the first decade, the

majority came from the South of England, from the South East and South West. But this was

neglecting a huge area of the U.K. So, a bold step was made in July 2005. The New Wine

Leadership Team, (which had planned this for three years) launched the very first *New Wine*

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<sup>92</sup> Ponsonby, Interview, 2015

<sup>93</sup> Andrew Clark, ‘22,000 Christians gather for New Wine 2004’ (*Christian Today*, 2015) – Accessed 12/11/15 <http://www.christiantoday.com/article/22000.christians.gather.for.new.wine.2004/1180.htm>

*North* in Harrogate under the leadership of Ian and Nadine Parkinson.<sup>94</sup> Initially, it was successful, with 2,000 people attending that first northern gathering. The £100,000 received for the venture had underwritten the costs. It outgrew Harrogate and moved to Newark in 2006, which for some was an issue as it was not in the North, but this was overcome by renaming it New Wine North and East! It survived for eight years before closing due to spiralling costs – it ran at a loss - being kept afloat by larger, wealthier southern Churches. For Coles and the New Wine leadership this was a disappointing debacle. The attempted expansion across the country regionally had failed. This may have been because of the lack of wealthy churches (particularly Anglican) in the north of the country and thus financially a big summer conference of this nature was unsustainable. Scotland said as much in his interview: ‘They need to watch their prices’.<sup>95</sup> Similarly Widdecombe sees New Wine as still very middle class and regional not urban. He said: ‘the prevailing culture is predominantly middle class, but I wonder if there’s some inadvertent buying into the middle class ideal.’<sup>96</sup> In sum, New Wine North foundered, and yet internationally, New Wine still grew.

### **New Wine International**

The summer of 2012 edition of the *New Wine* magazine reported that there were eight International conferences taking place in that year in New Zealand, Australia, Finland, Ireland, Holland, Scotland (called Clan Gathering), in South Africa and Sweden. Each place hosted between 200 (in South Africa) and 2,000 in Sweden, to 3,500 in The Netherlands.<sup>97</sup> Obviously, over the past decade the New Wine experience had impacted people from all these countries and the idea of a local expression of the New Wine conference was born. National Leadership teams were set up in some places like in Finland and brought people

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<sup>94</sup> Melliush, 2009, p.32

<sup>95</sup> Scotland, Interview 2015

<sup>96</sup> Widdecombe, Interview, 2014

<sup>97</sup> Melliush, 2012, p.34

together; in New Zealand there were three conferences over the North and South Islands.<sup>98</sup> Each had their own theme (e.g. 'Under an Open Heaven' in Sweden) but the familiar, tried and tested, topics, common to the 'English' New Wine were ubiquitous in the conferences. New Wine had expanded globally and in 2010 there were networks in twelve countries.<sup>99</sup> An analysis of comparable movements like Spring Harvest and before that Keswick, show no such international links, and it is clear they have not been able to expand in a similar way.<sup>100</sup>

### **Local Management and Development**

Alongside international developments and regional expansion -- Coles ensured designated weeks for London and South East (LSE Week 1) and Central and South West (CSW Week 2) - the New Wine infrastructure continued to be built. There was an office developed in Ealing, (New Wine now employs almost 30 people), and the communication improved with the *New Wine* magazine circulating widely. In it, the Vision and Values were clearly stated with the new strapline: 'Local Churches Changing Nations' becoming the important catchphrase. This coincided with the greater roles for other churches and leaders beyond St Andrew's. Rev. Mark Melliush of St Paul's Ealing became LSE Director and Rev. Mark Bailey of Trinity Cheltenham, the CSW regional Director. They, with their hard-working church members, basically ran/hosted the two conference weeks with up to 500 volunteers for each one.<sup>101</sup>

There was also a lot of specific conference development. A huge sprawling 'marketplace' sprang up inside the main conference 'hall', with numerous charities having stands. (This began when the main venues moved to marquees which accommodated more people.) Within the conference programme itself there were some new ideas. Different *streams*

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<sup>98</sup> Ibid p.34

<sup>99</sup> Ibid, <https://www.new-wine.org> – Accessed 17/7/15

<sup>100</sup> Clive Calver, [www.springharvest.org/](http://www.springharvest.org/) and Keswick, <https://keswickministries.org> – Accessed 14/11/15

<sup>101</sup> Mark Bailey, Personal Conversation, 2004

were identified for different needs, these included: Biblical, Political, Environmental, Holy Spirit, Creative, Women, Men, Family, Worship, to name just a few of the topics on offer.<sup>102</sup> On site there were specifically dedicated spaces for those with special needs (Our Place) and room was made for artistic/creative expression as well as numerous coffee shops. Currently the individual coffee outlets are sponsored by charities, such as Tearfund and Toybox. This gives them useful exposure and they can advertise their work via the talks held in the venue. Ultimately, all the above would seem indicative of the growth from network to movement as New Wine became more established and well-known and other organisations sought to take full advantage of the large gathering of Christians on holiday in one place at one time.

## **Resources**

Like any other business or small company, New Wine as a brand developed at the same time. The *New Wine* Magazine has already been mentioned, but there were various other ways Coles wanted to communicate their message. Early on, the seminars were recorded and people bought tapes and listened to them; this has now become CDs and Conference MP3s. In 2001, the very first New Wine Worship CD was produced and every year since, New Wine worship Director Neil Bennetts from Trinity Cheltenham ensured a CD came out so that the songs sung at the conference are available for all, soon after the conference. (This has moved on to a full DVD of the conference as all of the main sessions are filmed.)

One final area is theological resourcing for prospective church leaders. New Wine is clear that it is not a denomination, but it did develop its own theological 'training' in 2009. This was under the New Wine Training Partnership and morphed in to what was known as WTC: Westminster Theological Centre. However, recently, this has been abandoned as it has rethought its position on training for ordained ministry and has thrown its lot in with the

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<sup>102</sup> New Wine Conference Programme, 2014

London-based St Mellitus College, which is an Anglican operation, training people for ministry in the Church of England. Despite attempts to be otherwise, it seems New Wine continues to be dominated by Anglicans. As Ujvarosy, a Methodist minister, commented: '(New Wine is) ... very heavily dominated by Anglicans and the leadership is ... heavily... Anglican'. Similarly, Baptist pastors, do not attend as much as Anglicans do.<sup>103</sup>

## **Training**

Historically, it was the training area that developed most significantly over the Coles period. Originally, New Wine was simply a Summer Conference and this is still at the heart of what New Wine does, but this left the rest of the year and the challenge was to develop this area. Enabling Christians to 'minister' in their local church could happen outside the conference. Thus, a whole raft of training events began to develop over the time Coles was at the helm. These can be delineated into two main areas; constituency groupings and subjects. New Wine comprised thousands of people which could be divided into constituencies.

Firstly, leaders needed to be trained and so the New Wine Leadership Conference began. It convened annually, initially as one group, and then these also became regionalised. And then there were Leaders' spouses; New Wine developed specific training days for them. Specific kinds of ministry were catered for, so rural and urban ministry training days ensued. Also, there was training for Worship Leaders and musicians and their band members as well. Not to be left out, New Wine Women's Days appeared and then Men's days also followed. For Parents, New Wine developed a Parenting Course called Family Time which was explained in more detail at the conference, but there was a training day for that too. Next, were those who worked with 18-30s or particularly with young people and children. Training Days throughout the year mushroomed but the flagship event was still July/August. By way of explanation there was a need for this training – especially the children's workers.

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<sup>103</sup> Damon Ujvarosy, Personal Interview, 2014 (Appendix)

Strategically, all ages were catered for and each age group had its own name and team, i.e. Gems 0-2s, Pebbles 3-4s, Ground-breakers 5-7s, Rock Solid 8-9s, Boulder Gang 10-11s, and Club One 12-13s and finally Thirst 14-18s, though this typically was the smallest grouping, as often the older teenagers ended up working in the other age groups as the team leaders.<sup>104</sup> But it was not just constituency groupings; there was training in specific topics and subjects: Healing, Prophecy, Prayer, Pastoral Care, and Prayer Ministry, in fact any topic area that was helpful for individual church members to be able to serve their congregations more fully.

### **Reflection**

Over the thirteen years that Coles headed up New Wine it can be said it grew consistently. From 7,500 in 1997 to 22,000 in 2004 to 30,000 in 2009, there was phenomenal growth, so much so that a *Daily Telegraph* article in 2010 termed it a sort of ‘Glastonbury for God’!<sup>105</sup> There are many reasons why people seem to want to return to the site year on year: ‘Great teaching, the worship, a spiritual shot in the arm, for renewal and refreshment, a Celebration, networking, being with thousands of other believers – a real Jamboree.’<sup>106</sup> However, this kind of event takes a great deal of hard work, organisation and planning. Coles made these things happen with the support of the churches and their leadership.

Furthermore, costs continue to grow, and New Wine now has a turnover of £4 million.<sup>107</sup>

Pytches, who continues to attend the conferences, could never have expected that the small conference he started with his church in 1989 with 3,500 people could have grown so fast.

In 2010, after almost a whole decade in charge, Coles wrote: ‘New Wine is now in its

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<sup>104</sup> Melluish, 2008, pp.9,10

<sup>105</sup> Jerome Taylor, ‘It’s Glastonbury for God’ *The Independent*, Thursday August 6<sup>th</sup>, 2009, pp.12,13

<sup>106</sup> Ponsonby, Interview, 2015, p.6

<sup>107</sup> Ibid, <https://www.new-wine.org> – Accessed 21/5/16

third decade, how can it avoid becoming 'Old Wine'; the answer is by accurately hearing what the Spirit is saying and being bold enough to obey'.<sup>108</sup> A typically New Wine statement, and one that is hard to quantify. Weighing things up, it seems that this is not an easy path. There have been extraordinary successes and it is hard to argue with the growth itself. But, the fiasco of New Wine North and the ill-fated excursion into theological training, both proved to be unwise, and both ventures cost the organisation a large amount of money. Both theologically and pastorally, in the area of divine healing, New Wine has been and continues to be challenged. 'Accurately hearing' is the crucial phrase in Coles' statement. Obviously, there have been mistakes (inaccurate hearing?) but by the same token, it has progressed markedly from an organic network to a movement of significance.

### **Current Position**

The final section from a historical perspective is an analysis of New Wine's current status. At the time of writing, the movement stands at a significant crossroads. Obviously this warrants explanation, but one caveat needs to be put in place first. There are more details that could be supplied but suffice it to say, there is currently a question over the future leadership of the New Wine movement. A brief summary of this follows below.

In February of 2016, the current national director Rev. Mark Bailey was suspended.<sup>109</sup> Subsequently, he resigned from his role due to an extra-marital affair. Being an Anglican Church of England vicar, he is subject to the normal censures that accompany this situation. The upshot is that he will play no further part in the New Wine leadership for two years, and it seems unlikely that he will be able to return to any future leadership role in New Wine. Having only been director for less than two years, this is a major blow to the organisation.

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<sup>108</sup> Melluish, 2010, p.4

<sup>109</sup> Trustees Announcement on New Wine Website (<https://www.new-wine.org>), Jan 2016,

Understandably this has sent shock waves through the movement and there has been much soul-searching. Former leader Rev. John Coles took on the interim leadership, but this was not a long-term solution due to his age, (he is close to retiring) and will not hold this role for a long time. The challenge of a new leader was a pressing problem but New Wine acted and chose to appoint a younger man – Rev Paul Harcourt - as the Director in 2017.

Simon Ponsonby, in his interview, held high hopes for Bailey and said quite markedly, ‘it’ll be interesting to see what changes Mark brings ... Mark has been at the centre of New Wine for ten years... Mark is a pioneer - a dynamic front man who is going to move us forward’.<sup>110</sup> However, this sense of expectancy has all rather evaporated and it is not yet very clear how Harcourt will take things forward. The 2016 Summer Conference went on as usual, but without Mark (and Karen, his wife) in leadership, things were decidedly different. In fact one of the leaders Rev. Charlie Cleverly commented in one seminar that they were all grieving the loss of Bailey and his wife.<sup>111</sup>

Thus, as can be seen, the present position is significantly different to anything that has happened to the movement so far and understandably the future is in doubt. It is unlikely to collapse as a movement, but this occurrence has certainly damaged its credibility. It could be expected that things continue on as before, but as will be observed later, the movement is perhaps ‘older and wiser’ after this episode. It is another step in the maturational learning curve that it is on as a movement.

## **Conclusion**

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<sup>110</sup> Ponsonby, Interview, 2015, p.7

<sup>111</sup> Charlie Cleverly said this in a Seminar at New Wine at which I was present, 2016



Looking back on the now almost thirty years of the history of the New Wine movement, there are several significant points to note. Returning to a nautical metaphor, it seems the initial construction of the vessel was sound. The birth of the movement entailed the key elements of a useful location, a charismatic leader (Pytches) and external catalyst (Wimber). This resulted in a remarkably successful first conference and that momentum was then carried forward. Despite theological challenges and the New Wine North and training venture foundering, New Wine has continued to sail on, 'catching the wind of the Spirit'. This is evidenced in the solid and substantial growth in attendance over the years. The movement has progressed and become better organised, and the different captains of the ship have displayed varying strengths. The Toronto Blessing was another challenging time but it could be said this defined the movement and it gained from the encounters. In sum, it seems not to have changed a great deal since it began and this reality naturally leads on to the next section which focuses on the social nature of New Wine's appeal and how the movement can be understood from a sociological perspective.

## Chapter Two: The Sociology of New Wine

### Introduction

All religious movements not only have a history, as has been described, but can also be seen as social phenomena; the New Wine movement is no exception. It is necessary to analyse this social perspective and seek to understand its nature. Stark, in his comprehensive *Sociology of Religion*, classes New Religious Movements (NRMs) as protest movements, and states that the chief reason for their coming into being is a dissatisfaction with the prevailing religion.<sup>112</sup> He goes on to indicate that 'their on-going progress results from the unhappiness with a social system or situation'.<sup>113</sup> This is true of New Wine to some extent, in that its clear dissatisfaction with the church (social) situation contributed to its birth and continuation. However, there is a need at this point to take a step back and consider more carefully the precise nature of New Wine in relation to New Religious Movements.

What exactly is New Wine? Is it truly a new religious movement or not? And, if it is not, how should it be identified, as a sect on a wider scale, or on a much narrower scale, a 'renewal movement' within the mainline protestant denominations in the United Kingdom?

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<sup>112</sup> Werner Stark, *The Sociology of Religion* Volume II, Sectarian Religion (London: Routledge, 1967) p. 5

<sup>113</sup> Ibid p. 6

And with regard to that, is it only, really an Anglican operation, which narrows it even more? Furthermore, in this area, what is its relationship to the rest of society around it, namely in traditional sect or cult language, is it 'world-accommodating' as a movement generally? Within what will naturally become the first area of discussion, it will be useful to look at some standard explanations of religious movements/sects, and critique them against what New Wine is. In particular, it will be necessary to look at the social conditions that led to the birth of New Wine and how these circumstances contributed to the start of this movement. One of the most advantageous ways to begin this section is to make use of a basic table which lays out 'A Typology of Ideological Collectivities' as a simple means of classification.<sup>114</sup>

	<u>Respectable</u>	<u>Deviant</u>
Uniquely legitimate	Church	Sect
Pluralistically Legitimate	Denomination	Cult

What the table does is provide a model for understanding the Church/sect/cult relationship. This can be applied to New Wine for comparative purposes. It should be noted here that this type of sociological perspective is related to theological ones. Unpacking this further, it could be said that a sect tends to be a group that splinters off from the church, whereas cults engage in no such endeavour but come from 'alien inspiration'.<sup>115</sup> Thus, the Jehovah's Witnesses seek to re-define the Christian Faith (as do the Mormons) and are usually seen as sects of Christianity.<sup>116</sup> Cults are usually more extreme. For example, the Heaven's Gate group, who committed collective suicide near San Diego In 1997, combined elements of Christianity with unusual beliefs about the nature of UFOs. They interpreted passages from the four Gospels and the book of Revelation as referring to UFO visitation.<sup>117</sup> In essence,

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<sup>114</sup> George Chryssides & Margaret Wilkins *Reader in New Religious Movements* (London: Continuum, 2006) p.5

<sup>115</sup> Ibid, p.4

<sup>116</sup> Ibid p.5

<sup>117</sup> Jamie Frater, *Listverse*, <http://listverse.com/2007/09/15/top-10-cults/> - Accessed 3/3/15

New Wine does not fall into either of these groups and is in the legitimately pluralist area.

### **New Religious Movement or not?**

However, New Wine is not easily viewed as a Christian 'New Religious Movement' either.

NRMs break away from mainline denominations and often result in a new 'church' or even a new denomination. Examples of this process can be seen in Africa - especially in Nigeria.

It might be useful at this point to tease out this distinction a little further from this source.

Barrett relates a narrative of how these movements emerge in Africa. He begins by saying,

'more ... movements (of renewal/protest) remain in embryo inside historical churches.'<sup>118</sup>

He says that 1,000 such movements existed within the African Protestant churches in 1967.

Interestingly, he notes that 'over time large numbers of uncommitted persons enter the churches and nominalisation sets in' – something that is also true of British Anglicanism.<sup>119</sup>

The break (away) often seems to come with the emergence of a charismatic leader. This person takes on a prophetic, even messianic, role and there is a revival of faith within the church which is characterised by enthusiasm and a large following.<sup>120</sup> Then there is a focus on a new type of community which ultimately leads to a movement outside the churches.<sup>121</sup>

This in turn can result in a new denomination. Can this paradigm be applied to New Wine?

The answer is, to some extent, but there are important considerations to be borne in mind.

New Wine has studiously endeavoured to stay intra-denominational and does not want to be viewed as opposed to the different denominations that comprise the Christian Church.

New Wine's beliefs align themselves with orthodox Christian teaching through the ages.<sup>122</sup>

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<sup>118</sup> David Barrett, *Schism and Renewal in Africa – An analysis of 6,000 contemporary Religious Movements* (Oxford: Oxford University Press, 1968) p. 3

<sup>119</sup> Ibid, p. 137

<sup>120</sup> Ibid, p. 47

<sup>121</sup> Ibid, p. 275

<sup>122</sup> Ibid, <https://www.new-wine.org> – Accessed 27/10/14

That said, the discussion needs to progress here to a deeper level and begin by looking at the social dimensions -- both ecclesiastical and societal -- around the birth of New Wine.

Despite arguments to the contrary, the reality was that one of the main protagonists behind the first New Wine Conference was John Wimber who in fact *did* form a new 'denomination' named 'The Vineyard' in 1982 when he left the U.S. mainstream church of Calvary Chapel.<sup>123</sup> There are now numerous Vineyard Churches in this country and indeed across the world. There may come a day when New Wine sees fit to pursue denominational status, but at this stage this is not the case. New Wine churches are still characterised as first and foremost whatever their denomination is, such as for example: Baptist, Independent, Evangelical, and predominantly Anglican. But, despite it not being extra-denominational it seeks to revive and *renew* the denomination. The most appropriate designation is that of a *Protestant (mostly Anglican) Renewal Movement*. Having determined that, it is still possible to apply (albeit on a micro scale) the kinds of understandings of sects and NRMs from a purely sociological perspective. This is especially true when we look at the beginnings of New Wine.

### **Using the NRM Paradigm**

Bryan Wilson, in his seminal work on the social impact of NRMs, says that what characterises them is the following: a level of engagement markedly different to that of traditional Church Christianity, Charismatic leadership, a predominately young following, the attraction of a disproportionate number of participants from better-educated and middle-class sections of society, as well as some form of international co-operation.<sup>124</sup> All the elements listed can be seen when New Wine started. Interestingly Barker notes many surviving movements are likely to become 'institutionalised' as time passes and the

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<sup>123</sup> Chuck Smith, *Calvary Chapel*, <https://calvarychapel.com/> - Accessed 12/3/15

<sup>124</sup> Bryan Wilson (Ed), *New Religious Movements: Challenge and Response* (London: Routledge, 1999) p.20

demographic composition begins to mirror the wider community.<sup>125</sup>

Similarly, as time passes, charismatic leadership becomes 'routinized'. This may result if the movement grows in size and administration of the movement becomes more bureaucratic. This is certainly true of New Wine. John Wimber could be seen as the key figure and then David Pytches as the leader who gave form to the pre-existing movement.<sup>126</sup> (Was Wimber what Weber would refer to as 'the prophet' figure preceding the 'religious movement'?)<sup>127</sup> Indeed, Stark observes that 'we come nearer to the truth when we see the leader imparting direction to those pre-existing energies and helping it to focus on definite ends.'<sup>128</sup> With New Wine we see this at work with Pytches and then as it grew and John Coles took over from Pytches, the movement became more institutionalised.

But it is important to expand Wilson's first point noting the difference between the NRM and the nature of traditional Church Christianity; namely, the relationship between the prevalent church Christianity and the society at large. What is important to note here is at the start of New Wine, there appeared to be a 'marked disconnect' between the normal experience of the regular attender at an Anglican church and the surrounding U.K. culture, as I will now demonstrate.

### **Prevailing Social Conditions**

At the end of the Eighties, life in the United Kingdom was becoming increasingly secularised. The decade had seen the growth of corporate financial institutions and the film 'Wall Street' containing the phrase 'Money never sleeps' seemed to focus much of society's obsession.<sup>129</sup>

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<sup>125</sup> Barker, 1989, p. 12

<sup>126</sup> Ibid, p.13

<sup>127</sup> Stark, 1967, p. 47

<sup>128</sup> Ibid, p.48

<sup>129</sup> Oliver Stone (Director), *Wall Street*, (Released in Hollywood by 20<sup>th</sup> Century Fox, 1987)

Similarly, the church had become much more secularised and some would say impotent.<sup>130</sup> The conditions were ripe for a new religious fervour within traditional church structures. As Saliba says: 'When religions become too secularised, new movements come into being.'<sup>131</sup> In addition, there had been a breaking down and a disillusionment with traditional civic values and so civic religion and many church members were hungry for something more.<sup>132</sup> Within this general social milieu and within the social structure that is the church, more marginal religious subcultures can develop.<sup>133</sup> These entities are often in conflict with society at large. The next question is what these subcultures are characterised by.

Robbins defines some NRMs as 'world accommodating' in that they seek not to abandon traditional church and denominational structures altogether but still offer something else.<sup>134</sup>

Ultimately New Wine falls into this category as it offers a shared lifestyle for its 'members', at least for a week or so, that is patently different from the society around it that is secular. Alongside that, the New Wine leadership would be adamant that their 'members' should be actively engaged with society not stand apart from it. There is a creative tension in that New Wine deliberately wants to give participants 'a taste of heaven' at their conferences.<sup>135</sup> But there is a recognition that they must return to their lives, with a renewed vigour to see their communities changed. At this point, a comparison from another era may be helpful.

## **A Comparison**

Under Martin Luther King, the Civil Rights movement in 1960s America has similarities. The task then was to keep together the people who formed the movement. Thus a

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<sup>130</sup> Scotland, 2000, p. 207

<sup>131</sup> John Saliba, *Perspectives on New Religious Movements* (London, Geoffrey Chapman, 1995), p. 116

<sup>132</sup> Ibid, p.122

<sup>133</sup> Ibid, p.123

<sup>134</sup> Thomas Robbins, *Cults, Converts and Charisma, The Sociology of NRMs*, (London: Sage, 1988) p. 117

<sup>135</sup> John Coles, Informal Conversation (at the New Wine Leaders Conference), 2014

philosophy was needed that would win and hold people's allegiance.<sup>136</sup> Furthermore, the closeness within the group needed to transcend some of the social categories leading to a greater social cohesiveness, so there would be vital, intra-group interpersonal affection.<sup>137</sup> Initially those who went to New Wine were looking for something more from church. Also, they knew each other quite well as they were mainly from St Andrew's Chorleywood or its friends so had some interpersonal fondness. Likewise, this 'desire for renewal' chimes with what King was trying to achieve; establishing a vision that won and held people's allegiance. Moreover, leadership is very significant. In some ways the leader is the one who embodies and represents the movement's norms and values.<sup>138</sup> Indeed the leader is meant to define the movement.<sup>139</sup> This was evident with Luther King, but what of the New Wine leaders? Interestingly, there are some salient, comparable features. Pytches, knowing Wimber, was ideally placed to enact the vision. He was a prominent, well-respected, ordained, Anglican leader whose church was situated near the capital. In many ways he embodied New Wine. Both his first-hand experience of the Holy Spirit's work and his friendship with Wimber made him well-suited to advance the movement for the British scene. Leadership will be discussed further later on, but it is important to note these features at this specific stage because without Pytches' leadership it is unlikely that New Wine would ever have launched so successfully. Gathering up the threads then, it is clear that collective self-identification with a movement involves a number of factors. But, what is actually taking place within the individual participants, and what changes to personal self-identification are happening so that they are transferring their allegiance from their church to this new movement?

## **Social Identity**

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<sup>136</sup> Michael Hogg & Dominic Abrams, *Social Identifications*, (London: Routledge, 1992), p.92

<sup>137</sup> *Ibid*, p.93

<sup>138</sup> *Ibid*, p.113

<sup>139</sup> *Ibid*, p.114



Identity is the human capacity to know who is who.<sup>140</sup> To be successful, a social group need to establish a positively valued distinctiveness and provide a positive social identity for the individual members so they can define themselves according to the values/norms of the social group.<sup>141</sup> Thus, how do people identify with a group? In essence it is the group *in* the individual.<sup>142</sup> Unpacking this, it could be said that the individual's knowledge that they belong to the social group, together with some emotional value and an evaluative dimension, are significant in them opting for some level of group membership. (Here, this refers to the identity an individual might gain from belonging to a group like this.) This results in the establishment of some form of social identity. How might this be applied to the social grouping that is New Wine?

In the New Wine experience at the Summer Conferences there are particular events. Initially there is the main meeting. A participant, with thousands of others in one large venue, will sing, listen to a speaker and respond in some way. This will happen in smaller contexts all through the week at seminars and other venues. The paradigm of 'Worship, Teaching and Ministry' -- the New Wine liturgy, will be replicated time and time again through the week. In the same way, the children in their age-groups will be introduced to the same formula. Sumner describes how social groups create their own 'folkways' or distinctive customs.<sup>143</sup> New Wine is socially doing this. Jenkins goes on to say that the large collectives (that is the main meetings) can be very abstract but they do have an observable, local, immediate presence.<sup>144</sup> However, these shared rituals can act as a symbol of the (entire) community.<sup>145</sup> (It should be noted here that New Wine does not technically operate a 'membership

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<sup>140</sup> Richard Jenkins, *Social Identity*, (Abingdon: Routledge, 2008) p. 5

<sup>141</sup> Hogg & Abrams, 1992, p.1

<sup>142</sup> *Ibid*, p.3

<sup>143</sup> Quoted in Hogg & Abrams, 1992, p.16

<sup>144</sup> Jenkins, 2008, p.12

<sup>145</sup> *Ibid*, p.13

system'. It is entirely voluntary whether one goes with one's church to New Wine or not).

So, how do the above comments relate to New Wine?

### **What a person receives socially from New Wine**

New Wine does provide a social identity for its participants. This develops like an evolutionary process as the week unfolds for those who go to the Bath and West Showgrounds in Shepton Mallet. Gathering with one's church, in a slightly challenging setting – camping in a country field – begins this process of gaining a new social identity. The sense of belonging to New Wine grows. Community begins to flourish. There is mutual support and encouragement. Children can play with their friends. Parents can relax knowing their children are safe. Indeed, Widdecombe commented that it was 'great for the kids' and that was the main reason for going again and again.<sup>146</sup> The shared values soon surface; not just quasi-Christian ones, but people who seem to think and believe the same sorts of things, things about the Spirit, things about how to pray, how to minister effectively and how to live life. Collective experiences reinforce this; the worship, the soft rock music and the sense of euphoria as people focus their attention on something bigger than themselves – God's Kingdom. The group identity is set in the individual as the New Wine social identity.

Three key things seem to emerge then that comprise this new social identity and from a sociological perspective, they have an element of what Durkheim would call the 'sacred',<sup>147</sup> (that which is special and extra-ordinary), including: sacred power, sacred community, and sacred health. New Wine (albeit within the Christian gospel) espouses the power to change. There is a rediscovery of sacred power in the lives of ordinary people. Following on from that is the establishment of new structures that possibly culminate in a sacred community.

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<sup>146</sup> Widdecombe, interview, 2014, p.2

<sup>147</sup> Quoted in Peter Berger, *The Social Reality of Religion* (London: Faber & Faber, 1969) p.24

This is the formation of nothing short of a new social identity for the participants. And, if someone is sick there is the promise of sacred health, which comes through the extraordinary action of the Spirit. Healing is very much part of the New Wine philosophy. Healing and miracles are for now. So, individuals can avail themselves of this new sacred experience of being prayed for; for spiritual renewal and physical health.<sup>148</sup> Taken together, these three realities constitute significant planks of the new social identity. This is what an individual gets from New Wine. But then the question arises as to whether this socialisation process is unique to Christian movements or can these phenomena be seen in other religions too?

### **Comparison with another religion – The Mela**

Interestingly, there is a comparison to be drawn with a phenomenon within Hinduism which has been closely scrutinised and was both well documented and an ESRC funded project.<sup>149</sup> The Prayag Magh Mela is a unique event. Every year in the month of Magh (Jan/Feb time), millions gather at the conjunction of the Yamuna and Ganges rivers in India.<sup>150</sup> A vast tented city grows up - very similar to the New Wine campers at the Bath and West Showgrounds near Shepton Mallet in the first two weeks of August. And the similarities do not end there.

Each day at the 'Mela' the pilgrims rise early to do their devotions – just as some do at New Wine. There are those who service the Mela, the cleaners, fire-fighters, shop-keepers, a host of volunteers; as at New Wine. The pilgrims live in encampments based on where they come from – at New Wine the 'punters' camp with their churches. They both read their holy texts. They both attend meetings addressed by holy men at venues of different sizes on a variety of subjects which relate to the practical and spiritual dimensions of life. Also, there is the singing of religious songs at both sites and the reality is that both are intensely crowded. The Mela happens in the Indian winter and the challenge of the cold tests one's faith as do

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<sup>148</sup> Knowledge gained through personal experience of being prayed for at The New Wine Conference

<sup>149</sup> Economic and Social Research Council (ESRC)

<sup>150</sup> The Prayag Magh Mela Research Group, *Understanding the Pilgrim Experience*, St Andrews, 2013, p 1

the vagaries of the invariably cold and wet English summer for those who attend New Wine. Those studying the Mela remark on the 'social safety net' as they live together and actively come to the aid of their fellow pilgrims.<sup>151</sup> They go on to a specific analysis of what is taking place socially rather like the previous section on what a person gains from New Wine.

Three interconnected factors are crucial according to the university researchers. These are: shared identity, relationality and collective self-realisation.<sup>152</sup> It would seem pertinent to look closely at these factors as they seem to be discernible in the New Wine experience.

Shared identity refers to the sense of 'usness'. It is the sense that develops in crowds where everyone thinks of themselves in terms of the group. In the Mela, 'we are all pilgrims' or at New Wine, 'we are all new winners'; it is the feeling that the crowd is like a family.<sup>153</sup> As has been mentioned previously this shared identity develops through the week of New Wine in a number of ways resulting in a new social identity. The relationality aspect is an intimacy which the pilgrims and punters have with the others there who are seen as 'one of us.' It is reflected in civility, in respect and trust. At New Wine, people are happy to be 'prayed for' by complete strangers during ministry time. The collective self-realisation for the 'Melans' means 'being able to live the spiritual life that a true pilgrim should'.<sup>154</sup> In the same way the 'punters' at New Wine appear to take on its values so much that they are better Christians. But what does this all result in for the individuals once the Mela/Conference is finished?

Researchers are clear that participation at the Mela does increase peoples' well-being.<sup>155</sup>

After the Mela, once people are back in their villages they have an enhanced sense of being able to face the challenges that life throws at them.<sup>156</sup> In the same way the New Winners

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<sup>151</sup> Ibid, p. 6

<sup>152</sup> Ibid, p.8

<sup>153</sup> Ibid, p.9

<sup>154</sup> Ibid, p.10

<sup>155</sup> Ibid, p.11

<sup>156</sup> Ibid, p.12

often report how the week-long conference gives them a spiritual shot in the arm.<sup>157</sup> By way of summary, it is evident that the New Wine experience is not necessarily a unique one. An understanding of the social processes at work in these individuals across their religion is revealing, showing that the shared identity, relationality and collective self-realisation all contribute toward a greater sense of well-being in the individuals concerned. This leads on to the next section which will reflect on the way these kinds of movements are led and in particular whether the nature of the leadership will help or hinder its longevity.

### **Leadership**

The next section requiring some analysis is in the area of leadership. This has been briefly touched on already but more questions need to be asked from a sociological perspective. These will be tackled under three main headings: current situation, diversity, and training. What is meant by diversity includes the position of women in leadership, the prominence of young leaders and the reality of the social and denominational status of New Wine leaders. It should be noted here that New Wine runs leadership conferences annually which attract more than a thousand church (and other) leaders from across the UK and further afield.<sup>158</sup> One of the tasks in this section is to debate whether the leadership that is in place currently is socially diverse enough to promote growth or whether its lack of diversity or change lead to impoverishment? With this assessment will go a brief discussion of the way in which new leaders are being trained, something sparking much debate in New Wine in recent years.

### **Current Situation**

New Wine has five Regional Leaders, one is female and she is 'covering' at the moment.<sup>159</sup>

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<sup>157</sup> Ponsonby, Interview, 2015

<sup>158</sup> Coles, *Leadership Conferences*, <https://www.new-wine.org> – Accessed 3/7/15`

<sup>159</sup> Ibid, same access date

The leaders are also all vicars of Anglican churches, although they do range widely in age.<sup>160</sup> There are no people of other ethnic grouping apart from white on the New Wine webpages, and of the twenty-four faces only two of them are female – one woman carries two roles.<sup>161</sup> Thus, it can be surmised that the New Wine leadership currently is Anglican, white, male and of mature age, although to be fair, there are a number of younger leaders emerging. Harcourt acknowledges this: ‘we’ve got a long way to go, to have a much more balanced profile in terms of, (certainly in terms of) age, and gender’.<sup>162</sup> At least he is honest. Perhaps, the key conclusion to draw is that the leadership of New Wine is unchanged since it began.

### **Lack of Diversity**

Despite the above, New Wine from the front, encourages ‘all-member ministry’, and, there does not seem to be a bar to women holding leadership roles in the movement. The truth is however, that women do not seem to be coming forward to take on the leadership roles. Similarly, there are few non-Anglicans and that reflects the reality that New Wine remains predominantly Anglican, although efforts are being made to bring in leaders from other denominations – especially at a more local level where New Wine leadership hubs exist.<sup>163</sup> This is true in Bristol where David Mitchell leads Woodlands - an independent church.<sup>164</sup> Furthermore, the stark fact is that New Wine began as a middle-class conference and still remains mainly middle class. The lack of social diversity, particularly in leadership is obvious. Once again, the present leadership might say, if challenged, that there is no bar to anyone of any ethnic group or denomination becoming a leader, but the facts speak for themselves. Where the leadership is of a certain ilk, this will continue unless steps are taken otherwise. It could be said this is an example of a self-perpetuating oligarchy seen in other contexts.

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<sup>160</sup> Ibid

<sup>161</sup> Ibid

<sup>162</sup> Paul Harcourt, Personal Interview, 2018 (See appendix)

<sup>163</sup> David Mitchell, Informal Conversation, 2015

<sup>164</sup> Ibid

## Training New Leaders

The only place this is breaking down is in the age range. There are younger leaders evident. These are due to be in senior leadership roles soon, and New Wine seems to have made a concerted effort to bring them on. But, there is a problem in that only vicars seem qualified. Within the Church of England new vicars are only eligible to be so, if they have got through a B.A.P. (Bishop's Advisory Panel), are ordained and have served a curacy. This a long process, one which can last up to seven years and involves major engagement with Anglicanism. This selection process and subsequent training at a theological college is not a small thing. It is something that has been developed over many years of careful consideration.

Interestingly, there was an attempt a few years ago by New Wine to set up its own training centre. This was known as W.T.C. (the Westminster Theological Centre) which attracted a number of recruits initially.<sup>165</sup> Unfortunately there was a problem with accreditation and the

Church of England failed to recognise this training, so students in this programme were not able to serve in Anglican churches.<sup>166</sup> As has been shown, with New Wine being largely Anglican this led to a 'disconnect' between the training New Wine was offering and the end result. Consequently, the funding was withdrawn from W.T.C. (though it continues training other students) and New Wine no longer has a training arm which prepares people for future church ministry.<sup>167</sup> Those seeking to lead a New Wine Anglican church must pursue the usual route, something which reveals its roots – still planted in the Church of England.

What can be said in reviewing this analysis is that New Wine retains its original paradigm.

The current situation is a result of what has been the case for the past twenty-five years.

There is little diversity in leadership, and decisions regarding training have perpetuated this.

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<sup>165</sup> Peppiat, Interview, 2015

<sup>166</sup> Widdecombe, Interview, 2014

<sup>167</sup> Ibid

Obviously if New Wine wants to remain a niche network then there is no cause for concern. However, if it aspires to be more socially diverse, then drastic change is required.

Interestingly, following the departure of Rev. Mark Bailey, a younger man was appointed, Rev. Paul Harcourt, though he is still male, white, and an Anglican vicar from the south.<sup>168</sup>

The question really is whether New Wine will ever break out of this self-created mould.

A comparison with another British Christian 'renewal movement', simply named 'Keswick', (after the town in the Lake District) may be helpful at this point to ascertain whether the ability to change and diversify is something which is common for these kinds of movements.

### **Comparison with Keswick**

The Keswick convention started in 1875. It was born out of the Holiness Movement of the 1870s and focused on the 'fullness of the Holy Spirit'.<sup>169</sup> Keswick became a special place for people and was the home of an older clergyman named Thomas Dundas Harford-Battersby. He was the vicar of this small town in the Lake District.<sup>170</sup> He had contact with an influential American Quaker called Robert Pearsall-Smith who Battersby said changed his ministry.

Thus, Keswick was established to give a platform for Smith and Battersby who called on 'Christians from every part of the Church of God'; it was to be a non-sectarian convention.<sup>171</sup>

Already there are a number of similarities with the birth of New Wine over 100 years later. There were specific places: Keswick and Chorleywood, key people; Battersby and Pytches, influential Quakers – Smith and Wimber; a focus on the filling and baptism of the Holy Spirit. They also both started with a tent meeting and the means of communication was similar, that of biblical teaching – and both were interdenominational. Furthermore, the leadership

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<sup>168</sup> Announcement on <https://www.new-wine.org> – Accessed 14/7/15

<sup>169</sup> Charles Price & Ian Randall, *Transforming Keswick*, (Carlisle: OM Publishing (Paternoster), 2000) p.14

<sup>170</sup> *Ibid*, p.19

<sup>171</sup> *Ibid*, p.29



was mainly Anglican – especially in the early years.<sup>172</sup> These are remarkable similarities.

Through the years Keswick, like New Wine, has had to meet and overcome several different theological challenges. Initially Keswick incorporated revival movements like the Welsh revival of the 1900s and the Hebridean revival of the 1950s, just as New Wine did with the Toronto Blessing of the mid 1990s, but later they chose not to embrace certain positions. Keswick did not embrace the Charismatic movement of the 1960s and 70s, and New Wine drew back from endorsing a Pentecostal understanding of healing ministry between 2004-7. However, both relied heavily at times on specific Anglican churches: Keswick on All Souls, Langham Place and New Wine on St Andrew's, Chorleywood – both large London churches.

### **Conclusion**

Price and Randall in their work on Keswick conclude that 'most movements... do not last more than two or three generations.'<sup>173</sup> Keswick is an exception at over 130 years. Indeed, until the 1970s, Keswick was the best known and best attended gathering of Christians in the United Kingdom. But, in 1979 it spawned 'Spring Harvest' – the younger person's alternative to Keswick – though this is not strictly true as it runs in the Spring, during the Easter holidays, so it is not in competition with it. It is also interdenominational with an evangelical statement of faith. It is now 37 years old and has declined somewhat from its zenith in the mid-1990s when it drew 70,000. It had a split in 2007 and another conference 'Word Alive' was born which draws 4,000 – similar in number to Keswick which continues in a permanent convention centre.<sup>174</sup> To all intents and purposes Keswick is still relatively unchanged and is still focussed on the same things: The Lordship of Christ, Unity, Discipleship, Life Transformation as well as Evangelism and Mission with a dependency on

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<sup>172</sup> Ibid, p.39

<sup>173</sup> Ibid, p.260

<sup>174</sup> Ibid, p.261

the fullness of the Holy Spirit.<sup>175</sup>

If Keswick was the parental prototype, New Wine is one of its offspring – not directly – but in ilk. Like Keswick, it continues to produce the same kind of thing year on year. For British Christians there is now a wide variety of conferences to attend in the holiday period.

‘Focus’ – the Holy Trinity Brompton yearly church camp, takes place over a week in July and typically, 3,500 people attend.<sup>176</sup> ‘David’s Tent’ is another ‘worship gathering open to all across the body of Christ to partner with the Father to see Earth look just like heaven’.<sup>177</sup> It seems Christian renewal movements ebb and flow and are abounding more today.

The question of longevity is perhaps unclear and the possible future of New Wine needs to be assessed and will be later. However, prior to that, another major area requires scrutiny. Now we come to the heart of the movement, and address its theological foundations. Does the New Wine movement have a clear and established theology – and what exactly is that? Thus, it is to the theology of New Wine that we now turn.

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<sup>175</sup> Ibid, p.261

<sup>176</sup> Dan Browne, Informal conversation, 2016

<sup>177</sup> Robert Wilson, *David’s Tent*, [www.davidstent.net](http://www.davidstent.net) – Accessed 5/9/15

## **Chapter Three: The Theology of New Wine**

### **Introduction**

It should be said from the outset that New Wine did not start out to be a deeply theological movement that seeks to cross the theological ‘t’s and dot the theological ‘i’s. On the contrary, the emphasis has always been on the practical side of theology. The key question it posed was: ‘does this theology work in practice’; if not, it could be set aside. In this respect, New Wine is at heart, a seemingly post-modern theological movement; it is focussed on empowering and equipping the regular Christian for the work of ministry.<sup>178</sup> Despite the essentially practical nature of its theology the New Wine leadership has had to, on certain occasions, nail its theological colours to the mast – as was the case with the challenge of Pentecostalism. (See historical section). This will be examined in this chapter. Having noted this practical slant to theology, there are two other main comments to make.

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<sup>178</sup> Scotland, Interview, 2015

New Wine, because of its practical nature, also tends not to do a great deal of theological reflection.<sup>179</sup> Often this happens later. The so-called 'Toronto Blessing' is an example of this. David Pytches and New Wine embraced this wholeheartedly and consequently had to defend their position and think through the theology of the phenomenon after the event. Similarly, because the emphasis has been on the 'new' in New Wine, the tendency has been to pick up the latest spiritual activity (often termed 'where the Spirit is moving') and draft in a speaker on it before fully examining the theological implications of that speaker's position. (The case of Roger Sapp is a good example.) Having made the previous two points about the limited theological reflection and the emphasis on the pragmatic, New Wine still has a clear theology and it would be helpful to state what labels have been used to describe it. Scotland sees it as conservative and orthodox and obviously 'charismatic' at its inception.<sup>180</sup> Ujvarosy, in his interview was more cautious when it came to labelling New Wine clearly. 'Labels are always difficult because labels mean different things to different people. (I'd) describe it generally, as charismatic evangelical, although I think the term evangelical... has become much muddied (in recent years)'.<sup>181</sup> But assigning labels to New Wine is but half the story; the more pertinent question is how did these theological labels come to be used? This requires an assessment of the historical and theological underpinnings of New Wine. Indeed, tracing its theological roots is extremely useful and this chronological excavation will form a significant part of the examination of New Wine's major theological convictions. Furthermore, it should be added that New Wine adopts a significantly pastoral approach to its theology. The reality is that if the well-being of the individual is prioritised then hopefully the theology will be seen to have a positive outcome in practice. And, as New Wine has

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<sup>179</sup> Peppiat, Interview, 2015

<sup>180</sup> Scotland, Interview, 2015

<sup>181</sup> Ujvarosy, Interview, 2014

grown, it has sought to keep this pastoral focus. But what is the character of its theology? Has New Wine changed its theology in twenty-five years? And with specific reference to its theology of the Kingdom and of Worship, is this still the same and how has it been critiqued? But to address this, the theology of New Wine needs to be laid out.

Interestingly New Wine does not have a specific 'Statement of Faith' as some other movements like Spring Harvest do. It does systematically set out its core convictions but in a more dynamic way, with the headings of Vision and Values. These can be found in one of the latest editions of the *New Wine* magazine (Issue sixty-two) in two sections: New Wine's Vision (two paragraphs) and New Wine's Values (ten paragraphs)<sup>182</sup>.

For ease of reference these are set out below in full.

### **New Wine's Vision**

To see the nations changed through Christians experiencing the joy of worshipping God, the freedom of following Jesus and power of being filled with the Holy Spirit.

To see churches renewed, strengthened, and planted, living out the word of God in every aspect of life, serving God by reaching the lost, broken and poor, and demonstrating the good news of the kingdom of God to all.

### **New Wine's Values**

*Continuity & Change* – we want to be faithful guardians of an unchanging message about the person and work of Jesus, and the need for personal salvation and sanctification, while also adapting ways of worship, teaching, being church and doing mission according to culture and context.

*Cross & Resurrection* – we want to honour all that Jesus has done for us on the cross, and to embrace the way of the cross for ourselves, while also knowing the power of the resurrection to set us free

*Gracious & Truthful* – we want to be kind and generous in the way we think and speak about others whether they agree or disagree with us, while also clearly communicating what we believe and why we believe it

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<sup>182</sup> Melliush, *New Wine*, 2015, p.5

*Leadership & Every-member Ministry* – we want to train and deploy anointed, courageous and missional church leaders, while also equipping every Christian to serve like Jesus in their home, church, work and life place

*Mission & Community* – we want to see the church become a missionary movement to love and reach the lost, to care for the poor and to bring justice to our homes, neighbourhoods, workplaces and nations, while also being a grace-filled community in which people can find relationship, healing, faith, hope and love.

*Natural & Supernatural* – we want to see every Christian using all the natural reason, wisdom and skill that they can, while also learning to operate in the supernatural gifts of the Spirit to minister to others in love and power as Jesus did

*Now & Not yet of the Kingdom* - we want to proclaim the good news of the Kingdom of God and to see that confirmed by miraculous signs and wonders, while also ministering grace to all, knowing that suffering will be part of life until Jesus returns and makes all things new.

*Transcendence & Presence* – we want to live lives that celebrate God’s awesome power, transcendent majesty and sovereign work, while at the same time experiencing his intimate presence as we encounter him in heartfelt worship.

*Unity & Diversity* – we want to work with everyone who holds these values in open, mutually accountable friendship, while also acknowledging and honouring differences in leadership style, church characteristics and denominational emphasis.

*Word & Spirit* – we want to derive all we believe, teach and do from the Bible as the written word of God, while also learning to hear and obey the voice of the Spirit speaking to us individually and collectively.

As is reasonably clear, it is the Values section that details the basic theology of New Wine.

But, two things are worth saying about the Vision of New Wine. Firstly, what can be noted in the first Vision paragraph is a clue to what is important – ‘worshipping God and being filled with the Holy Spirit’. Secondly, there is a stress on the church being the vehicle of any action New Wine would seek to take to do its work. Although it is not the intention of this study to detail the movement’s ecclesiology, it is helpful to be aware that New Wine holds a thoroughly Christian view of the Church as the agent of any outreach.

Having reflected on the two paragraphs about Vision, it is the Values that now need

scrutiny. These are New Wine's ten key theological 'convictions' and they are interestingly divided into two halves linked by the phrase 'while also' in nearly all but one of the ten paragraphs. They range from the more pragmatic ones entitled: 'Continuity and Change', plus 'Unity and Diversity', to ones that border on the theological: 'Leadership and Every-member Ministry' and 'Natural and Supernatural'. Towards the end, the statements are overtly theological. Three of these are possibly the most illuminating as regards the out and out expression of the theology of New Wine, these are: 'Word and Spirit', the 'Now and Not yet of the Kingdom' and 'Transcendence and Presence'. The intention in the next section is to explore these three convictions in detail.<sup>183</sup> Once that has been completed, then by way of conclusion, comments can be made as to whether there has been any theological change. Ultimately the paradigm is one of balancing different counterpoints. The fact that the values are framed with pairs of adjectives,<sup>184</sup> for example: 'Gracious and truthful', is very pertinent in that New Wine seeks not only to be clear-headed in its theological thinking, but also, to see the gospel of Jesus Christ lived out in the world where Christians live their lives. Summarising this, it could be said that what we have is a *'both/and' approach* as opposed to an *'either/or'* one. New Wine seems to endeavour to be strongly practical and pastoral, not getting preoccupied with theological minutiae, but staying firmly connected to everyday life. Now, it is time to move to the detailed analysis of three of the Values or Convictions.

### **Conviction One: Word and Spirit**

The first conviction is the most foundational and it seems apposite to start with this because much of what follows is based on New Wine's view of the Bible. Thus, it reads: *'We want to derive all we believe teach and do from the Bible as the written word of God, while learning to hear and obey the voice of the Spirit speaking to us individually and collectively'*.<sup>185</sup>

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<sup>183</sup> Ibid, p.5

<sup>184</sup> Ibid, p.5

<sup>185</sup> Ibid, p.5

Despite it being the last one, this statement perhaps carries with it significant theology. It sees the New Wine movement place itself definitively within the orthodox Evangelical camp with the phrase: 'the Bible as the written word of God'. In fact, the new director of Mission in England for the Evangelical Alliance (EA), Gavin Calver (son of Clive Calver – former director of EA) spoke in the main arena at the New Wine summer conference in 2016.<sup>186</sup> It is clear that New Wine identifies itself with the Evangelical wing of the Protestant Church and is very 'word-centred'. (By the same token, it takes itself further along the theological spectrum from the standard evangelical position, with the use of the phrase, 'learning to hear and obey the voice of the Spirit' – more on this later as Scotland comments on this.) However, the first question is: how is the word 'Evangelical' best understood? Seeing the Bible as the 'Word of God' is the usual Evangelical position and New Wine has consistently aligned itself with this view. The morning 'teaching sessions' at the summer conferences over many years have often been based on a book of the Bible and follow in the Evangelical tradition of an exposition of a particular passage from the Bible itself. This year the sub-heading for The Arena was 'Bible Teaching'.<sup>187</sup> One of the seminar 'streams' always entails a 'Beginner's Guide to the Bible'.<sup>188</sup> This involves five seminars over the full week which touch on subjects such as 'making sense of the letters, the wisdom books, the law and the prophets.'<sup>189</sup> There is a stress on understanding the Bible – for today. Widdecombe commented, 'the morning Bible readings ... were fantastic'.<sup>190</sup> Ponsonby too is in no doubt that New Wine has 'its roots in Evangelical Anglicanism'.<sup>191</sup> Invariably speakers begin their seminars with quotations and references to Bible verses. There has been a close partnership with the Bible Society over many years. Bibles and books about the Bible as

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<sup>186</sup> Personal experience as I was present at the time

<sup>187</sup> James Dwyer (Ed), *New Wine Programme Week 1*, (London: New Wine Publishing, 2015) p.16

<sup>188</sup> *Ibid*, p.44

<sup>189</sup> *Ibid*, p.47

<sup>190</sup> Widdecombe, Interview, 2014

<sup>191</sup> Ponsonby, Interview, 2015



God's Word are on sale in the marketplace. The Bible is central at New Wine.

At the same time, New Wine is also thoroughly Charismatic; the movement is very much about the Holy Spirit. The values speak of 'the voice of the Spirit speaking to us individually and collectively.' This is what Charismatic Christianity seeks to do, to recognise the work of the Spirit of God in the modern context and allow freedom for the Spirit to 'move' amongst believers. Scotland stated that from the start, 'the Charismatic experience is what drew people', and, that New Wine 'runs with the Charismatic hermeneutic'. Yet he feels that New Wine goes beyond the standard conservative position.<sup>192</sup> Interestingly, the youngest interviewee termed New Wine as both Charismatic and Bible- believing.<sup>193</sup>

What is meant by the term Charismatic Christianity? The term 'Charismatic' was first coined in 1962 and is derived from the Greek word 'charismata' - one of the words used by Paul to describe the gifts of the Holy Spirit.<sup>194</sup> As discussed earlier, Charismatics are not to be confused with Pentecostals. New Wine has placed itself firmly in the Charismatic category. But there is a finer distinction. Steven notes that sociologically, Charismatics are drawn mainly from the professional and middle classes; Pentecostals less so. Pentecostalism traces its roots back to the late nineteenth and early twentieth century (i.e. Los Angeles in 1906). Charismatics are more diverse and diffuse.<sup>195</sup> This seems the case with New Wine.

To recap, the two movements differ in their theological doctrines. Pentecostals see the 'Baptism in the Holy Spirit' that is evidenced by 'glossolalia' ("speaking in tongues") as a 'second blessing', but in contrast, the Charismatics have been unwilling to maintain that tongues were proof of baptism in the Holy Spirit.<sup>196</sup> Indeed, Kay comments that in the early

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<sup>192</sup> Scotland, Interview, 2015

<sup>193</sup> Harrison, Interview, 2015

<sup>194</sup> James Steven, *Worship in the Spirit*, (Milton Keynes: Paternoster, 2002), p.6

<sup>195</sup> Ibid, p.7

<sup>196</sup> Ibid, p.8

years of Pentecostalism ‘a consensus grew ... that the baptism in the Holy Spirit was marked by speaking with other tongues’; this view is still very much the case among Pentecostals.<sup>197</sup>

New Wine does not go along with this ‘doctrine’. Essentially it believes and teaches that Christians go on ‘being filled with the Spirit’ (Eph. 5: 18) and one of those experiences of being filled would conceivably be when glossolalia occurs. But, importantly this does not *have* to be the case and it is not a ‘second blessing’. Pentecostals have also tended to form new denominations whereas Charismatics have often maintained an ecumenical vision.<sup>198</sup>

This is something that New Wine as a classic Charismatic expression adheres to and the intent of New Wine is not to set up another denomination but to see renewal in the traditional (often Anglican) and other mainline, denominational, churches.

Pentecostals have found their way into New Wine and have spoken at the conferences from time to time but the leadership has maintained a Charismatic position as regards the Spirit.

However, this has led to some ‘flirting with Pentecostalism’ which seems to continue today.

Some Evangelicals have struggled with the more overt Pentecostal influences. But the practice at the end of the meetings where speakers ‘invite the Holy Spirit to come’ persists, and it is clear that this something that New Winers have come to expect at the conference.

Widdecombe sees this as a distinctive, ‘what sets New Wine apart is the ministry’.<sup>199</sup> Indeed,

Harrison commented, ‘There is a lot of space (given) for the Spirit to move’.<sup>200</sup>

What emerges then is exactly what the values identify, namely, Word and Spirit, which when decoded mean adherence to The Bible as the Word of God (the Evangelical position); as well as an unequivocal link with the ministry of the Holy Spirit (the Charismatic position).

Thus, as regards definition, when New Wine calls itself a Word and Spirit movement, it really

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<sup>197</sup> William Kay, *Pentecostal and Charismatic Studies: A Reader* (London: SCM, 2004), p.84

<sup>198</sup> Steven, 2002, p.9

<sup>199</sup> Widdecombe, Interview, 2014

<sup>200</sup> Harrison, Interview, 2015

means it is an Evangelical, Charismatic movement regarding its theological underpinnings. It is important to establish this as 'first base' as it were, as much flows from these two. A deeper question might be asked at this stage as to whether this has always been the case, but it is too soon to be able to do this in any satisfactory way. To answer this question fully requires discussion of the second conviction because the two are inextricably intertwined. This is because, to understand where the next conviction (the 'Now and the Not yet of the Kingdom' – Value number seven) comes from, requires an analysis of the historical origins of the theology of the New Wine movement. Furthermore, this is where the confluence of many streams occurred in that the arrival of Kingdom Theology into the United Kingdom facilitated a fresh understanding of the Word of God and the Ministry of the Spirit. This was centred in St Andrew's Chorleywood, with David Pytches and John Wimber. Looking at this next conviction thus necessitates a step back to examine the origins of Kingdom Theology and more importantly why New Wine as a movement adopted this theology.

### **Conviction two: 'Now and Not yet of the Kingdom'**

*'We want to proclaim the good news of the Kingdom of God and to see that confirmed by miraculous signs and wonders, while also ministering grace to all, knowing that suffering will be part of life until Jesus returns and makes all things new'.<sup>201</sup>* It could be said that of all of the core convictions of New Wine this one marks it out as different to many others. Several other Evangelical (and even Charismatic) Conferences like Spring Harvest for example would generally concur with most of the other 'values' of New Wine – but it is the emphasis on this one that perhaps makes New Wine distinctive. How did this particular prominence emerge? Indeed, how did the New Wine movement specifically come to espouse Kingdom theology?

To fully answer this question, there is a need to go back before the start of New Wine to the

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<sup>201</sup> Melliush, 2015, p.5

American theologian John Wimber. As has been shown, the first New Wine Conference in 1989 was started by David Pytches in direct response to the prompting of Wimber.<sup>202</sup> But, Wimber brought this Kingdom Theology from Fuller in California – how did this happen? Drew Morphew explains that Wimber was a professor at the Fuller Theological Seminary, School of World Missions, specializing in church growth and church planting. With Wimber, was New Testament Professor George Ladd, author of many books on the Kingdom of God. Ladd’s primary distinctive was to introduce the rediscovery of the theology of the Kingdom to the Conservative Evangelical theological world. Furthermore, Wimber was a Quaker.<sup>203</sup> Evangelical Quakers are common in the U.S. But Wimber, an evangelical Quaker, who perceived the phenomena of the Spirit, was unusual. He was a Charismatic Quaker, a type of churchmanship that is not common in the U.K., where there seems to be little overlap between the two. Here, we have the seeds or elements of New Wine in the Word and the Spirit. But there is more, it also incorporates the integration of the theology of the Kingdom of God. Morphew describes the ‘divine’ moment when these unusual elements coincided: All this came together in a unique synergy. Phenomena of power, or signs and wonders, through the grid of Quaker history, was integrated into the rediscovery of the theology of the Kingdom—a theology that is ideally suited for such an integration. Wimber was into a fairly rare thing... he was into enacted, inaugurated eschatology.<sup>204</sup> Perhaps the more common way to describe ‘enacted, inaugurated, eschatology’ is to use the phrase, the ‘Now and Not yet’ (which, word for word, is found in New Wine’s Values). Morphew goes on to say, there are only two movements in the world today that have made ‘the now and not yet’ (or enacted, inaugurated eschatology) as their primary theological

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<sup>202</sup> John Gunstone, *Meeting John Wimber* (Crowborough, Monarch, 1996) p. 27.

<sup>203</sup> Derek Morphew, ‘Why is the Kingdom of God so important?’ [www.vineyardchurches.org.uk](http://www.vineyardchurches.org.uk), 2011, p. 1.

<sup>204</sup> Morphew, 2011, p. 2.

Paradigm: The New Wine movement, (borne out of Wimber's ministry) and the Vineyard movement.<sup>205</sup> (In my view, there are probably others now). Peppiat noted astutely that 'New Wine is rooted in a Wimber understanding of the Spirit and the Kingdom of God'.<sup>206</sup> Wimber brought this Kingdom Theology to the United Kingdom in the 1980's.<sup>207</sup> But what is perhaps more significant is that he brought a more clearly defined method with the insight of the theology of the Kingdom of God. There was a connection between Wimber and the Anglicans particularly with regard to healing and crucially the 'now and not yet' distinction. This is where Kingdom Theology was planted, took root and flowered. Interestingly, it was the Anglican Church where Wimber had perhaps his greatest impact and Kingdom Theology most taken up.<sup>208</sup> And, as we know, New Wine was born, and undergirding it was Wimber's theology of the Kingdom – the now and the not yet. What can now be clearly seen is that Kingdom Theology and New Wine fit hand in glove. But why was this so readily embraced?

This links to the second half of the conviction which details a theology of suffering.

Initially, when Wimber transported Kingdom Theology to Britain his language was all about *Power* or the 'dunamis' (from which we get our word dynamite) of God, breaking into the world; hence his books were entitled *Power Evangelism* and *Power Healing*. This emphasis on power, Scotland contends, was very attractive to the English Church that was weak and powerless— especially with regard to healing. Wimber offered a new model of power.<sup>209</sup>

Scotland confirms this saying 'the whole motif of power has been taken up by New Wine'.<sup>210</sup>

However, what was different to other American evangelists was Wimber's style. He was

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<sup>205</sup> Ibid, p.3

<sup>206</sup> Peppiat, Interview, 2015

<sup>207</sup> Gunstone, 1996, p. 21.

<sup>208</sup> Stephen Hunt, 'Anglican Wimberites', *Pneuma*, 17, (1995), 105-118, p.112

<sup>209</sup> Nigel Scotland, *Charismatics and the New Millennium*, (London, Hodder and Stoughton, 2000), p. 207.

<sup>210</sup> Scotland, Interview, 2015

relaxed, didn't hype up the congregation and had an easy-going Californian manner. He was theologically conservative and the 'method' he introduced was not pushy. It was 'okay' if people didn't get healed instantaneously, prayer continued.<sup>211</sup> Healing was not automatic. It was part of the Kingdom coming in and did not need to happen perfectly. Here was power without the need for 'perfection' in ministry. Crucially, it also answered the question (which Pentecostalism tends to ignore) 'what about those who do not get healed when they are prayed for and still suffer'. Peppiat noted that New Wine holds a more cautious approach to 'Now and Not yet' eschatology', which is borne out in their approach to healing prayer.<sup>212</sup>

### **Criticisms of Wimber**

However, Wimber is not without his critics. Martyn Percy is perhaps one of the strongest. Percy terms Wimber a 'fundamentalist' and takes him to task on at least three main fronts. For Percy, Wimber is backward looking, in opposition to a liberal and pluralist agenda and is very simplistic – using the highly mythical language of demons, powers and principalities.<sup>213</sup> For Percy it is this 'power metaphor' that is most problematic because in his words 'power can be a tool for coercion.' He sees there being a blurring of the line between God's power and human power.' Indeed, he makes the key point that Wimber does not seem to consider that the 'power of God' can be psychological and be the result of auto-suggestion'.<sup>214</sup> Percy also critiques his general style, his voice modulations and even his clothes!<sup>215</sup> Perhaps he is giving Wimber too much credit for manipulation as it is just more Californian than British.

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<sup>211</sup> Morphew, 1991, p. 107.

<sup>212</sup> Peppiat, Interview, 2015

<sup>213</sup> Martyn Percy, *Words, Wonders and Power*, (SPCK, London, 1996) p.15

<sup>214</sup> Percy, 1996, p.24

<sup>215</sup> Ibid, p.53

Having said that, there are legitimate criticisms of Wimber's over-use of repeated slogans, (For example: 'Do the stuff!' – meaning doing the stuff of healing and expelling demons), and of Wimber being too focused on mechanistic productivity.<sup>216</sup> Percy's main overriding contention then is that there is 'an over-valuing of power at the expense of love'.<sup>217</sup> This is certainly, a fair point and yet for Wimber the emphasis on power was possibly just that, as he felt constrained to address the problem of a weak and irrelevant church that had lost its kingdom authority. Nonetheless Percy does concede that Wimber was a true charismatic leader carrying a radical and revolutionary message and he was a marvellous rhetorician.<sup>218</sup>

Finally, Percy accurately points out that there is little concern for social justice in Wimber's 'Signs and Wonders' message, although it could be said Percy overemphasises this point. To be fair, Percy is very perceptive and concludes that Wimber's teaching will probably still survive him – as it has done – but that the denomination he founded ('The Vineyard') might not continue much after his death.<sup>219</sup> Anecdotally, it is true that Vineyards in the UK have struggled but there is a Bristol Vineyard and a Newcastle one as well as others elsewhere.

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Despite Percy's criticisms, Wimber can very much be seen as the 'grandfather' of New Wine.

What can be seen then is that Wimber's theology has stayed with New Wine since it started. At its inception New Wine had the view that 'suffering is (still very much) part of life'. Vitality, it refused to shy away from practical and pastoral realities. This counterpoint is a difficult balance to hold. New Wine wants to see 'miraculous signs and wonders' which is for them is

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<sup>216</sup> Ibid, p.34

<sup>217</sup> Ibid, p.166

<sup>218</sup> Ibid, p.54

<sup>219</sup> Ibid, p.145

<sup>220</sup> Personal knowledge

evidence of the Kingdom of God breaking in, but it must still fully acknowledge suffering.

The historical background to New Wine's adoption of this value is useful, but there remains the question of the biblical basis for this theology involving the present and future aspects.

The reason for the ensuing discussion of the biblical material is to understand how New Wine based its Kingdom Theology in the Bible – thus remaining an evangelical movement.

Moreover, it helps us consider any possible limitations that might affect its future trajectory.

The Biblical background to Kingdom Theology begins with the start of Jesus Christ's ministry.

Mark 1: 14 reads: 'After John (the Baptist) was put in prison, Jesus went into Galilee proclaiming the good news of God. 'The time has come, he said, the *kingdom of God* is near.

Repent and believe the good news!' This reference, being at the start of Jesus ministry of the kingdom, sets the tone for what is to follow. Jesus then teaches his disciples to pray in what has become known as the Lord's Prayer, when he prays: 'Our Father in heaven, ... *your kingdom come, your will be done, on earth as it is in heaven*' (Matt. 6: 9-10).

The Parables illustrate the truth of the Kingdom. As Jesus says to his disciples after the Parable of the Sower in Matthew chapter thirteen. 'The knowledge of the secrets of *the kingdom* of heaven has been given to you.' And, even though it is small like a mustard seed (Matt. 13:31) the kingdom will grow and be worked through society as leaven is in a loaf of bread (Matt. 13:33). Jesus clearly states, (Matt.12:28), that his Spirit- led works (in this case the driving out of demons) prove *the kingdom* has come upon people. Nowhere is it clearer Jesus has come to break the enemy's power than when Jesus heals the demon-possessed. Indeed, this is what he instructed his disciples to do. 'Heal the sick ... and tell them, the kingdom of God is near you' (Lk. 10:9). The result is that the disciples experience demons submitting to them, and Jesus sees Satan fall like lightning from heaven (Lk. 10: 17-18).



Lastly, such was the importance of the kingdom to Jesus, that after his resurrection during his final forty days on earth it was 'the kingdom of God' that he spoke about (Acts 1:3).

Having laid out the biblical material, the question is one of interpretation of the material.

John Wimber whose interpretation of the above has been adopted by New Wine comments:

'Jesus demonstrated that the kingdom of God was near, by healing the sick, casting out demons and raising the dead ... his message (was) that in him the kingdom had come.'<sup>221</sup>

Perhaps a brief series of summary statements might help to understand this in more detail.

Essentially, the concept is that Jesus is inaugurating the rule/reign of God upon the earth.

Crudely speaking, heaven (God's kingdom) is where God rules; the enemy has usurped humanity's dominion on the earth at the Fall and thus we are in a spiritual battle. Jesus, at

the incarnation, brings heaven to earth and at the start of his ministry announces that the

kingdom is at hand. He has come to destroy the works of the enemy (1 John 3: 8) and via

his death restored our rightful position as co-regents. Thus, Wimber in his seminal work

*Power Evangelism* writes of the death of Christ as *the* power encounter. 'Life ... radiating

from the death of Christ ... shook a creation that was under the reign of evil ... Two kingdoms

... hit head on. And in the resurrection ... Christ came out the victor; the enemy, the loser'.<sup>222</sup>

Wimber goes on to say it is the task of the Christian believer to apply this victory on earth.

This is at the heart of New Wine Kingdom theology. It takes a particular theological position

with regard to God's kingdom, how the earth is viewed and what the role of the Christian is.

But where did John Wimber get his understanding of the 'kingdom of God' from?

Wimber makes no secret of the fact that he connects his understanding of the Kingdom with

George Eldon Ladd. But there is another significant dimension to Ladd's and Wimber's

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<sup>221</sup> John Wimber, *Power Evangelism* (London, Hodder and Stoughton, 1992) p. 22

<sup>222</sup> Wimber, 1992, p.49

understanding of the Kingdom.<sup>223</sup> Ladd, Professor of Biblical Theology at Fuller Seminary, argued that there are two true meanings to the kingdom of God: Firstly, he proposed that the kingdom of God is God's authority and right to rule, which has already been established. But, secondly, he argued that it also refers to the realm in which God exercises his authority, which is described in scripture both as a kingdom that is presently entered into *and* as one which will be entered in the future.<sup>224</sup> He concluded that the kingdom of God is *both* present and future. This is referred to as the 'now and the not yet'. However, at this point it would seem helpful to step back and to review the history of theological thinking on the Kingdom of God, the development of it and what led up to when Ladd wrote in the 1950s.

### **Historical Review of Theological Thinking on the Concept of the Kingdom of God**

Albrecht Ritschl (1822-89), known as the great 'theologian of the Kingdom of God' was the first to develop the idea that the mission of the historical Jesus was to found God's kingdom on earth.<sup>225</sup> How this was to be realised was mainly on the ethical level but he did pay lip-service to the idea that Jesus, when he healed the demoniacs, crushed the devil's power. However, he held the view that the Kingdom of God was primarily a social entity – a vision of a human culture pervaded by an ethical perspective.<sup>226</sup> This idea was further developed into a more spiritualised, individualistic view that God's rule was in our hearts. However, it was not until the late nineteenth century that Johannes Weiss began to depict Jesus' relation to the Kingdom of God as being entirely in the future.<sup>227</sup> Ultimately, he contended that it was a spiritual, not an ethical, entity. Later, Albert Schweitzer was the first

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<sup>223</sup> Ibid, p.23

<sup>224</sup> George Eldon Ladd, *The Gospel of the Kingdom* (Grand Rapids, Eerdmans, 1959), p.39

<sup>225</sup> Gosta Lundstrom, *The Kingdom of God in the Teaching of Jesus* (Oliver & Boyd, Edinburgh, 1963) p.3

<sup>226</sup> Ibid, p.5

<sup>227</sup> Ibid, p.41

to interpret the *whole* teaching of Jesus on the Kingdom in exclusively futuristic terms.<sup>228</sup>

Lundstrom says of Schweitzer that the question of the eschatological or 'un-eschatological' interpretation of Jesus is 'either/or' not 'both/and'.<sup>229</sup>

By contrast, research in England conceived the Kingdom of God as primarily a present entity.

This approach was advocated by Manson, Cadoux and C.H. Dodd. For Dodd the Kingdom had come and he saw fit to eliminate the apparently futuristic elements in Jesus teaching.

Thus, the Kingdom of God is the 'eternal taking form and manifesting itself in history.'<sup>230</sup>

In response, Karl Barth saw the Kingdom of God as 'always coming and always present', that is 'In Jesus Christ the Kingdom of God has come as close as it can come, so long as time has not become eternity' This view possesses 'a future sense but no specific future hope'.<sup>231</sup>

For Bultmann, who was influenced by Barth, the Kingdom of God meant the deliverance of man, and this power dominates the present and forces mankind into a decision. It was an attempt to demythologise the Kingdom.<sup>232</sup> In the first half of the twentieth century, Dibelius

moved us closer to Ladd's view in that he saw Jesus' exorcisms as signs of the coming

kingdom and healing miracles as a promise that proclaim the Kingdom.<sup>233</sup> He suggested God

allows the glory of the Kingdom to shine through Christ and is looking for those who 'live on

the frontier between time and eternity' – this is very similar to Ladd's 'now and not yet'.<sup>234</sup>

Otto was possibly one of the first theologians to see the Kingdom as 'an area of sovereignty'

and associated it with the working against demons and all evil'.<sup>235</sup> He linked this with

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<sup>228</sup> Ibid, p.69

<sup>229</sup> Ibid p.72

<sup>230</sup> Ibid, p.104

<sup>231</sup> Ibid, p. 143

<sup>232</sup> Lundstrom, 1963, p.155

<sup>233</sup> Ibid, p.166

<sup>234</sup> Ibid, p. 167

<sup>235</sup> Ibid, p.173

the Lord's Prayer and presents the Kingdom of God coming on earth as 'a pure miracle'. He sees the Kingdom as supernatural and transformative and 'coming into time'. But, above all, there is the concept of 'the inbreaking of the realm of heavenly sovereignty'. To summarise, for Otto, 'the Kingdom is here, already dawning and its power is effective in advance'.<sup>236</sup> Ladd seems to have picked this idea up in the 1950s and developed it. But others disagreed.

In the early 1960's, Jeremias focused on the parables of Jesus and modified Dodd's 'realised eschatology' to 'eschatology in the process of realisation'.<sup>237</sup> Jeremias was very concerned to hear the voice of the living Jesus and wanted to set the parables in context, in that they were spoken to first century Palestinian peasants. They were not folk tales but stories at a given time and place. Ponsonby sees this when he says: 'The kingdom parables don't reflect the theology of the kingdom as expressed in a lot of charismatic contexts.'<sup>238</sup> Interestingly, it can be seen that Otto uses both the Evangelical and the Charismatic in his theological characterisations. 'Otto's interpretation (of the Kingdom) brings out the full evangelicalism of Jesus teaching'.<sup>239</sup> Otto characterises the Kingdom as the area ruled over and emphasises the charismatic features. Indeed, Otto depicts Jesus as the first 'Charismatic, whose gospel of forgiveness has... redeeming power'. He goes on to say that Jesus disciples are actually just as much 'Charismatists' as Jesus himself. Here we have an interesting synergy with Ladd and Wimber and by extension to New Wine's theology.<sup>240</sup>

Stepping back, it could be argued that much of Ladd's thinking on the Kingdom was part of the historical flow of thought prevalent at that time. What perhaps is most important to note, is that Ladd's writings, although significant for Wimber, are only one view of God's

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<sup>236</sup> Ibid, p.187

<sup>237</sup> Norman Perrin, *Jesus and the language of the Kingdom*, (SCM Press, London, 1976) p.98

<sup>238</sup> Ponsonby, Interview, 2015

<sup>239</sup> Lundstrom, 1996, p.196

<sup>240</sup> Ibid, p.199

Kingdom and that there were, and are, other ones that focus on different aspects of the biblical material. Having established this, it is useful to ask if in recent times, there are now current views of the Kingdom of God that have thrown fresh light on Ladd's understanding.

One such theologian is N.T. Wright and his focus on Paul stands as a counterweight to Jesus' view of the Kingdom. His question is '*Why does Jesus say so much about the Kingdom of God and Paul so little?*' Indeed, much of Jesus' Kingdom teaching was located within his work of healing – doing the Kingdom in new ways. Wright contends in *Paul: Fresh Perspectives*, that if we teach someone to think through what it means to live in the new age of the Spirit, then we equip them for every question that they may meet.<sup>241</sup> But Wright seems to align himself firmly with Ladd's understanding of the Kingdom when he says: 'For Paul, through his high eschatology, it is God's future that bursts into the present'.<sup>242</sup>

Wright goes on to state clearly that: 'Inaugurated eschatology framed, explained and given depth by the reworking of monotheism and election is one of the most central and characteristic notes of Paul's theology'.<sup>243</sup> Furthermore, he takes us back to Jewish thought in that Paul places the 'Kingdom of the Messiah in the present' and the ultimate 'Kingdom of God in the future'. Finally, Wright claims that Paul firmly anchors his inaugurated eschatology in the story of Israel that reaches its 'telos' in the death and resurrection of Jesus – something which Wimber would subscribe to, as explained earlier.<sup>244</sup>

Thompson, critiquing Wright and Sanders and this new perspective on Paul (which also entails rejecting older notions of Judaism as a religion of works righteousness), concedes that this perspective on Judaism is not 'graceless' but gives a kinder of view of Law

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<sup>241</sup> N.T. Wright, *Paul: Fresh perspectives* (SPCK, London, 2005) p. 160

<sup>242</sup> *Ibid*, p.170

<sup>243</sup> *Ibid*, p.171

<sup>244</sup> Wright, 2005, p. 140

Keeping.<sup>245</sup> It seems that works of the Law are more equivalent to boundary markers and justification is more covenantal and to do with being a 'people in exile'.<sup>246</sup> This according to Thompson has some value. And what it does is to broaden our perspective on the Kingdom, giving it a more Jewish flavour and placing Jesus as the Messiah, alongside Jesus as the King. These nuanced interpretations of Kingdom and Jesus' role within it are helpfully balanced by Paul and do have some value.<sup>247</sup> They can complement each other, as Beasley Murray says: The shift in eschatology from 'future alone' to 'future in the present' is to see the work of Jesus as he himself saw it, this is something which of course Paul acknowledges.<sup>248</sup>

It could be surmised, with these later contributions to the understanding of God's Kingdom that New Wine's perspective could have been broadened, but that does not seem to have happened. The key question is, if New Wine is still stuck in Wimber's (and Ladd's) view of the Kingdom, will that limit it in its forward momentum and potential longevity? It does not seem to have. Indeed, New Wine continues to focus on the work of the Kingdom. The latest magazine is riddled with kingdom language. An article on prayer, speaks of prayer for the community and that 'God's kingdom would come in Park Slope as it was in heaven'.<sup>249</sup> Turning the page, we find the strapline: *18-24s: Your Life, His Kingdom*, and it goes on: 'New Wine's Discipleship Year is for missional leaders to advance the kingdom of God'.<sup>250</sup> Finally, on the back cover there is an advertisement for the National Leadership Conference: 'Empowering leaders to release God's Kingdom into the community; it follows up by saying: For those in leadership in local churches seeking to extend the kingdom in the workplace'.<sup>251</sup>

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<sup>245</sup> Michael B. Thompson, *The New Perspective on Paul*, (Grove Books, Cambridge, 2006) p.4

<sup>246</sup> Thompson, 2006, p.6

<sup>247</sup> Ibid, p.9

<sup>248</sup> G.R. Beasley-Murray, *Jesus and the Kingdom of God* (Cambridge, Eerdmans, 1994) p.343

<sup>249</sup> Ibid, p.27.

<sup>250</sup> Ibid, p. 29.

<sup>251</sup> Ibid, p. 56.

This is hardly surprising as the New Wine *Vision* expressly talks about God's kingdom'.<sup>252</sup> This brief snapshot shows clearly that Kingdom theology is still motivating New Wine – indeed, it is difficult to understand New Wine at all without it. However, the problem remains. It seems that the kingdom of God theology has lost its original dynamism and become something of a slogan, in which case, New Wine would benefit from a thorough re-examination of this theology.

It is true to say that the 'Now and Not yet of the Kingdom' section is more developed than the first - the Word and Spirit section. This has undoubtedly been the case as New Wine cannot be fully understood without its Kingdom theology. However, an analysis of the theology of New Wine would not be complete without a final section on a third key value. Again, as with the previous section, this is another New Wine distinctive and marks New Wine out. Ultimately it is about a theology of worship. It borders on a Pentecostal position, but seeks to retain an essentially practical note. Having said that, there are similarities with the previous Kingdom section in that there is a reference to the power of God. And, as with the two others, it seeks to hold a fine balance between two equally important views. In this case, it is two different interpretations of how worshipping God is understood.

### **Conviction Three: Transcendence and Presence**

The final value for analysis is one which is perhaps the most unusual of all of the nine.

*'We want to live lives that celebrate God's awesome power, transcendent majesty and sovereign work, while at the same time experiencing his intimate presence as we encounter him in heartfelt worship'.<sup>253</sup>* Once again there is an implied tension (between the transcendental and the immanent) in this value. Often the church has been accused of being

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<sup>252</sup> Mark Melliush (editor), *The New Wine Magazine: Issue 60* (London, New Wine Publishing, 2013), p.4.

<sup>253</sup> Melliush, 2015, p.5

‘too heavenly-minded for no earthly use’. New Wine seeks to be both. To enjoy and promote the nearness of God as he is worshipped, and live out his power in the world.

Despite this important distinction or, there are deeper questions here. What exactly is meant by the word worship and even more so Christian worship? What might the features of Christian worship be that New Wine is seeking to carry forward? Furthermore, what are the specific ways in which New Wine worships that mark it out? And, what is the biblical understanding of worship that New Wine has? These questions, among others, cluster together when New Wine’s theology of worship is analysed. They require scrutiny.

What is worship? This is a vexed question, and one that can have a multitude of answers.

Indeed, all of life can be seen as worship; using the verse from Colossians 3:17:

‘And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus’.

Historically, worship has always had a central place in Charismatic circles.<sup>254</sup> In fact, Kay says, ‘those Charismatics who lead worship celebrations advocate a lifestyle of worship’.<sup>255</sup>

This is perhaps at the heart of the New Wine understanding of worship as expressed in the first half of the value above; to ‘live lives that celebrate God’s power, majesty, sovereignty.’

Although this seems self-evident there is an added dimension in that there is an aspiration that the ‘lives would also exhibit the *transcendence* of God’s power and sovereign work.’

How that is achieved is by utilizing the Spirit’s power and enacting the Kingdom, both of which are echoes of the previous values already discussed.

But, returning to the theology of worship, there is a second understanding in the value, namely – ‘experiencing his intimate presence as we encounter him in heartfelt worship’.

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<sup>254</sup> Kay, 2004, 142

<sup>255</sup> Ibid, p.146



The transcendence of God's power in everyday life is now put to one side as we enter the realm of the specific gathering together of the people of God in a church-like setting.

Why this is distinctive is because, as former Director of New Wine Worship Neil Bennetts writes, 'gathered sung worship marked the early church out as followers of Jesus'.<sup>256</sup> In fact, Bennetts goes on to make the claim that, 'the biggest challenge (for the church) is to devote itself passionately to its gathered sung worship' – something New Wine makes a priority.<sup>257</sup> However, this is moving too far ahead, we need to step back and assess worship socially.

James White delineates several adjectives to define worship. He sees it as ritualistic, repetitive, social and purposeful.<sup>258</sup> It is of course 'behaviour' and in the ancient world one's religion was understood in terms of how, when and (crucially) what, was worshipped. Essentially it is an act of praise and adoration, a thankful acknowledgement of God's love.<sup>259</sup> The biblical root is from the Greek word *Proskyneō* - literally to bow down to kiss - this describes an act of reverence and respect given to God.<sup>260</sup> It is therefore transcendent and understood as an earthly participation in a heavenly reality.<sup>261</sup> So what did Christian worship evolve into and what features were there when it first began to take shape? Larry Hurtado in his work on the origins of Christian worship writes of the solidarity and intimacy of Christian groups at worship. He picks up the idea of the kiss as part of that and says the language of collective worship is expressive of intimacy.<sup>262</sup> Other features are based on Ephesians 5: 18-20, where the singing of spiritual songs, psalms and hymns to God are indicative of participation, fervour and joy - which do characterize New Wine worship.<sup>263</sup>

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<sup>256</sup> Neil Bennetts & Simon Ponsonby, *Now to Him*, (Oxford, Monarch, 2011), p.83

<sup>257</sup> *Ibid*, p.95

<sup>258</sup> James F. White, *Introduction to Christian Worship*, (Nashville, Abingdon Press, 2000), p.19

<sup>259</sup> *Ibid*, p.23

<sup>260</sup> Larry Hurtado, *At the Origins of Christian Worship*, (Cambridge, Eerdmans Publishing, 1999), p.68

<sup>261</sup> *Ibid*, p.113

<sup>262</sup> *Ibid*, p 42 & 44

<sup>263</sup> *Ibid*, p.47

Indeed, there is a potency expected in the gathered worship for miraculous healings to be among the manifestations of divine power, and again, New Wine would subscribe to this.<sup>264</sup>

Scotland noted New Wine worship is 'therapy-centred' (it has a healing effect) and denotes a theology of subjective encounter.<sup>265</sup> Ponsonby simply said, 'the worship is fantastic!'<sup>266</sup> Widdecombe noticed a growth in this area. He said: 'there has been a musical genesis'.<sup>267</sup> And Harrison talked of 'really great times of worship' as one of the reasons for returning.<sup>268</sup> White in his *Introduction to Christian Worship*, also affirms these features but also adds that it is meant to be beautiful and bodily where participants clap and dance.<sup>269</sup> Moreover, the singing is not just about conveying doctrine which historically has been the use of songs, but is more Pentecostal in nature whereby verses or entire songs are frequently repeated and the emphasis is on the immediacy of the Spirit.<sup>270</sup> Here we are beginning to identify the theology of worship that is specifically New Wine's. One in which the praise and worship style of music dominates at least half the meeting and time is given over to singing single, repetitive texts that are projected on a screen and sung to syncopated music.<sup>271</sup>

## Criticisms

Percy is critical of this kind of activity. He sees these soft rock, repetitive, songs of love and power creating a dubious quasi-spiritual culture. For him, there is too much focus on the 'empowered community'.<sup>272</sup> He notes the use and 'overuse' of the word 'Lord' in the songs – again, over-emphasizing the power motif. He claims there is no mention of the holiness of

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<sup>264</sup> Ibid, p.59

<sup>265</sup> Scotland, Interview, 2015

<sup>266</sup> Ponsonby, Interview 2015

<sup>267</sup> Widdecombe, Interview, 2014

<sup>268</sup> Harrison, Interview, 2015

<sup>269</sup> White, 2000, p.112

<sup>270</sup> Ibid, p.113

<sup>271</sup> Ibid, p.128

<sup>272</sup> Percy, 1996, p.68

the believer in the songs, but he is perhaps too selective. Songs like 'Purify my heart' do seek to draw people back to the fruit of the spirit and Christian character alongside power. Given these criticisms, it would be helpful to briefly trace how New Wine arrived at this style and theology of worship, and analyse it, as well as consider the implications of this theology.

New Wine worship is very much a reflection of John Wimber's understanding of worship. His theology, which was developed in the Vineyard, uses five phases in free-flowing praise: invitation, engagement, exaltation, adoration and intimacy.<sup>273</sup> In this model the first few songs focus on gathering people to worship God and then the music shifts to a softer, mellower sound. Songs in the final two phases are rich in anthropomorphic language describing the believer's relationship with God in physical terms like seeing, hearing, touching and holding.<sup>274</sup>

Some critics have suggested that this can lead to unhealthy, emotional expressions and excessive subjectivism. Indeed, Baker-Wright quoting Brian McLaren criticizes much of this kind of worship as 'hug therapy'.<sup>275</sup> It is all about how Jesus forgives, embraces, strengthens, revives and touches *me*. She adds, with the primary goal being Intimacy with God, this can inadvertently be confused with narcissism, and a form of self-comfort.<sup>276</sup> This results in a need-centred consumer perspective. which is ironic, as Wimber's original intention was in worship that believers 'bless God' and he was dismissive of consumerist attitudes.<sup>277</sup>

Furthermore, Redman goes on to suggest that what is essentially happening here is there is

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<sup>273</sup> Robert R. Redman, 'Welcome to the Worship Awakening' *Theology Today*, Vol. 58, 3, 2001, P. 374

<sup>274</sup> Redman, *Ibid*, p.375

<sup>275</sup> Michelle K. Baker-Wright, 'Intimacy and Orthodoxy: Evaluating Existing Paradigms of Contemporary Worship Music, *Missiology*, Vol. 35, 2, 2007, p.169

<sup>276</sup> Baker-Wright, *Ibid*, p.170

<sup>277</sup> David Richards, 'Review of The Vineyard's Book on Worship' *The Expository Times*, Vol 128, 11, 2017, p.565,6

a 'sacramentalizing of music as a means of grace'.<sup>278</sup> He believes that many worship leaders, (New Wine ones included), view 'music as the primary means of mediating the presence of God' as has been explained earlier. Ultimately, he argues, music is 'the new sacrament'.<sup>279</sup> This is a perceptive comment, and with now more Free and Independent churches joining New Wine, with little sacramental theology, music becomes for them, their new sacrament. Scotland picked this up when he said: 'so I think sacramentally ... they are minimalist.'<sup>280</sup>

This can lead to challenges for New Wine, who interestingly have discontinued their own Communion service during the week, with no clear explanation as to why. Perhaps, this is an acknowledgement that they already have a sacrament at work, in their understanding of worship and music. Nonetheless, the reality is that Vineyard music is sung throughout the world in thousands of churches.<sup>281</sup> There is no doubt that this style of music has been the single, biggest influence in the worship of the last thirty years – and will continue to be so.<sup>282</sup>

Ward, in his provocative book, *Selling Worship*, even claims that Wimber's emphasis on worship is a more enduring legacy than any of the other things he brought to the U.K..<sup>283</sup>

There is one more thing that is useful to note at this point. Wimber drew on music he was familiar with, in the soft rock people were listening to in bars and at rock concerts. Vineyard music connected primarily with baby boomers in western, male-led, white, church communities. In the light of this, it is right to ask how will the worship music New Wine is so

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<sup>278</sup> Redman, *Ibid*, p.370

<sup>279</sup> *Ibid*, p.379

<sup>280</sup> Scotland, Interview, 2015

<sup>281</sup> Donald E. Miller, 'Routinizing Charisma: The Vineyard Christian Fellowship in the Post-Wimber Era', Chapter in David Rozen and James Nieman – Editors of *Church, Identity and Change* (Cambridge, Eerdmans, 2005) p.150

<sup>282</sup> C. Randall Bradley, 'Congregational Song as Shaper of Theology: A Contemporary Assessment', *Review and Expositor*, Vol 100, 3, 2003, pp. 351-373

<sup>283</sup> Peter Ward, *Selling Worship* (Bletchley, Paternoster, 2005) p. 100

familiar with, connect with Gen X and Millennials? It may be that it will change with time. Perhaps a creative mix will emerge. As we enter a time of convergence, where older styles become more popular again, is there a chance that the 'New Wine liturgy' may fragment and we return to Communion more regularly, and worship as just one of the sacraments?<sup>284</sup>

Neil Bennetts, former Director of New Wine Worship writes of the meeting of God in worship. He says that for him, the greatest wonder in life is the wonder that we can meet with God, encounter God, (and) experience his manifest presence.<sup>285</sup> In the place of passionate, authentic worship we experience His presence and wait expectantly for Him to move in power.<sup>286</sup> While this may be the experience of the leader, another question to ask is what does this mean in terms of what those singing, experience in this poignant moment, and particularly is there any correlation with the New Wine understanding of the Kingdom? Bennetts explains that 'Kingdom activity happens when we worship. It can be a small voice of comfort for a broken heart, the uncontrollable sobbing of a repentant soul, the amazing, irreversible healing of a damaged limb, or the peaceful settling of a long-held fear.'<sup>287</sup>

Bennetts considers whether worship is authentic – does it translate into everyday life? He quotes A. W. Tozer: 'Out of enraptured, admiring, adoring, worshipping souls God does His work. The work done by a worshipper will have eternity in it.'<sup>288</sup> And then concludes by using the Latin phrase: *Coram Deo*, and encourages people to live this way. Ultimately, 'to live *Coram Deo* is to live one's entire life in the presence of God... to the glory of God'.<sup>289</sup>

This then, is New Wine's theology of worship and is summed up by the two words: transcendence and presence.

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<sup>284</sup> Miller, *Ibid*, p. 151

<sup>285</sup> *Ibid*, p.134

<sup>286</sup> *Ibid*, p.134

<sup>287</sup> *Ibid*, p.135

<sup>288</sup> *Ibid*, p.146

<sup>289</sup> *Ibid*, p.148

Over the years numerous CDs have been produced by the New Wine worship leaders. These also promote their theology of worship and their lyrics are quite revealing. For example, on the 2014 album cover entitled 'Spirit Fall' we find the words by John Coles (former director): 'At the heart of New Wine is a passion for worship and a longing for a greater experience of the presence of God.'<sup>290</sup> Similarly, on the New Wine Worship album 'My Heart will ever sing' the opening track is entitled 'Kingdom is coming', a direct reference to New Wine theology of the Kingdom of God, and it encapsulates 'inaugurated eschatology' with the phrase 'Heaven's drawing near'.<sup>291</sup> In another of White's books, he also touches on the Pentecostal contribution to worship which has influenced New Wine to some extent. Their emphasis was always on the 'immediacy of the Spirit' – something which directly relates to the sense of the presence of God which New Wine advocates.<sup>292</sup>

## Conclusion

To conclude this section on the theology of New Wine, it would seem helpful to summarize the main features which stand out having analyzed three of their main convictions. That is, what pre-eminent words might be identified when it comes to explicit New Wine theology? Theologically speaking, New Wine as a movement, is primarily Evangelical and Charismatic; this is distinct from a Pentecostal churchmanship. There may some areas of overlap (in worship practices for example) but essentially the theology is classically biblical/charismatic. Drilling down deeper, it is also an exponent of Kingdom Theology or specifically what can be termed 'enacted, inaugurated, eschatology'. As far as worship is concerned, when it comes to the understanding of what happens when the people of God gather to sing and praise, New Wine seeks to encounter the presence of God in power and intimacy during worship.

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<sup>290</sup> New Wine Worship CD, *Spirit Fall*, 2014

<sup>291</sup> New Wine Worship CD, *My Heart Will Ever Sing*, 2010, Track 1

<sup>292</sup> James F. White, *Protestant Worship*, (Louisville, John Knox Press, 1989) p. 25

Looking from a more general position, New Wine is also thoroughly practical and pastoral. That is to say, the emphasis is on a theology that is applied to everyday life and one which has the individual believer's welfare at its heart. This means it is less theologically thought through and does not give a lot of time and energy to detailing its doctrinal positions. In terms of other theological convictions, it wants to be 'both/and' in that it finds the best in both sides of a counterpoint. A clear instance of this is seen in its approach to healing. Essentially it wants to embody both the cross and the resurrection as it affirms both the power of the risen Christ to heal through his church, as well as the ongoing suffering of individuals in a fallen world who can identify with the suffering of Christ on the cross.

Possibly those interviewed are best placed to articulate a theological summary. They said: 'Kingdom theology, definitely' (Widdecombe), 'Worship – a theology of subjective encounter' (Scotland), 'holds a more cautious 'now and not yet' eschatology' (Peppiat) and has 'Vineyard theology and spirituality', with a 'principle of pragmatism' and 'its roots are in Evangelical Anglicanism and Charismatic Renewal' (Ponsonby). All those words used have been explored theologically, Kingdom, Worship, and the 'Now and Not yet' eschatology.

What then can be surmised about any possible change in the theology of New Wine? Perhaps another analogy is helpful (similar to the nautical one in the history section.) Ponsonby speaks of roots. New Wine theology presents itself as a tree that has grown much. Indeed, the roots have shaped the tree. With evangelical and charismatic roots centred around the tap root of Wimber's (and prior to him, Ladd's) Kingdom theology, the New Wine movement has grown to have a clear and well-defined theology. The apposite counterpoints sum these distinctives up and are seen particularly in its approach to worship.

It does not look like New Wine's theology has changed much in a quarter of a century. It still

has the same dated understanding of the Kingdom and of worship that the Vineyard and Wimber espoused. In essence, the core convictions have remained: Word and Spirit, Kingdom, and Worship. It is as Harcourt said in his new role as director in his interview: (he wants) ‘... to re-emphasise the Wimber values and Vineyard roots...’<sup>293</sup>. Like Coles, he points back to where New Wine has come from and sees them as a source of strength: ‘New Wine has been confident in the deposit, that we got from Wimber, which is really based on George Eldon Ladd, so it’s very (very) theologically grounded on an orthodox, academically coherent theology.’<sup>294</sup>

Before moving to a final concluding section, it would seem that some assessment of the possible future of the New Wine movement is required; indeed, no analysis would be complete without a look at the prospects for the movement. This is the next section.

## **Chapter Four: The Future of New Wine**

### **Introduction**

After twenty-five years in existence, having a clearly defined theology, with a traceable history and a distinguishable sociology, what future might the New Wine movement have? In mapping this potential future, it would seem there ought to be signposts that can be discerned in understanding the way ahead and these might best be delineated by noting the important questions that could be asked regarding the future prospects of the movement.

These questions include: what will New Wine have to do as a movement to hold on to the allegiance of its adherents for another twenty-five years and what will contribute to its hoped-for longevity? Both of these questions would best be considered from a sociological

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<sup>293</sup> Harcourt, Interview, p.1

<sup>294</sup> Ibid,



perspective. As part of this discussion, the sociology of movements in general is of vital importance. So, what factors might contribute to the longevity of movements such as New Wine. Dawson identifies *four* factors. These will be examined and related to New Wine.

First: A movement needs to maintain a medium level tension with the surrounding environment, that is, it needs to have strict boundaries - but they should not be too strict.<sup>295</sup>

Second: A movement needs to generate/keep a highly motivated volunteer labour force.

Third: A movement needs to sustain strong internal attachments while remaining an open social network that is still able to form ties with outsiders.

Fourth: A movement needs to socialise the young well enough to minimise defection.

Overall, the longevity of a movement rests on maintaining a delicate balance of the four.<sup>296</sup>

Before scrutinizing these four specifically, one general comment needs to be made. These challenges mentioned above, are actually the same challenges that the Christian church faces in every generation; how to remain relevant and adhere to the gospel message.

On an individual/micro level, the way any Christian relates to 'the world' is challenging.

But on a macro level, the church, and a renewal movement within it, faces the same task.

Thus, New Wine's future is inextricably tied to the future of the church as a whole. Speaking analogically, if an organism does not maintain its life and fails to become renewed, it will die of old age. If New Wine cannot bring new life to denominational churches, and the churches are not rejuvenated from elsewhere, the virus that is New Wine within the host will die too.

### **Medium level tension**

Maintaining a healthy tension so that there is give and take between two entities is difficult.

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<sup>295</sup> Lorne Dawson, *Comprehending Cults; The Sociology of NRMs* (Ontario, OUP, 2006) p. 194

<sup>296</sup> *Ibid*, p.194

That which is holding that tension needs to be flexible and adaptable to both sides. If there is too much rigidity on one side, things will be pulled out of proportion and can disintegrate. New Wine seems to be dealing with this in that it espouses values as distinct from dogma. However, there cannot be too much fluidity. It must adhere to classic biblical Christianity. Compromising too much with the world (the surrounding environment) will lead to dissent. Damon Ujvarosy in his interview warned of the slide toward liberal Christianity.<sup>297</sup> From my informal conversations with people at New Wine there is widespread concern about this. Holding on to the truths of the gospel and of the Bible from an evangelical standpoint is a continuing challenge for the leadership in an ever-changing world. Society is rapidly evolving and New Wine must face and respond to what the average Christian has to cope with in their everyday life. To its credit, New Wine seems to be doing this. It offered seminars on financial issues during the economic crash. It has also moved with the times in regard to technological change, incorporating new social media platforms like Twitter from the stage. As can be seen, this creative tension must be held on all sorts of fronts. Technologically as mentioned, as well as doctrinally of course but also in terms of offering new things yearly. Some years ago, New Wine started the opportunity to use the 'day off' to do social service. This was well-received and continues. Similarly, there was an effort to make that day more family friendly by bringing in 'a beach' and even donkeys to the site.<sup>298</sup> This built on the advent of 'stomping ground' an activity area for primary age children so parents could relax knowing their children were having fun in a safe, supervised setting. As can be seen then, New Wine continues to wrestle with the competing tensions of staying relevant to contemporary society and at the same time staying faithful to Jesus Christ.

### **Volunteer Labour Force**

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<sup>297</sup> Ujvarosy, Interview, 2014

<sup>298</sup> Dwyer, 2015, p. 11

All the above, and the management and administration of a site for tens of thousands of people held over successive weeks, requires a very large number of volunteers. The sheer numbers needed runs to the hundreds if not thousands. Perhaps a short list will help here. Volunteers are required for stewarding all of the venues, of which there are dozens on site. Security is paramount, so numerous security guards are needed. Car-parking is important, so, lots of attendants are recruited. All the children's venues from babies to teenagers are run by volunteers and this involves literally hundreds of people who return often every year.

All these volunteers need to be fed so other volunteers also cook for all the others on site. It should be said the Children's workers are not paid for their week, they see it as part of their service to God. This is true of all those who serve at the many coffee outlets as well (although they are able to camp for free and pay no costs to come and serve on the site). Understandably an offering in true church style is taken up each week of New Wine, but this money is not just used for the work of New Wine but for international mission work too. It does not seem that there is a shortage of volunteers and they do seem highly motivated, So, it is fair to say that New Wine continues to 'get this right' and maintains its appeal here.

It is a huge undertaking to put on a summer conference for two weeks of the year for upwards of thirty thousand people on a site that is filled to capacity with sometimes not very happy campers. It should be noted that this is not California, and the weather is fairly unpredictable – something that American speakers comment on when they come to visit. Essentially, there is a 'high commitment to the cause' and the volunteer who makes New Wine happen every year does it for the love, not the money. Volunteers become part of the wider 'New Wine family' and find a home that they are willing to come back to year on year. Indeed, Barker mentions this 'family' element in her section on this and this is something

the New Wine community, as regards a social identity, definitely provides.<sup>299</sup>

### **Internal v. External ties**

‘Movements which are connected to potential recruits through interpersonal networks are likely to grow faster than movements which are structurally closed and isolated’.<sup>300</sup> Usually, participants that come to New Wine are Christians. However, every year New Wine sees at least a hundred new believers ‘recruited’.<sup>301</sup> The reality is people often have such a good time with other Christians and those from their church that they camp with, that they want to come back the next year and frequently bring their friends both Christian and not. Nearly all of those interviewed were planning to go back again and mentioned different reasons why they returned (the worship, the children’s work, the teaching, the experience etc.). Peppiat says it was ‘the friendship thing, to meet the people we’d seen last summer’.<sup>302</sup> The Christian church since its birth at Pentecost and in the following years has always encouraged strong ties between believers. Acts 2:44 speaks of ‘having everything in common and sharing possessions.’ In a society that has become increasingly individualised, the opportunities to ‘live’ with others (albeit only for a week) can be few and far between. The experience of living ‘in community’ for a week with other local church members can be a significant way of developing strong internal ties within the community of believers.

Furthermore, the sense of being part of something bigger, the Kingdom of God, is present at New Wine. There are hundreds of different churches represented and people come from all over the UK. Remaining open to outsiders, whether they are part of the church or not is one of the New Wine Values – perhaps not in so many words but the phrase ‘to see the church

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<sup>299</sup> Barker, 1989, p.27

<sup>300</sup> Robbins, 1988, p.197

<sup>301</sup> David Lynch (New Wine Trustee), *Personal Conversation*, 2015

<sup>302</sup> Peppiat, Interview, 2015

become a missionary movement to love and reach the lost', is certainly encouraging of welcoming those who are 'lost' and are outsiders.<sup>303</sup> It would seem that New Wine is in fact doing quite well in holding this tension – indeed it may account for its steady growth.

### **Socialisation of the Young**

One of the strengths of New Wine is that it caters for the whole family and is quite inter-generational, although it is difficult for the elderly to camp for a week and few do that. Usefully, the children's groups carry right through to teenagerhood and for them it has the flavour of a 'Christian Glastonbury' and mirrors the British Summer Festival music scene. However, this is not the main strength. Having come through the children's groups, many teenagers then turn around in their later teens to help on a whole variety of teams.

Often, specific churches take charge of specific teams.<sup>304</sup> This means that helpers can stay within the fold as it were and take on the task of socialising the young. With New Wine being twenty-five years old now, we have children who have grown up going every summer to the Bath and West Showgrounds. They have become completely socialised by New Wine.

There is now a student-aged conference named *Momentum* that gathers those who are of university age.<sup>305</sup> Because many New Winers are middle class professionals, the reality is most of their children end up going to university and so Momentum becomes part of this process of socialisation. As they go to university the new students are often 'linked up' with New Wine churches in the conurbation they will live in, and the process develops more.<sup>306</sup>

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<sup>303</sup> Ibid, <https://www.new-wine.org> – Accessed 12/12/15

<sup>304</sup> Harrison, Interview, 2015

<sup>305</sup> Mike Pilavachi, *Momentum*, <http://momentum.org.uk/> Accessed 13/1/17

<sup>306</sup> Miriam Swafield, *Fusion Student Link Up*, <https://www.studentlinkup.org/> Accessed 14/1/17

For example, those students who come to the University of Gloucestershire are connected with Trinity Cheltenham (an Anglican Church) – a flagship New Wine church. Then the students, looking for a free holiday in the summer, return to help ‘on team’ once again. The chances are they will mix with other students from across the country and relationships will develop. This can lead to marriage and family life - the cycle of socialisation comes full circle. Interestingly however, there is only a slow movement of younger people into positions of higher leadership, they are often consigned to simply leading the New Wine children’s work.

However, this does not seem to deter them from continuing to buy into New Wine itself.

Rozi Harrison, the only younger person interviewed, at 20 years old, notes in her interview:

‘I keep coming across people at university who’ve also grown up with New Wine. And, I think it would be somewhere that I would be very happy to take a (my own) family’.<sup>307</sup>

As New Wine looks to the future, it will therefore probably see these younger people returning as married couples with their own children and the wheel will turn over again.

In sum, it would seem that as regards the socialisation of the young, New Wine is continuing to be successful and this will no doubt contribute to its longevity.

Robbins, has extended Dawson’s four factors and developed them in his section on ‘Determinants of NRM Success and Failure’. He takes issue initially with the word ‘success’ and prefers the term ‘influence’, moving away from the simple idea of numerical growth.<sup>308</sup>

This is true in some ways of New Wine as an initial network with a wide-ranging influence.

But, this did translate into numbers as the attendance at the summer conference grew.

He goes on to add, on a wider level, that at the start, the (theological) ‘revelations of NRMs are rooted in familiar cultural material’ and more likely to succeed.<sup>309</sup> Applying this to New

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<sup>307</sup> Harrison, Interview, 2014

<sup>308</sup> Robbins, 1988, p. 105

<sup>309</sup> Ibid, p.106

Wine, it is clear that Wimber brought a new emphasis to the emerging British Charismatic movement, but it was not a completely new one, but one that built on what Pytches was already reasonably familiar with. Developing this even more, Robbins states 'imported ideas do best when they are taken over by locals and modified'.<sup>310</sup> This is what Pytches did to the theology that Wimber brought – translating the 'American ideas' to the British context.

Moreover, Robbins makes the point that many NRMs fail because they fail to embrace families. Successful movements, he says, will be 'demographically normal, possessing a population structure that is similar to that of society and organised in terms of conventional social units like families.'<sup>311</sup> New Wine seems to be largely successful, as mentioned earlier, in this. It has a family focus with activities for both parents and children on the one site. Indeed, Peppiat commented specifically on the fact that, 'It was a very bonding experience for us as a family. So, we as a family ... have very, good memories of our New Wines.'<sup>312</sup> Finally, one comment by Robbins is perhaps relevant to the lack of study of New Wine. It is that 'second phase studies of contemporary NRMs are rare', though he fails to say why.<sup>313</sup>

### **Taking Stock**

Now, having discussed the four factors, it is time to assess the 'longevity level' as it were. On maintaining a medium level tension, on generating a volunteer labour force, on the balancing of internal and external ties and on the socialisation of the young, it would seem that New Wine is actually doing a reasonable job. It has a tried and tested formula that may also contribute to its longevity. Perhaps it is this familiarity to the regular participant that adds to the appeal. People know what to expect at New Wine every year. It is predictable.

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<sup>310</sup> Ibid, p.106

<sup>311</sup> Ibid, p.107

<sup>312</sup> Ibid, p.108

<sup>313</sup> Ibid, p. 109

In addition, as has been shown historically, New Wine has successfully negotiated the shift from more familial forms of governance to more bureaucratic forms.<sup>314</sup> Initially there was a focus on a simple family conference, but now, over the years, the movement has grown into a well-oiled machine. Even the more straightforward belief systems have become a bit more elaborate and nuanced, avoiding the perhaps more extreme theological positions.

Several interviewees commented on New Wine's future when asked specifically about it. Ujvarosy said, 'I think (it) will continue for quite a while, I don't see it going away, that is if they stick to their core.'<sup>315</sup> Harrison too felt there 'was no reason to change it'.<sup>316</sup> Scotland stated that 'of all the sections in the Church of England New Wine is that which is going to survive'.<sup>317</sup> And even Widdecombe felt it was 'here to stay'.<sup>318</sup> Although Peppiat thought it might merge with another similar conference (HTB's Focus).<sup>319</sup> It is interesting to note that none of those interviewed felt it would disappear completely.

### **Movement Maturation?**

Finally, something should be said regarding the way in which the New Wine Movement may have matured of late. It underwent a severe shaking with the resignation of former Director Mark Bailey in the spring of 2016. However, this may have been a 'blessing in disguise' for the movement. Bailey was a self-confessed workaholic.<sup>320</sup> Harcourt notes; 'the competitive spirit, or the successful spirit... (had crept in)'.<sup>321</sup> Even though the movement has grown markedly over the last twenty-seven years and continues to, some have commented this

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<sup>314</sup> Lorne Dawson, *Comprehending Cults: Sociology of NRMs*, (Ontario, O.U.P. 2006), p.34

<sup>315</sup> Ujvarosy, Interview, 2014

<sup>316</sup> Harrison, Interview, 2015

<sup>317</sup> Scotland, Interview, 2015

<sup>318</sup> Widdecombe, Interview, 2014

<sup>319</sup> Peppiat, Interview, 2015

<sup>320</sup> Mark Bailey, Personal Conversation, 2005

<sup>321</sup> Harcourt, Interview, p,1



numerical growth is superficial and shallow, and does not appear to be a growth in depth of mature spirituality.<sup>322</sup> There is still a hunger for growth in the movement and ultimately for God's Kingdom, but is this the 'be all and end all'? There seems to be a developing realisation that the New Wine movement requires greater depth and spiritual maturity.

It may be said that this is all to do with the 'bedding down' of the movement into a much more established feature of the UK church scene. But all movements go through phases, the challenge is how to grow deep and wide. As can be seen from the comparisons with Keswick and to a lesser extent the Kumba Mela, in chapter 3, New Wine may well have potential longevity. This is even more evident with the analysis of the factors that contribute towards that longevity which comprise the majority of this final chapter on the future. All that is required now is draw together the different strands in some conclusions.

## **Chapter Five: Conclusions**

In Mark 2:22, Jesus Christ says this: '... No-one pours new wine into old wineskins. If he does, the wine will burst the skins and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.' This of course, is where the phrase 'New Wine' came from and in many respects could be the story of the New Wine Movement as well.

### **Historical**

With regard to history, we start with the arrival of something new in the life of one particular church on the outskirts of London. The place could not contain this outpouring of 'new wine' and in that pivotal moment when Wimber came at Pytches' invitation to St

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<sup>322</sup> Malcolm MacDonald, Seminar given at New Wine, 2016

Andrew's Chorleywood, the concept of New Wine was born. Thus, there was a need for new wineskins for this new wine and New Wine was the result.

Pytches' leadership gave impetus but it was Coles who really saw the new wineskins made. Indeed, Pytches had charted the course that incorporated the new wine of Soul Survivor as well as navigating the Toronto Blessing but the infrastructure was built later by Coles. The construction of the new wineskins, including the expansion abroad and regionally, was not without its problems. This can be seen in the foundering of New Wine North and specifically the challenge of Pentecostalism, as well as how new leaders would be trained, but in sum, Coles certainly held a steady course and even stepped in when New Wine was in crisis. And, it might have been thought that when Bailey stepped down, New Wine would sink. But, despite it being perhaps lower in the water, this threat was countered, although it remains to be seen exactly how Harcourt will take New Wine forward. The ship sails on and as has been shown, New Wine seems largely the same as it was at its beginnings. The reasons for this seem perhaps to lie more in the social domain than anywhere else.

### **Sociological**

To determine the sociology of any movement, it requires some form of classification. Essentially New Wine is not a true New Religious Movement but is a Christian and Anglican Renewal Movement. It began as somewhat of a protest against the impotent, nominal, state of some of the 1980s Anglican churches as well as the secular society around it. Also, and unusually, the movement did not result in breakaway churches, but, unlike the verse in Mark, the movement tried to reinvigorate and renew the 'old church wineskins.' The result is an engaging narrative that has provided its participants with a new social identity.

This wider storyline seemed to adhere to the on-going research on most other NRMs. This paradigm was outlined and applied to New Wine and supplies us with the following story:

Led by a charismatic leader (Pytches), espousing a revival of faith and religious enthusiasm, and developing a new community, New Wine offered a new social identity for the 'punter'. It comprised a new source of power, new sense of togetherness and a new sense of health/spiritual well-being. Participants took on a shared identity and new communal relationships. Questions were then asked as to whether this was unique to the church and to Christianity.

The Civil Rights Movement and the Hindu Mela provided useful comparisons, and there are similarities with the Keswick Convention and all together they support these realities above. However, it was clear from a close analysis of the present leadership, the apparent lack of diversity, as well as the flawed training of new leaders that New Wine continues to find it difficult to break out of its original mould of being white, middle-class, and mainly Anglican.

The next section that was addressed was the theology of New Wine. What conclusions can be drawn from the detailed analysis of the way that New Wine has published its theology?

### **Theological**

Initially, two positive points were made about the practical and pastoral nature of the theology of New Wine. Also, two counteracting points emerged, that of the lack of deep theological reflection on the part of New Wine, as well as the downplaying of the more theoretical aspects of theology. New Wine's theology is very much pragmatic in style. Furthermore, it seeks to hold two possibly opposite things in tension, for example being 'gracious and truthful'. These two adjectives were part of New Wine's ten core Values. Three of these fundamental values were selected and then exhaustively analysed.

The first counterpoint for scrutiny was 'Word and Spirit'. This led to the underpinning truth that New Wine seeks to be solidly biblical in all that it does and teaches to its adherents.

At the same time, there is a primary focus on the Holy Spirit and it is in the 'ministry times' that space is given for the Spirit to work in the lives of those who attend the conference.

Following on from this, the distinction was made between the Charismatic and Pentecostal, and their differences, culminating in the supposition that New Wine is in the former camp.

The second value was that of the 'Now and the Not yet' of the Kingdom of God. This was fully explained both theologically and historically with the regard to New Wine and how it came to espouse this particular brand of Kingdom theology. Next, the biblical basis of this theology was detailed and then analysed with specific reference to John Wimber and his theological roots. Ladd and Morphew were cited as the theologians of particular influence. Lastly in this section the notion that New Wine's theology has got stuck in a dated view of the Kingdom was highlighted by relating it to both past and current Kingdom theology.

Despite this, it was shown that New Wine is still motivated by its theology of the Kingdom and it is uncertain whether this will cause it to stagnate.

The third and final value, that of 'Transcendence and Presence' was also seen as somewhat distinctive of New Wine. This began with a defining of worship and the path from worship in New Testament times was connected to the current practices of New Wine. These practices involve the transcendent presence of God with the immanent work of the Spirit. These were then closely critiqued and the sacramentalization of musical worship was clearly identified. Again, it was noted that as far as New Wine Worship is concerned it is basically unchanged, Perhaps a final comment by way of summary is needed. It seems there is a tripartite nexus in operation here. This incorporates three interconnecting circles around God's Presence: Heartfelt Worship, Holy Spirit Ministry and the Reality of the In-breaking Kingdom of God. Indeed, it could be said that the size of each of these circles has grown as has the theology.

## **Future**

This chapter covered four factors that are used to determine the durability of movements. Dawson's first factor spoke of maintaining a good tension between different strong forces. For New Wine this involves a healthy balance between the liberal and evangelical, modern and traditional, as well as between the familiar and the innovative. The two other factors are sustaining the large volunteer workforce and ensuring the young are involved. On balance, it might be said that New Wine as a movement seems to be succeeding here.

Originally, the intention was to assess how has the New Wine Movement has developed historically – this has been done. It was also to critically assess its social, religious and theological character. This could be summed as both conservative and relatively predictable. Has this movement changed? And what of New Wine's future...will it last? and if so, for a long or short time; can this be determined? And, perhaps more significantly, what might cause the movement to stop? These questions comprise the last section of the study.

## **Final Thoughts**

As regards its history, it seems relatively clear that the movement has not changed much. Ponsonby noted that New Wine needed to 'look to the future, and hold onto the past'.<sup>323</sup> The original concept of the summer conference appears to have remained largely similar. Sociologically, it seems New Wine it is not unique and has followed the path of other comparable renewal movements, developing in similar ways. New Wine's theology has stayed the same, and as regards its core convictions, major changes are not discernible.

How long could it continue? Barrett contends that with most African religious movements,

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<sup>323</sup> Ponsonby, Interview, 2015

there is an incubation period averaging sixty years, before a full break away might occur.<sup>324</sup> New Wine is not even half way there, and it could even continue (albeit in a much smaller form) for a further one hundred years if it goes a similar way to Keswick. We cannot be sure.

As far as threats to its longevity are concerned there are several final comments to make. Crucially, it survived a serious setback with the infidelity of Bailey in recent times, and of course held off the challenge of a more Pentecostal theology. But outside of those things, it is hard to determine what other kinds of negative threats the movement might encounter – apart from a serious schism. And it could be said that if that happened, it would not all be negative because it could spawn something new like Spring Harvest coming from Keswick.

The challenge for the New Wine Movement, as with the Church, is to remain relevant and move with the times, not forsaking the unchanging truth of the gospel. If that is done then is it just possible that we are looking at a movement for the rest of the third millennium?<sup>325</sup>

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<sup>324</sup> Barrett, 1968, p.139

<sup>325</sup> Stephen Hunt (Ed), *Charismatic Christianity: Sociological Perspectives* (Basingstoke: MacMillan, 1997) p. 221

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## **Appendix**

In the following pages are the transcriptions of the interviews conducted with those familiar with New Wine. The Interviews were carried out in offices and homes.

The six interviews are with the following participants with the date of the interview:

Interview1: Roger Widdecombe – Vicar of St Paul’s Church in Cheltenham, 2014

Interview 2: Damon Ujvarosy – Methodist Minister from the Bristol Circuit, 2014

Interview 3: Nigel Scotland – Lecturer at Trinity Bristol Theological College, 2015

Interview 4: Lucy Peppiat – Principal of Westminster Theological Centre, 2015

Interview 5: Simon Ponsonby – Theologian in Residence at St Aldates Church in Oxford, 2015

Interview 6: Rozi Harrison – Law student at Durham University, 2015

Interview 7: Paul Harcourt – Current Director of New Wine and Anglican Vicar, 2018

**Interview 1 with Rev. Roger Widdecombe (Vicar of St Paul's Cheltenham)**

**Bruce:** So Roger, how long have you been going to the New Wine summer conferences. When did you first start?

**Roger:** My first New Wine summer conference was in 2003

**B:** Umm...Okay. And why did you go to start with?

**R:** Uhh... I.. I knew of New Wine, I'd head of it, by my...my experience up till that time, was that I did...I served on a camp at Easter a small camp for uhh...teenagers and then young adults, and so that was where I spent my week of umm... you know Christian holiday as it were, umm...2003, I was ordained in 2003, and we, the church that we were going too, umm.. were uhh... took a small number of people to New Wine, and we wanted to go as

well because you know we were at theological college, so you know, we thought great let's go.

**B:** Good, and so umm...what was your experience...could you describe your experience of umm...being at New Wine that first time.

**R:** It was hot. That was...that was umm... that was the overriding experience, we were in a caravan, man it's hot when you're in a caravan, I mean oof, boy it's hot. Uhh...we had a great time ummm... Mark Stibbe gave the morning bible readings, which was...which was fantastic, the experience of being able to go each morning and work through a....a part of the bible, or a story or you know umm...with a theme, each morning with the same person, we loved and his ministry, was great. Yeah and umm....that was...that was our overriding experience, and then just hanging out with some people, going to the occasional seminar, ummm... and a few of the evening celebrations....

**B:** Good, and so obviously you've kept going, up till what are we now, 2015, umm...why, why have you continued to go umm.... most years, have you been every year since then?

**R:** No, no, not at all. So we went that year, and then uhh, and then, the church I was doing curacy in they didn't really go, ummm... so we didn't then go for uhh... several years, two or three years umm... and then when we moved to Cheltenham and came into partnership with Trinity, uhh... we then went to New Wine again, umm...because, we went because, uhh...because umm...Trinity were heavily into New Wine, it was uhh... and we wanted our people, uhh.. we took thirty people from Trinity, to uhh.. to graft into St Pauls, and we felt that uhh... that going to New Wine ummm... was something that would be in their culture, and also...and loyalty, we wanted to support uhh...ummm....Trinity and Mark ummm..... and ummm.....and we see it as a good thing, we would love, at the time we would have loved to have seen our church go to New Wine. The reality was that we went, and very few of the Church did umm... I think it was largely about the demographic, that came too, that came from Trinity to us, they were young adults uhh...ummm.... young married and ummm... and they'd been a few times maybe to serve and stuff but as they were getting older, getting into jobs, and I think as an observation, I think they've, you know they had New Wine style every week. They had, umm... great you know, the music we get week in, week out, and the style, the relaxed style we get week in week out umm... yes the...the Bible teaching would be they thing they wouldn't get week in, week out, the quality ummm.. big names and stuff but uhh... there wasn't, there wasn't a thirst in our, within our community for something different, for more, umm....so we went... then we went, 2007, went 2008 and when we had small children, and we found that very very tough. In fact a killer umm... so we then didn't go for uhh... two or three years, and uhh... three years ago I started going with the boys, I've got two boys, ten and seven now, ummm....but once they were at....what we found was till they got to Ground Breakers, which was four or five, actually New Wine, you know you've got an hour and a half of childcare in the morning, you know it's a nightmare, you're in a campsite, you've got to look after you're toddler, that's that's not fun, especially when it's

wet ummm... yeah and so weighing up with, oh we get to go to some seminars and stuff uhh... was... was yeah on balance, we found the small children scenario didn't just didn't cut the mustard. So I started taking the boys, once they were both Ground Breakers age, I started taking them, so we've done two years of just me going with the boys,

**B:** And Ground Breakers is school age? When does that start?

**R:** School age...I think it's five... four or five something like that.

**B:** And that's worked much better?

**R:** That's brilliant. So I go on my own, none of our...well one or two of our church will come. We...we get a whole bunch of the young adults who'll come to serve, and then we've got one older couple that always go, other than that no-one ummm.... and so one of the big reasons is that now our church has gone from being they've gone from being young adults, getting their feet into jobs and not needing New Wine, kind of style as it were, cause they get it every week, into, early stages of baby, early stages of family, and the concept of going to New Wine, with two under-fives is just, beyond most of them, and we would struggle to advocate it too.

**B:** I understand, yeah

**R:** But I go now, because, it's great for the kids, umm... and... and that would be my overriding reason that I go, would be... would be for the kids umm... but because I'm on my own when I take them uhh...I take them to their stuff and then I'm...I'm free, so I'm....it works very well for me, you know not having any church there, to just dip in, dip out, well I go along to the morning and evening, don't bother with seminars, go along to the morning and evening, seminars of course are when I have the kids, but morning and evening, because I'm on my own, I can slot in...you know I can get a good seat you know, I can find somebody I know on the front row, and just kind of, kind of nosey in. And so that, so that works really well and certainly the last two years that's what I've done, it's been great.

**B:** And so as you look back on your kind of experience of New Wine, what have been the sort of memorable moments. Have you got those you know key moments you can say yeah that's been significant in my life, you know what's been memorable for you in your time at New Wine generally. Anything specific or is it kind of you know, just general.

**R:** Uhh....okay memorable would be I mean truly memorable is, I mean would...would be my son Jem standing up in Pebbles and saying he wanted Jesus to be his special friend, you know umm.. that kind of thing. In terms of umm.... I wouldn't say I've had any seminal umm... uhh.....say ministry moments, you know I haven't had any seminal revelatory moments, umm.... it's always been good and encouraging and feeding and giving of ideas and uhh... but I wouldn't you know, it hasn't been the place for me where umm... life change has come or directional change has come or revelation has come it's been, it's been great

and uhh... and enjoyable and inspirational, but yeah, I would struggle to point to a life change moment for me at New Wine.

**B:** Good, okay. So that's sort of, covers some of the history of your experience of New Wine ummm... I want to move on to the theology of New Wine so ummm.... as you reflect, on your experience of New Wine, and generally do you think you can define a theology of New Wine, is there a label that you would put on it, how would you describe what's coming across to you from New Wine, a theology.

**R:** Uhh...I would say you know if...if you...if you were going to sum it up, in... in three words it's worship, teaching, ministry. I think what sets New Wine apart is ministry. My sense would be umm... would be that New Wine is, well, as I read the history and you know theology, it is...it is about welcoming the Holy Spirit, and that would be its defining characteristic theologically umm... I would... I would say. I think, I think I would, you're going to go onto history aren't you, so we'll talk about history later, but theologically for me, it's... it's the Holy Spirit and that's what makes it different to Spring Harvest and everyone these days has got great music, maybe in the early days it was....it was different, but everyone's got great music, they'll even have, great music as Keswick I'd expect, umm... or whatever the conservative conference is uhh... but yeah it's the Spirit and the Ministry.

**B:** And umm... do you... are you aware of, as you reflect, uhh... the sort of... the conversation about the Kingdom of God, is the Kingdom theology, one of the things you'd say defines it.

**R:** Yeah yeah the Kingdom theology definitely definitely umm... all though all though, I'm not sure I would umm...I mean I would say that that is, that is, that is and has been a hallmark of New Wine, as I've... as I've been involved over the last few years, I've noticed at one time there was a swing, there was a move, a little bit more, to more Pentecostal theology, umm... and uhh... or it seemed that way from the.... from the.... I suppose from the speakers that were coming umm... but umm... but uhh... I think very firmly we're back in our... in our kingdom theology, uhh...umm... where we are. If you'd said to me kingdom theology, the uhh... the connection in my brain would be, Vineyard and Wimber, not necessarily New Wine, but of course Wimber, was a... was a key precursor to New Wine with St Andrews back in the early days, but yes kingdom theology of course.

**B:** And so as you just umm.... thinking back about history, as you mentioned, as you look at the history of New Wine from your perspective, and your experience both when you going and perhaps before that, what would you say has been the umm.. you know significant moments, things that have been evident, in terms of you know the movement of the umm... whole New Wine experience, what's.... can you sort of trace different ummm.... transitions and passages through it, obviously you mentioned the Pentecostal, theology swing.



**R:** I mean....I mean...I mean I can look...I can look back and make some observations uhh....from the outside. People who are there and people who were involved may say actually no that's not the case. My reading of the whole thing, is that uhh...ummm....is that...is that, there were, you know the whole thing came out of St Andrews Chorley Wood, and there was a desire to resource the churches, it was primarily, originally uhh...Anglican ummm... and... and there are... I mean one of the things with the Anglican movement, is that there are so many Anglican churches, umm... far too many for the sheer...for the numbers of people, and so enormous enormous numbers of people used to be in small fledgling congregations, or small middle of the road congregations and they were trying to affect change and you know....you know it was in the days when you know they oh we desperately wanted to move to a band, we've got someone who plays the flute,..... you know quick lets.....you know so...so the whole idea that people could come for a week, and they could.....they could....they could just worship in...in.... in this... I mean, in many ways I think the routes of the movement, you know the routes of its genesis they were in more of the Holy Spirit, but they were also in... in the music....because....because I just.... I get the sense that that just wasn't so available umm... and... and churches were were wanting to move in that direction but it was you know....oh we... you know nobody plays a guitar this kind of thing umm... I think today and we have seen a move in the UK towards bigger churches, you know... ummm.... churches have grown and churches have shut uhh... churches have died and we have defiantly seen the Churches that are able to resource ministry, resource ummm... resource their worship, you know key factor in growth. So... so I think as...as I look back as New Wine evolved ummm... the uhh....the music became less of the...the thing because people were getting it more and more but I think....I think....I do think it is still a big thing because....there are any number of churches that....that still kind of are not able to resource their worship life in that way. So....so that's my.... that's my take on the genesis of it, in that there was a musical genesis, a worship musical thing and a Holy Spirit thing. I wasn't really around in the nineties to observe uhh... to observe New Wine. I....I have friends who were right there at the beginning so who were very very young, you know...older teenagers at the time ummm... so.... so would hear stories from them, but I wasn't really around in the early nineties, so couldn't really talk about how....how Toronto....but I'm guessing that Toronto had a huge impact on New Wine and that whole kind of thing.....so that.... so when I really picked it up in the..... in the... in the noughties uhh... so we saw.... there were a couple of things I noticed, so I was at theological college, ummm.... there was a stream called the emerging church stream, I had friends who were involved in that and that seemed...that seemed to be growing, ummm... and but....but then it seemed that it was going in a different direction to the main thing so that was....that was binned and venue two came about... I think that was significant ummm....and I think the fallout from the emerging stream ummm... was bigger than probably we know but I think that's also...also indicative of the emerging church movement in the....just in the ....well all over the world. My reading of that movement is that... is that it tends to evolve into some kind of post-charismatic dissatisfaction...dissatisfied bunch who either bin the church completely umm...or go and

become catholic you know or...or go and do some new monastic thing uhh...and so I think...but at the same time I think that the advent of venue two was umm...was.....ummm....a great decision for New Wine especially because it involved Trent Vineyard getting those guys involved, it put another dimension to the music, because Vineyard music's huge, ummm... and it was another string to the bow bit of diversity within the same genre you and uhh.... and provided a bit of choice and stuff like that which was really good I think. I saw then....the other thing that I observed was a swing to... we're probably in 2007/8 New Wine started getting really into Bill Johnson. Umm...we had him at the leaders conference....he came to their summer conferences, umm... Heidi Baker that whole...ummm... I have a feeling there was chap called Bruce....was it Bruce Collins, I think he was instrumental in the.....in the getting of some of these guys along and there almost seemed to be a slight shift away from New Wine's traditional base of speakers which from my perspective seemed to be New Wine...seemed to be Vineyard and umm... the charismatic Anglicans so the Mark Stibbe's ummm the David Pytches' ummm... others I can't name and the Vineyard...the American Vineyard guys such as J. Packer and umm... so my...my impression was that New Wine's stock was Vineyard so the likes of J. Packer and Rich Nathan and umm....then 2007/8 maybe nine we seemed to have this move towards Bill Johnson, Heidi Baker a slightly more Pentecostal ummm....a slightly more Pentecostal you know flavour and then I noticed that coming back.

So we then took a break for a couple of years cause of the kids and the rain so I went back with the boys in 13. So we went back in 2013 and the shift has....and the shift.... it had shifted back.....so we're back with Robbie Dawkins, Christy Wimber, very much more what you would....what I would expect from New Wine. So I observed that go on ummm... I don't know behind the scenes you know, how that played out how that was affected and ummm who was pulling for whom but I think I saw that...saw that happen. There was also a move away from Bible teaching in the morning, to celebration in the morning, celebration in the evening, so you got a lot more speakers, uhh.... but didn't get quite the continuity. I think I....I from my part I would have....I would prefer the continuity of the speaker I remember the last time my wife went which would have eleven, ten or eleven, and umm... no we went in twelve because we went when Molly was very small. Yeah we went in twelve and she went along to the mornings and they were done by Dyer....the guy from.....anyway Bible teacher from London, it might have been Westminster Chapel, and she loved it, you know really really good. And then you know we've got the celebrations in the evenings. And so the whole....I think maybe....but this year apparently there, there back, you know morning bible readings are back and just as an observation on that I think....uhh... almost, it's almost as if well we did bible teaching in the morning and then we'll celebrate and have ministry in the evening. Now there will be ministry in the morning uhh... but it's almost like there's more ministry in the evening, I mean....I think....there tends to always be anyway ummm...but uhh... but because there's less time constraint you haven't got to pick kids up but also uhh...

from where I come from, I think leading from the Bible into ministry is a much better model, so I'm very pleased to see that back.

**B:** Yeah so obviously you've noticed some....some shifts away from the roots and perhaps umm.... the original kind of concept, ummm... but then some returning to that over the time, ummm... and generally how do you think New Wine has changed over the years, umm....you know

**R:** Okay I can tell you since I've been involved, so which would probably be the last ten, twelve years, umm....and....and I'm just conscious that primarily...and this is probably one of the evolved evolutions, is that I have primarily been talking about Summer Conference and I think the main thing that has happened in New Wine, is that...is that...is that whilst the Summer Conferences have stayed, there has been a shift... no there has been an addition of these networks, networks of church leaders really which I think is uhh.... which I think is you know right and good and excellent uhh... and I certainly see that umm... growing.. ... I see that... I read the message being hammered home you know, every New Wine bulletin is about a local network leader and what to do in a network so that is a heavy...that is a heavy pedal that is being pushed to use someone's analogy. Probably the person who is pushing the pedal. So I see that and I think that is singularly a good thing. That would, that would be the main evolve, evolution that I would say I've seen, I think there was.... from a leaders point of view we went to New Wine conferences, and leaders conferences, there was where...where you know the leadership really wanted... decided to make the change from us being an organisation to you know, a movement. I think that was when....a lot of the time uhh....things are influenced by what we're reading, and it was a time when most of us were reading forgotten ways and Alan Hirsch and that sort of genre of reading and there umm... was lot of talk about movements rather than organisations, and so.....so I think....yeah there was this want to be a movement rather than an organisation. I think that.... It will be interesting to see with the change of leadership at the top, how that evolves, and what that looks like, because ummm.... because there's a bit more....there's a little bit more dynamism given the change and it will remain to be seen whether we became a church planting movement or not. I think that...that would be something that I have heard stated ummm....I don't whether it's been public or whether that's just a message that we've picked up. New Wine are very keen on church planting. They've....I've observed them trying to get ordination for their training arm, that's been....that's been spectacularly difficult, now the tie with St Mellitus, you know there seems to be a New Wineish root, all though it's not really called New Wine, but you know...there's there's that arm to it, but whether New Wine actually plants churches or whether New Wine becomes a planting resourcing movement. I don't ..... I don't know... that's going to be how...how church planting happens, or whether it is resourced or whether it's just....it is, we continue to be a network that encourages churches, the strapline I think is a great one, "local churches changing nations," is a great one and thus if we stick to that and we encourage local churches to plant churches as opposed to planting churches ourselves as an organisation or as movement whatever you

want to call it, I think that will...I think that will be more true to our DNA, than trying to become a denomination.

**B:** Okay so maybe a final question that builds on that last one. How you see New Wine in the years ahead, you know, what way....what ways might it develop further, and you know, do you think it will be here for years to come or will it have its day sooner rather than later. What's your view on that?

**R:** Umm.... I think...I think New Wine is here to stay ummm.... and I think Summer Conference is, I can't see them....you know. I know...I know there's talk of do we have them or do we not, but given that...given that there will be upwards of twenty thousand people at New Wine, this week...this summer you know I would struggle to umm....to uhh....to believe that that's not going to happen, umm...so I think it will....I think it will remain, I think it will evolve uhh... I think the networks will grow stronger, I think it will become more and more network based more and more regional based umm.... especially...I think it will be incredibly intentional about its development of leaders uhh.....and...and I think we'll see some...we'll see some innovation as well don't know what that'll look like but I wouldn't be surprised if we see some.....see some good innovation... ..that would be my summation I think....yeah I think there's some threats, you it's easy to point the threat, it's easy to point out the weaknesses sometimes. I mean think....I think that New Wine is incredibly strong I think it's got a....I mean I'm going to be biased but I think it's got an amazing leader you know and I think he'll.... he will, you know...Mark's going to do a great job. The key will be who and how he passes it onto uhh...so I think it's very strong, I think it's strong in its networks and he's strengthening those and he's getting some great people to step up and being regional leaders, I think it's very strong in its Summer Conference, Summer Conference is incredibly strong ummm.... Evolution you know I think...I think uhh...we've got some...there are a couple of threats out there umm... threats are that we try and be something we're not, I think one of the other threats will be....will be....there is a potential to rely or to....I mean the whole Summer Conference thing is resourced by...by a few churches and if that's not expanded it's going to be difficult, I would suggest and then the threat of....the age of leadership it's just you know....cause Mark is.....you know Mark's got the capacity to lead the thing for twenty years probably cause that's who he is, but it desperately needs, desperately needs a continuing program of raising up of younger leaders uhh... and I'm talking about stage, on stage cause at the moment, at the moment, you know... the only way... my observation of the last couple of years is the only way you, that you're on stage is if you're fifty plus, lead a big church, wear pastel colours and designer clothes, frankly look pretty good, uhh.... relatively slim. I'm not going to say trophy wife but you know all the wives are very good looking and very slim, and frankly that's the only way you get on stage if you're a woman. Those are unfair observations umm...but they aren't.....sorry the inference from those observations is not actually....you know the conclusions that you could draw from them that that's been an intentional thing would not be fair. However they are still valid observation umm....I think that yeah so....so that has to be addressed in my opinion, I also

think that there is a weakness in the promotion of celebrity culture uhh....and you know the stage is....the stage is very beautiful, very trendy, very stylised, uhh....I'd like to see that change a little bit, whether that will actually be a threat or not I don't know, but it is very....the band, the worship of the band is just yeah....that's just some Summer Conference stuff, but you know that plays out to....that plays out to local Church life doesn't it and I will be fascinated to observe this year what the....what the impact urban venue looks like, because I think the....I think the desire to uhh.... the desire to provide a stream that looks more at issues of building church amongst the poor umm... the urban poor is an excellent thing, uhh.... however you know I will be fascinated to see how that evolves, what that looks like and just how different that is and uhh.... I think I might have shared my observations of how different that is with you before, so I think....I think that....I'll be interested to see how that evolves, and how the relationship between the two, evolves ummm.... you know...you know.....so I could go off on a tangent now, into...just into rural vs urban, and umm...I think that while at times we may talk a good urban game, we've bought into the uhh.... the rural ideal ummm.... that is.....that we see with people.....that we see with the middle class you know they aspire these days to live in the country you know ummm.... you work in the city live in the country ummm....land, wear...wear hunter wellies and tweed jackets and ummm....where as you know, we....we... and so our desire is to move physically to the country and yet theologically uhh.... we've been taught in the New Wine movement that the movement of God is towards the city, is the urban areas, the missional areas, and yet the key churches in the New Wine movement, umm...it's changing gradually but would be in more rural areas, for example Cheltenham, Poole, Leamington Spa uhh... whereas where are the big...where are the Churches from Manchester, Bristol, finally a Woodies is getting in there, ummm....ahh..... where are...where are the churches from the conurbations cause London is a different kettle of fish, very focus orientated not sure how many churches in London come to New Wine, but there the middle class churches, you know there's the Manchester one you know with what's his chops....is it Ian Parkinson you there's that one, but Manchester is a massive city, where's the Birmingham churches, where's the big church in Birmingham represented at New Wine you know....ummm... Birmingham's our second city, there's over a million people there and yet that's not represented. And I wonder if there's just some challenging to do with culture there, whether there's an inadvertent ummm.....drift towards the middle classes because they are in the main a more fertile area for us and we want to give people what they want so.....so we change our....we change the kind of the fringe....not the fringe we change the presenting, we change the presenting culture of our church to accommodate. So we change our music to Radio 2, because the prevailing culture listens to that, we change our ummm... you know we change our dress to, you know we don't wear robes, because we want to be like the man on the street you know we want to be like these guys. So prevailing culture is predominantly middle class, and so we change to that to be all things to all men as Paul you know says, so....but I wonder if there's some inadvertent buying into the middle class ideal of....of moving away from the city into my little fortress where I've got a little bit of land and you know I keep some

chickens and I can retreat there. I wonder... I wonder....I speculate, I'm no theologian and no reader of culture either but I ..... some of these thing kind of....anywhere there you go.

**B:** Thank you.

### **Interview 2 with Damon Ujvarosy (Methodist Minister)**

**B:** Uhh...recording of Damien.....Methodist.....preacher about New Wine. So umm...how long have you been going to the New Wine summer conference.

**D:** Umm...this year will be my fourth year so I've been three years previously, and the first year was only half....I went half week so it's been...I've been for two full years and one kinda half time

**B:** So you first went uhh....four four years ago is that right

**D:** Well it'll be four...yeah just coming up on...well this'll be the fourth year so actually it was three years ago.

**B:** Okay but you're planning to go this summer

**D:** We're going this summer yes

**B:** And umm.... could you describe your experience in the first...you know conference

**D:** The first one? Well the first one I went too I was very impressed with the person who came and spoke in the morning. I don't remember his name right off the top of my head, but he was from the US, and he....gave some really good biblical preaching and speaking. It wasn't so much preaching it was more of an umm... exegesis and good, it was really good. And that was what probably drove me more to say yes I'd like to go back than anything else was that really good solid bible teaching I got that first year.

**B:** So apart from that why.... why else did you go back and have been back the last couple of times?

**D:** I like the combination of a lot of different things, obviously umm.... Lucienne likes to go, we both enjoy it.

**B:** That's your wife yeah?

**D:** Yup, so we both enjoy going ummm..... we enjoy the....the worship umm.... the last two years one of our sons has come, and this years both of our sons are going to come.

**B:** How old are they?

**D:** Umm...let's see. Gareth is now twenty seven he lives in the states in Seattle and Alex is now twenty three, and he's in Orlando, and they are both coming over this year, it's kind of a combination of coming to New Wine, and just coming to visit and things. So they're both going to attend this year. But it's....we just enjoy the atmosphere, we like the market place it's a good time to get around and see things in the market place. You know we've tried to get too, different seminars, some of them have been very good, some have been very disappointing umm..... I think the thing for us has been the bible teaching, which I think the last two years has been much weaker, that's why we were really pleased this year when we found that Simon Ponsonby was going to be umm.... doing the morning sessions. We've always felt that he had a good bible teaching, the last two years I think they've moved away from that, and that was leading us a bit to question whether we should continue going but with...knowing Simon Ponsonby having heard him before and knowing how good of a speaker and how good he is on the bible really encouraged us to continue to go.

**B:** Good....okay....and I suppose you don't have umm... that much experience of New Wine, and one of things is looking at the memorable moments, or the turning points and so your experience is probably umm.... fairly limited, but have you noticed any changes in the time you've been there apart from the sort of bible teaching

**D:** Well I guess the thing that I was.....It's hard for me to say, that's one thing I've noticed. I think I've seen a good consistency in the worship time and you know, just the general structure and organisation umm... I was...I'll be very honest with you, I am concerned about the direction of New Wine, give that we know last year they brought in this person who wrote The Shack and I just feel that that's taking New Wine in a direction that's very different from where it has been, so that's...it's a concern. That was one thing that surprised me, that someone like him would have been invited ummm.... to New Wine that was a bit of a surprise. So that was a turning, not in a good way but I think the turning this year, going back to having someone like Simon Ponsonby in a main session. He's always been there but it's never been the main session, that for me is a turning back which I think is really good, because as I understand it it's you know worship, word and ministry and it appears to me the last two years that the balance shifted away from the word and very much ministry related, worship and ministry, but that was what I saw the first year and I'm really hoping that that's what it goes back.....it's moving back and shifting back a bit more this year.

**B:** Thank you....Okay so that's your experience, some of the history of your time at New Wine, umm...moving on to the theology, do you think you could define the theology of New Wine, what sort of labels might you use.

**D:** Well....labels are always difficult because labels mean different things to different people. I would generally describe it as charismatic evangelical, although I think the term evangelical..... has become very muddled in the last years okay, in what it means umm... I have a little bit more difficulty in saying what that is. Clearly the charismatic aspect is clearly there, in various aspects of ministry, calling forward for prayer and healing, things like that, so that's quite obvious okay ummm... those are the terms I would associate with New Wine, I don't know if I can think of any other words I would use to describe. Those are the key words I would use.

**B:** And do you think uhh.... just in terms of theology, the bigger picture, how have the theological emphasises changed at all or is there a bigger term that you would use to describe the theology.

**D:** Well I think the theology side...how would I describe....I get the impression and this is just an impression that there are forces in there that want to move it in a direction that is away from a strictly biblical view and be a bit more liberal. I have had so many good experiences in seminars that I've gone that that have been really really good but there's been a couple that I've gone into and I've been very.... almost surprised like there was one, I don't know if it was this last year or the year before, that was on eschatology and I was a bit surprised that the individual leading it....they had a particular eschatological position which is fine, but they were incredibly dismissive of any other positions to the point that they didn't exist as far as they were concerned, it was settled. There was one position and that was it and I was a bit surprised that they would bring in somebody who would....on a subject that is controversial in its own right, that would have such a narrow view and I don't know whether



that's because there trying.... there's people trying to move it in a particular direction or it's gotten so big that their not really overiewing who they're bringing in and really vetting that's what I can't say.

**B:** Good okay, thank you ummm....so just reflecting on your time uhh... in the last three or four years, in what ways do you think New Wine has changed umm.... and perhaps you know, anything that you've noticed specifically to do with that or not.

**D:** Well the change, I've already talked about the change you know umm....the word part of things and maybe, and I'm hoping that's shifting back. I'm trying to think what other things I've noticed of change umm.... It's hard over a short period because I you know umm... you know the first year I went you're just trying to take it all in okay and it's all a new experience, and you know the last couple of years, you know the first year our son came and you know we were trying to see you know what he thought of it and we're trying to integrate and so we're thinking about a lot of different things umm.... so..... it's hard for me to say you know that I've noticed anything apart from the things I've already mentioned of change, that's all I can think of.

**B:** That's fine okay. So how do you see New Wine in the years ahead, in what ways might it develop further? Do you think it's had its day or will it continue on? Why might that be?

**D:** I think New Wine will continue on for quite a while. It's very popular ummm... both the weeks pretty much fill up, maybe not each week is completely full but it's very well attended you know last year if I compare the first year that we went and where we camped for a part year, last year when we went, that whole area was completely full so they've....they've expanded to quite a wide group, so I don't see it going away okay. But it's like anything else, it can be a victim of its own success....and my concern is they try to be everything to everybody and they try to spread things out too much rather than just saying, "listen we're here for a purpose okay there's the worship, the word, the ministry, let's get some good speakers, let's get people built up you know", it's a time of refreshing it's a time for families to come together umm... and you just get some really good teaching and seminars and you get to hear different things, and you know there's people who come who aren't Christians who come to know the Lord, there's people that come who've got problems that need healing, and it's good okay and as long as they.....I think if they stick to that core, they will continue to do well and perform ministry, my concern is that they try to branch off and try and do too many things, and get involved in all sorts of other things and get, I think....it's as.....well the venue itself probably can't hold many more people, so trying to do more I think would be a mistake, do the things they are doing and focus on doing them well, rather than trying to do a bunch of new things, and that's my worry and that's more, I'm not saying so much because I've seen it, because I've seen that with other organisations and it's a common theme, you do well and how do you better, well let's go do more and more things and you get so spread so thin that you forget what you were there for in the first place and that would be my concern.

**B:** Okay, I'm just going to ask you a couple of other questions because you are who you are, and umm.... just noticed that these are not umm... necessary part of the interview, but you are a Methodist, you're not an Anglican and the majority of the ummm....the leadership of New Wine are Anglican. Do you notice that fact that you are a Methodist and that's significant or not.

**D:** Well I wouldn't say I notice that I'm a Methodist, I'm kind of a....I'm a Methodist local preacher, but I wouldn't necessarily say I'm historically a Methodist okay I've attended Anglican churches, but I've attended a Baptists churches and all sorts of other denominations over the years, but I am a member of the Methodist church and I am a Methodist local preacher, okay what I do notice is that it is very heavily dominated by the Anglicans. Now in one sense that is not entirely a surprise, because A: the Anglican church is the largest denomination in the country, so you kind of expect that a little bit, so that isn't entirely a surprise. I would say within some of the other denominations, including the Methodists there isn't a strong charismatic element, so I'm not entirely surprised but on the other hand, it seems a little heavier Anglican than I would have even with all that expected okay umm.....I've noticed that there are...course the speakers, when you bring speakers in especially from outside the UK, their often not Anglican, because the Anglican church isn't as...or the... whatever the official word is for the Anglican church worldwide, isn't necessarily as strong in other parts, especially in the United States, where some of the speakers have come from the US. Clearly there's a ..... the Episcopal church is relatively small in the United States, compared to the Anglican Church here, so it's a little bit different situation, but none the less, umm...so the speakers....the speakers what I'm saying is yes there are speakers clearly coming from outside the Anglican church, but it does appear that the leadership is very heavily on the Anglican side and that's not bad umm....but it would be good if it were some other....a little bit broader, drew some other groups in as I think that that, as an example the whole eschatology thing, I think if you had others, from other groups they would have said hold on you know, there are a lot of different views on this, you've got to take a little bit more of an inclusive view, if you're going to bring that kind of a speaker.

**B:** That's helpful umm... The other thing uhh.... is are you aware of you know what's sometimes termed Kingdom Theology, coming through the New Wine theology at all?

**D:** Umm....I have seen some of it but I can't say that I am....it's not a major area that I focus on, okay, so you know I'm aware of it, but it's not so much that it overwhelms....that it's overwhelming to the point that I've swayed one way or another.

**B:** That's great thank you. Is there anything else you wanted to add generally about the area, the New Wine movement.

**D:** I hope New Wine continues, because it does, provide a real, I think it's a great time you know for people to get together, who are Christians and really get some good teaching, get

some encouragement and worship, and it really comes together and you know. Our son who's been a couple of years he was trying to explain to his brother about this, and he said, "I'm going to tell you what it's about you go in there and you camp," and he hates camping umm... he said, "it's sounds like you're basically going to church three times a day, every day and it sounds like it's going to be horrendous, but it's not, it's actually fantastic."

**B:** That's great, Damon thank you very much indeed.

### **Interview 3 with Nigel Scotland (Theological Lecturer)**

**B:** So umm....how long have you been connected with New Wine, what's your umm...experience of for example the New Wine Summer Conference.

**N:** Well I was at the very first one in 1989, and I did, I think we went to the first fourteen without a break, and over a five year period I did seminars, I think when I reached sixty, they said it was probably time to look for somebody younger, which I thought was probably a good idea actually. I have known Barry Kissell for a long time before New Wine and David Pytches, and Barry Kissell and I were at college and are still very close friends.

**B:** And so take me back to that first conference in 89. What was your experience of it then?

**N:** Well it was....it was fun umm.... and it was bit like a breath of fresh air actually because up until that time we'd been going to something down in Weybridge, I can't even think of...Royal Week, which was a rather more stuffy version, and it seemed more liberated than Spring Harvest, which we'd been too, it was informal and obviously it was fired by very recent visits by Wimber to Chorleywood, which Barry and David, had been greatly impacted by, and I think they'd been given some seed money by Wimber and they wanted to put it into practice. I think the other thing that really struck me particularly at that one and probably the first five was that it was more or less totally run by St Andrews Chorleywood. I think the first one was very small, I think there were only about four thousand people came, which actually was not a bad number, but compared to what later transpired, was quite considerable. I think too in the early days as well the topics and the values were very fresh, but I think if you're asking me to be critical, I would say they've probably been overrun now.

**B:** Can we come to that because that's really helpful; I'm kind of just working my way through. So you went back for fourteen years?

**N:** Yes

**B:** Why did you keep going back, year on year? Any specific things you can point to?

**N:** Well I think for a lot of that time I was chaplain here at the University, we encouraged students to go and a lot of them did actually. In those days the chapel was very different to what it is now, and umm.... we would have 120 on a Sunday morning and so we had like a congregation within the chapel and indeed we had people from the town, who came to chapel, because there wasn't anything like it around. So we had New Wine, Barry Kissell came every year and did ministry in the chapel. So we had quite a strong link umm.... and I think it was particularly thought encouraging students to go and so we went.

**B:** And personally for you was there a particular reason?

**N:** Well friendship, fun and then later on in 1990, we started a local fellowship called the Glenfall Fellowship, which is now the Cheltenham Network Church, and almost all of them went. In the first ten years, we would have fifty or sixty people went.

**B:** So you went as a church?

**N:** They all camped. And it was mostly in that period when I did seminars; it would have been sort of, 2000, 2005 that sort of time I should think.

**B:** And so kind of perhaps just reflecting on that sort of period of time umm... are there any sort of turning points you could see, in the direction of New Wine, as you kind of look back on it, and it's kind of general development, were there specific moments of umm.... you know change or development?

**N:** I think probably in the early....very early years sort of probably umm.... in the later 1990's, there was an attempt to embrace Anglicans for Renewal, ARM I think they were called. They were run by Michael Mitten, and their view of New Wine, was....their angle was we want to renew the liturgy and the structures of the church, umm...and I think probably by the nineteen, probably well certainly after 2000 I got the sense they had been dispensed with, and actually shortly afterwards, New Wine uhh...Anglican Renewal eventually folded up umm..... so it looked as if, I think they were trying to hold a more liturgical, anglicanised...well not anglicanised but a liturgical view of Anglicanism, which didn't.....which wasn't really washing with many of the churches and of course there were a large number....an increasing number of free churches started to come in the later 1990's and I think that also helped to drive umm....the more umm....informal aspects rather than liturgical aspects.

**B:** What drew them do you think? To New Wine

**N:** Well I think probably the charismatic experience obviously is what drew them, and David was trying to reach out to all of those people. I would say the biggest driving....the biggest change came with Toronto.

**B:** Ah yes. Do you want to say a bit about that?

**N:** Well there was a noticeable impact on the main meetings, following Toronto, which David and Barry, well David certainly, and Barry to a slightly lesser but amused extent embraced, David of course wrote a book, *Some Said it Thundered*, which I think was a very uncritical assessment of the prophets and I think actually as I said in my book on the charismatics, there was a division which was provoked by Toronto umm...all though interestingly enough I think Michael Mitten and some of them were not disparaging of Toronto, but I think it did put a fork, a parting of the ways in the charismatic movement. And I sort of sense that New Wine wholly embraced Toronto and I can remember several meetings where people were roaring and laughing excessively. In fact there was a wonderful person, my daughters at the time were worshipping at the south west London Vineyard and they always brought a large number of people, and they had this guy and I can't remember what his name was, but they nicknamed him Lester Piggott, because as soon as the Spirit was invited to come he looked as if he was riding a horse, at least some of the time and people around him were just ripping themselves to pieces with laughter, and so there were some extravagant phenomena which I think we would have to say are at the looney end of the revivalist movement. On the other hand, you know uhh.... I think there were....there were positives and negatives and I think a lot of those, the negatives a lot of it probably depended on personality types I think and emotional types and obviously one's Christian upbringing and emotional things, but I certainly think that did mark....and then we had the appearance of Wimber, I suppose this would be sort of in the few years immediately before he died, and that sort of steadied the boat a bit because Wimber obviously wasn't so keen on the Kansas City prophets as David had been, and he wasn't also....well he revised his

version of the Kansas City prophets Wimber did, uhh..... but he also ummm.... eschewed Toronto a bit I think and disaffiliated the....Airport Vineyard. He didn't actually....I don't think they ever invited any of the Toronto people across to....they certainly didn't invite the Arnott's to New Wine as far as I can recall, so there was an interesting sort of....valley I suppose. The last few years I haven't been. I've just been a day visitor, I suppose really my own family can take themselves now and they don't need babysitters.

**B:** That's useful. Perhaps just changing tack slightly from your own experience, to the theology of New Wine, do you think you could define the theology of New Wine, what sort of labels might you use to define it?

**N:** Well obviously I would say that the most.....in terms of authority I would say they are on the fundamentalist end of the spectrum. Conservative to fundamentalist, depending possibly whether you've had some theological education or none. I think they run with the what's sometimes been called the charismatic hermeneutic, which is that it's possible that the Lord can speak to you from a passage in the scriptures which may not relate to its individual context, so in other words to quote a very well-worn text "behold I am doing a new thing says the Lord," this could be interpreted to a whole range, an enormous range of things, and as justification of something new that may be off the wall or not. So that's the most obvious example but there are plenty of other examples, where texts....the Spirit may be something completely different to what the Spirit said when the text was originally...I think for Protestant or shall we say reformed Anglicans, or people of a more conservative nature, that would be a no-no. So I think authoritatively that's where they are. I think too that there's probably a range of attitudes towards leadership and authoritarian leadership and obviously I think New Wine possibly takes a more relaxed view of leadership than say some of the early house churches where you had to show your commitment to the leaders or part of being a member of a church was commitment to the leaderships views. I think that's probably at one of the more extreme ends, but there were churches, Tony Hickton's church was one of them where there was a commitment, a commitment value which perhaps...but Wimber's view I think was a lot more relaxed, which basically was you can tell who the leaders are cause there'll be people around them, but of course it could be that they are around for an authoritarian view, so I think in terms of authority. I think in terms of leadership it tends to be male dominated, or though latterly I think we've seen...the appearance of some women, certainly some women speakers, but my feeling is that certainly for the majority of years it's been dominated by men, but that might not be a bad thing umm...there seems to be a husband and wife team, seems to be a favoured pattern of leadership which I think is probably a wise one actually and perhaps to be thought of positively. It's very.....it's minimalist, non-ecclesiastical, uhh....let me think what else, they don't....the emphasis is not on the office but on the ministry, so it's office charisma not ministerial charisma to use the sociological terms, so people are pastors not priests, so it's lay. I think probably there's been a sense of the emulation of the fivefold ministry of Ephesians 4:11 and a very strong lay emphasis, doing the stuff, everybody....everybody gets

to play was Wimber's great think and some Anglican churches are very like that. Of course we have New Wine churches now which are not Anglican, but that's a more recent development so I think that. I would say that sacramentally they are....I was going to say certainly on the Zwinglian end of things, that I think they would say that there is no grace in sacrament, there is no grace in the bread or in the water of baptism, but the presence of Jesus might be there through them. All though I suspect that many of them might say that the presence of Jesus is everywhere present and you won't find any more grace in the sacrament that you might in a meeting of the word or prayer or whatever so I think sacramentally and church wise their minimalist. Worship I think probably one would say....if we were being critical I think we would say it's therapy centred, and the emphasis is on my experience rather than an upward focus, it may be both but I think a lot of people go to get blessed rather than to give thanks and praise and adoration and gratitude, so I think their looking for some therapeutic music, give themselves release that others perhaps get on the football terraces, and uhh.....yes I think there is that strong element and that comes through repetitive worship which can be very cathartic, indeed can be lightly...lightly hypnotic, and there's nothing necessarily wrong with that depends whose doing the hypnotism if that's what is it. Worship is also extended but obviously you know all those kind of things, but I think the theology of worship is a theology of encounter and it's usually a theology of subjective encounter.

**B:** Okay umm...would you use the word sort of kingdom theology to be associated with New Wine or is that not an emphasis that you would use.

**N:** I think the kingdom theology is certainly something that is very current in the leaders thinking. It's not something that I....if I was to talk to an average person in Trinity who attends a cluster group or perhaps attends Sunday service and say are you a kingdom person, I think they probably wouldn't be very clear what that is all about. We hear a lot about the now and not yet of the kingdom, and you probably read I did a long article on that in Pentecostal.... the journal of Pentecostal theology, and I think there are some critiques of the now and not yet. Pastorally somebody who is prayed for extensively for a sign and a wonder to be healed and then it doesn't happen, it isn't a great consolation for them to know they are one of Jesus' umm...so one has to be I think careful. It does explain perhaps why one or two people are healed but not many. I think also when it comes to the theology of healing; there hasn't really been a proper recognition of suffering it is from time to time brought to the surface, but of course it argues against power and the whole motif of power which I think was taken up....has been taken up a lot by New Wine and uhh....certainly we should be praying for people to be healed, but we haven't really come to terms with the fact that a lot are not healed uhh..... Barry Kissell who is a great friend and who has prayed for lots and lots and lots of people to be healed, he said he could count on the fingers of two hands of all the hundreds of people he's prayed for who have had respite from cancer, in fact he has cancer himself, I think his surgery has been successful. So I think there's a big area there which perhaps needs to be tempered. But I think one on the positive side as I

said in the book on the charismatics, it has led to uhh..... some serious praying for people who are unwell, and we do need to minister to those, and we are told to pray for the sick and the needy but possibly it is an area where there needs to be some more serious theology.

**B:** Definitely. So umm...moving on a little bit from the theology uhh...looking at your experience and also a bit wider as you stand back and asses New Wine, how do you think it's changed, and perhaps going forward how do you think it might change in the future.

**N:** Well it's obviously impacted the hierarchy to some extent and quite a number of the bishops including the Archbishop of Canterbury. I'm a bit out of touch with the bishops now but I know that Urquhart up in Birmingham is a well-known charismatic. I'm not sure about Martyn Snow, I don't know him really, but there obviously have been a number and I think that has made....what I don't think it's done and what Martin Percy who was a former charismatic and now Dean of Christchurch said is that New Wine and the charismatic movement doesn't seem to have made any serious dents in the structure and the hierarchy of the church, I think the only thing that can be said, is that possibly pioneer ministry has been provoked by church planting on the part of New Winers, and there's no doubt that New Wine have, or when I last looked at that issue, the majority of church plants had been from New Wine churches and Fresh Expressions I think. Of course Graham Cray uhh...charismatic bishop was very much behind that. He incidentally was interviewed for the chaplaincy the same time that I was. And he would have got the job I'm sure but his hair was down to here.

**B:** So umm....looking...looking ahead how might New Wine develop and you know and develop umm....and you know will it continue for many years and why might that be.

**N:** Well I think one of the reasons why it might continue, is because it's prospering, the churches that are New Wine, are prospering materially and finically and so therefore they are going to be able to afford to pay for staff and leaders so I think that's one reason. I think too it has a cultural inbuilt appeal, which militates in my view, but maybe not in everybody else's view, against ceremonial, against liturgy, against esoteric ceremonies. I think also, we're seeing the fastest growing churches in this country are black Pentecostals where there is a very minimalist approach to things church ecclesiastical, where their looking much more to relate, apply, live their Christian faith. I think too umm.... it's likely to survive too, because theological....traditional theological colleges, I think are inevitably going to collapse due to lack of money and we're seeing that slowly now because a number of dioceses that support ordinands full time, so for example Exeter used to support fourteen a year, now I think they can only afford twelve and as that number drops, eventually the number of students at theological colleges will drop and the theological colleges will become, well most of them....well some of them inevitably will become unviable. So I think colleges like WTC, which I am sorry New Wine let, go, and indeed were I think very hard hitting towards, though I think Lucy's lot will probably survive well enough, but I think that actually is the



training for the future, and I think it's only a matter of time before bishops will allow candidates who are trained from those sort of places to come because they'll find the others are going to go the way of St John's Nottingham, I think umm...so yes I think, I do think, I think the Christianity that does survive long term will be rather different from what we have today. I'm writing a....**(indistinct)**

**B:** So just finally umm...you know how would you expect uhh....New Wine to continue to maintain its appeal, so it continues to attract large numbers as it does today.

**N:** One thing I would suggest is that they need to watch their prices because I think they are....they are going to be a deterrent. There alright for the people who are highly motivated middle class people who have income, but I think even now I think it's going to be a hard thing. I realise that they need to make money and conferences is the way you do it and you put that money back into training, but I think it will need to just watch that. I think that probably they need to....they may need to refresh some of their seminars, because I've....I sometimes hear now people saying "well I've heard all those topic before," but of course the problem is there are people all the time coming who perhaps haven't heard those, so maybe there needs to be some additional. The values perhaps need to be worked out into wider society; I think they are trying with things like compassion and finance, the business world, I think that's perhaps one area that needs to be watch. I certainly think that the worship, that a lot of churches. The worship of the best churches is obviously meeting a need, even if it's perhaps not as laudable as one might have hoped. Perhaps one needs....I don't know whether the worship does need to be rethought or not but it seems to be, maybe there needs to be what we have at Trinity in the evenings, but perhaps there does need to be some other variety. I suppose if one is being critical of the worship of New Wine, it isn't really charismatic worship it is....the gifts of the Spirit are not practiced in most New Wine churches, we don't for example....well the nearest we get is people sharing a word that they have but we don't....we don't have people bringing a word of encouragement or a word of wisdom, or contributing a new hymn or though I suppose there is prayer for healing, but I think probably we're perhaps, it's barely charismatic, in a lot of places. They think that charismatic churches is having a big band and prayer ministry. Interestingly enough I spoke at a church like....that did both those things but I don't think they would call themselves charismatic. So I think there has been a sort of charismatisation, I think umm... that's what that book called *Post Evangelical*, talks about, the charismatisation of the evangelical. So I think probably my feeling, my hunch is that of all the sections in the Church of England any rate, New Wine is that which is going to survive. Also I think we've got in this area as you probably know, a number of New Wine churches which are not Anglican, so for example Winchcombe Church is not Anglican, but it calls itself a New Wine church, embraces the New Wine values, and is part of this particular area, or diocese of New Wine or whatever one wants to call it, which I think is also umm... probably ecumenically it may be a good thing. I believe somebody told me there are about ten....the minister at New Wine, at Winchcombe told me there's about ten New Wine free churches in this area in and

around Tewkesbury, Worcester, which is probably may be the sign of the future. It shows the church is embracing a wider clientele.

**B:** So you would have expected New Wine to still be here in 2050.

**N:** Well something of those values. I'm not sure if it will be called New Wine, but I think probably the basic values which they have. I think their way of doing church is going to be more appropriate to a secular lifestyle.

#### **Interview 4 with Lucy Peppiat (Theological College Principal)**

**B:** Okay so umm....just to begin with, what's your experience of New Wine, how long have you been connected to the Summer Conference for example.

**L:** I went to my first Summer Conference in nineteen...no wait a minute I've got to get that right, no 1999, I think....2000. But my husband was at the very first...the second one 1989, where John Hughes did the Bible reading.

**B:** Yes, good okay and why did you first go, what was your experience of New Wine?

**L:** We went because my husband had said...we we're living in Africa, we'd been married for nine years, but we'd had three years in England, and then gone off to Africa for six years and all the time we were.....and then we had small children then, and he was always saying

when we get back to England, we'll all go as a family to New Wine, it's really fantastic, you know the kids will love it blah blah blah, so I'd always had this thing of oh we'll go to New Wine, and umm... that's why so he kinda dragged me there.

**B:** Good and what was your experience the first time you went there.

**L:** The first...well our children were too small really. It was chaotic family wise, I wasn't you know....I cried, camping with small children and it wasn't Africa and it rained. But it was very positive, despite. I mean the fact that I went back even though it was hideous camping with four small children and you know I didn't like the loos and all of that, but it was a very very positive experience, and I enjoyed, umm.....I enjoyed being with those people and we didn't take...we didn't go with our church, we were living Sheffield at the time so it was a very long way from Sheffield to Shepton Mallet, and it was an inner city church so the expense was prohibitive, so we didn't take church people there, that happened I think three years later, but I could see the potential for it defiantly, and we met friends, there who we hadn't seen in years because we lived in Africa, so yeah very positive.

**B:** And did you keep going back sort of year on year, and ever since, the last fifteen years.

**L:** Yes. So this is the first year that we're not going to go. I mean we missed a couple because we were away for the summers, but apart from that if we were in England, we'd go.

**B:** And so why did you go back, year on year.

**L:** In the beginning we went because...definitely the friendship thing. Some of the talks, I think that quite quickly faded for me. Nick is more generous, I'm more critical that's probably why I ended up as a theologian but yeah I....It was patchy, some things I thought were brilliant, some things I thought, oh not again. Friendship and then the children as they grew up in it as a summer ritual, it was very important to them and I really appreciated knowing that they were going to have that input that they were going to meet the people they'd seen last summer ummm....and it was a very. It was a very bonding experience for us as a family. So we as a family we have very very good memories of our New Wines.

**B:** And so now reflecting on fifteen years pretty much of being at New Wine, can you sort of trace specific sort of turning points or things that kind of stood out for you in terms of, as you step back and look at the history of the movement as a whole.

**L:** Yeah I can trace umm....back to, I can...there was a year when we said we wouldn't go back umm.... and there was defiantly a sort of slide...a bit of a tide among our friends of everybody was a bit tired of it, and I think that was definitely to do with the people that they were putting on the main stage, that we felt had all got a bit samey I think, and uhh...but something, I think, I don't know what disrupted that. Well no actually what happened was then it was our children that took over at that point and because we had

teenagers they said “aren’t we going back to New Wine,” and that was the clincher because if you’ve got teenage boys and they want to go to a Christian camp you would do anything to go. So there were a couple of years when I felt like I...and I remember very clearly not going to anything. I didn’t go to anything, I just turned up and did the cooking and the boys went...and prayed for my children. And that was great. So there was a dip, definite dip, and then we kinda came through that and they split the...into regions do you remember. And that was a really difficult time for us I think it was probably linked to that because we were originally from London, and the week that we went all our London friends went so that was a fun thing for us, and then they split and we suddenly found ourselves with the south west people who actually we didn’t know very well and I remember Nick saying “I don’t know anyone in the leaders lounge” you know, so that was very alienating for us. So this friendship thing that had been a very strong pull for us sort of waned, but then the children thing became a stronger issue because our children were teenagers and they liked going and we tried..... we said “well you could go to Soul Survivor” but they preferred New Wine, and they started....they stopped going to the children’s groups and they started going to the adult talks at about fourteen. All of them did that. And we....so they...and they found... so they grew out of the children’s work at about fourteen, and said they didn’t like it any more, it was patronising and silly, but they...but then....we said well come and hear a talk, come and hear Simon Ponsonby you know well they loved him, it was absolutely brilliant so they...so we transitioned them to the adult programme and that....that was even better actually, so that was what we did. So they kept wanting to go back....and I had sort of had enough but that was fine, it was alright, it’s only five days, a week whatever.

**B:** Good okay, I want to turn it a little bit towards the theological side and ask you whether you think you could kind of say what the theology of New Wine is, whether there are any labels you could put on it.

**L:** Yeah...I know...well I know that it’s rooted in a kinda Wimber understanding of the Spirit and the Kingdom, so you know, I know that’s the legacy, and I think I do see signs of that all the time there was definitely David and Mary who were definitely hugely influenced by that. And that became....I wouldn’t even put it down to Wimber, I would say that David Pytches in his own right and Mary really have their own theology which they live out of, so while they were overseeing it all I would say that was definitely the strongest strand. They then had a foray into Bill Johnson, which was an interesting couple of years, which I actually quite enjoyed; I thought “oh this is interesting,” you know then you did go into something more unpredictable, so we had gone a bit samey and I think that was probably what caught my attention, because Bill Johnson and Heidi Baker came to the same one and I quite like that. Nick was way more....he was just like “whoa this is ” and Simon was ranting and I was just like chill out, it’s alright, just wait and see what happens you know. So but I know, I do happen to know from the inside that Bill Johnson let the cat among the pigeons, so I was invited then to a theological forum to give an appraisal of Bill Johnson this was in the afterwards. So he came for two years then they had an internal, I don’t know if they....do

you know this. No... So um.... Simon could tell you this, I could tell you, I don't think I'm breaking a confidence, I don't know, but there were a number of us there, Crispin was there...Chris Pemberton, all the leaders uhh....Bruce Collins and it was to discuss, it was specifically to discuss Bill Johnson and whether they were going to pursue....so I do know right from the very inside that they made a decision at that meeting that they weren't going to go down the Bill Johnson route. So they....so theologically I don't know whether they will tell you this and maybe they will and maybe they won't, and I don't know... I wasn't sworn to secrecy so I think it's okay and Bruce Collins would tell you because Bruce....You should speak to Bruce he will be very interesting because he...he left New Wine over that and formed New Wine Wales and I think he would tell you that it was over what he would say....he would call it kingdom theology and so he.... so that's a very interesting theological sort of point, is that New Wine is using kingdom theology in one sense and Bruce is using it in a different sense. And it did actually come...they clashed because Bruce has an extremely developed sense of eschatology, you know a realised eschatology and New Wine wants to hold a much more cautious now and not yet eschatology. So Bill had overstepped the line with his everybody will be healed kind of idea, which I actually happen to know subsequently he has definitely toned that down umm...I mean in one sense I sort of suspend judgement over Bill Johnson in that sense that I.....he love Jesus and that's perfectly obvious but I can see that some of his culture that he creates there are negative aspects to that. I tried to give a fair theological appraisal of him which I think I did ummm.... and...but I obviously didn't get involved in any of the discussion, that was there job to discuss as a leadership, but we were there, we were listening and we could see it going on, and Bruce made a very impassioned plea to everyone at the end of the day to everyone and said "looking guys, I know what you're thinking of doing, not following this route, umm....but I want to say to you that I think it's where the Spirit is moving and if you don't do it, you won't be doing what God is doing " and it was.... I mean it was prophetic it was impassioned, but they.... I think whatever happened after that, Bruce took New Wine Wales and set it up as an independent. So he's kept the name, New Wine as has places like New Wine Sweden, but they would.....so New Wine Sweden is very similar to New Wine Wales, We are in relationship with both those groups. New Wine Sweden actually run one of our hubs and umm....Bruce and Nick and I are good friends, which is funny because I actually don't agree with Bruce..... I'm like it's great, you're great but I just don't.....I don't see like that, but we manage to be good friends, but we had a hilarious conversation with....because they put me and Simon in a group with Bruce, and I think they were hoping we would persuade him to let go of his endeavour.....But we just get on really well, we all get on really well, we all love each other. We just had a great conversation about healing, physical healing cause this was the you know....and Bruce was sort of telling us how everyone could be healed if we all did the right thing, and Simon and I were just like we just don't get it Bruce, we're just not there we just don't have the faith, and he said....and then Simon said, you know Bruce you're such an amazing man you're so wonderful, umm....but I just can't agree with you, he said I don't agree with you, but I tell you what, if I'm sick I'm not going to get her to pray for me,

he said, I'm going to come to you, and I said that's what I'm sitting here thinking, if I'm ill I'm going to find you. So we just had a very good natured talk about faith and healing and umm...but New Wine...some of the New Wine had terrible pastoral problems spinning off of the Bethel healing theology, and that had cause....so I shouldn't minimise it because it really had been serious pastoral problems, and that had really upset them, and so they felt it would be too risky....you know they made a call and they didn't want to take a risk and I understand that. So their pastoral concerns overrode a sense of risk of should we push the boat even further so everything was reigned back in. That I think was a turning point, you could tell if you were at New Wine, that there was a reigning in of certain things umm...so I see that, I've seen all of that. I see a lack of theological reflection in the leadership so I don't....so I've never been asked....as far as I know....well first of all it's a very interesting exercise to see how many theologians are involved with New Wine, cause there's not many of us and secondly we're never consulted anyway. So the theology as much as they formed a partnership with a theological college, what they wanted was an ordination track for Anglican ordination so I think that ties in as well. So in terms of the theology, or rather the ecclesiology which I think is...drives. There is a lot of drivers behind what is done and I would say not that many are theological but that's from my perspective.

**B:** So would you say as you look back on your involvement over fifteen years, that the change...the theological emphasis changed uhh.... for a time there, and then have there been other changes or was that the main one.

**L:** I think that was the wildest swing out was to Bill and Heidi, but you know Heidi hasn't been back ummm..... yeah so that was what I saw, and then last year there was David Parker again, you know so to me that is very safe options, I saw...funnily enough I was on....I got an email about the leadership conference which I'm not going to go too but it's this guy from Washington DC did you see that.

**B:** Mark Batterson

**L:** Yeah. So I thought....and I thought that looked good I thought oh that's good that's interesting. But thinking back I know what I felt with John Coles was that it was very....it was very whimsical. Suddenly it would all be this and suddenly it would all be that, and there wasn't a plan, and..... I think that's what I feel as a theologian looking in, I think I don't think you do have a theology, and I'm not sure you even got an ecclesiology but perhaps it was....perhaps it was a symptom of the fact that they had four men leading New Wine really. You had John, Mark, Mark and Ian all of whom, well less so John but the three others all of whom are very strong minded men and who have very very strong beliefs about what church should be and how it should look that sort of stuff, so theologically I think you got a big of a mishmash, and the thing I noticed most when I came in, in my Dean of Studies role, was that everything was pragmatically driven, which as a theologian I found very difficult, cause I thought, you're missing something. You can't let pragmatism drive everything, because you'll run into trouble at some point, unless you have some sort of theological

reflection going on and I just don't think they do, I still don't think they do. And that to me is a problem and it will get them into problems unless they sort it out.

**B:** Okay so another kind of more general question, less obviously a bit about theology, but more generally. In what ways has New Wine changed, over the time that you've seen it or longer, as you've looked at it?

**L:** Well it's grown. Hugely

**B:** Why do you think that is?

**L:** I think it's because, there is a huge sense of life, there and umm....I think that, uhh.....well I don't.....clearly it's fulfilling a need, there is a need and I mean I suppose in our lives it was a family need that we saw and that we really appreciated, and I think that's often the case of why people go umm.....and umm....but Focus is also growing, and well but then Spring Harvest ran into trouble didn't they....but I think they are still growing, I mean they've grown as well, I think it must be, there must be a kind of corporate thing that people are really appreciating this time away, it's a Christian holiday, that's what I think of it as.

**B:** And perhaps taking the long view, do you think it will still be around, in twenty five years' time, you know is it here to stay in terms of...

**L:** I think ..... what I think about is, I look back to why New Wine was formed, which is....it was really.....I think.....so winding back, New Wine was formed by a group of Anglican, well you know this, the clergy, who had been filled with the Spirit, they had.....my uncle was involved in the early days and John Hughes was his curate, so umm..... he was one of the clergy who was filled with the Spirit in the sixties umm....by a Pentecostal....cause he was prayed for by a crazy Pentecostal minister, you know and he'd....he'd been John Stott's curate so you can imagine the disorientation, and also the waves that all of that caused in the Anglican setting and in society as well, you know these all these guys were posh English guys, and they came out of, a lot of them were public school boys and had been Stott's guys, and then they were 'blattered' by the Spirit and it wasn't public school, to be like that. So they had to stick together, so they'd had this very powerful Pentecostal experience, but they weren't Pentecostals they were Anglicans, and so they were marginalised in their own denomination. They were also scorned I think you know and really treated as don't be ridiculous, you're going off the rails, so I really see that as they really needed to stick together, so David and Mary, David and Mary coming back from Chile and having seen things working, you know, were so convinced and David took this really strong lead in terms of this has got to be the most important thing, you know we're primarily Charismatics and then we're Anglicans, and I think that was a key turning point, was David's strong leadership and his link with John Wimber because it gave those boys, those men that sort of sense of validation, because we've got a Bishop, he was a Bishop you know, and then they got John Wimber and John Wimber he just exuded confidence you know, I mean he was amazing

wasn't he. I remember, what do you....what do you do to prepare for a meeting, you know all these meetings where you say all these words, and he said "I have a diet coke," and everyone was so full of anxiety and he was just like "whatever, you know it's God, we know it's God," that validation came on them through New Wine and I think that was so important. So now, the Charismatic movement is mainstream, it's not marginal, it's a mainstream, it's normal to go into church and see people laying hands on other people and even falling over like no-one...I mean people might think it's a little bit odd but it's alright ummm.....and tongues isn't that much of a big deal and all that kind of stuff. So in terms of New Wine's purpose, its original purpose is defunct, umm.....all thought meeting with people like us, is always going to work, in that sense everyone likes being with people like us and so that's a good thing, that could carry it through. It could be umm...that the model of a Christian holiday could endure; I think they might be running into trouble with the camping, just because people's standard of living is so high, you know and Focus....they all like Focus cause they get bunga....they get chalets and Spring Harvest have chalets and I'm not sure, I don't know....just the whole culture, I mean when we were first married, you know clergy people, were always camp....we all camped and we all borrowed people's houses didn't we and that was life, you didn't have any spare cash for anything and no-one in church did so everything was done on a real budget, but there's something has shifted, and people....they save up you know, I mean my hairdresser goes to Cuba. So I sort of feel like, umm... don't know about that, so I'm wondering if it will be practical issues rather than ideological issues that take away from something like New Wine, that's what I wonder. Because I think that they've reformed themselves as a resourcing movement, I think is that...would you...I don't know something like that..... a resourcing, so they do all their conferences during the year, you know youth work, women's, you name it, worship, their doing it all. But in terms of what's branding them, there no different from HTB, and in fact they have a very strong relationship with HTB, personally with Mark Bailey, and they've now interestingly they say that their training college of choice is St Mellitus, so in terms of theology and ecclesiology their indistinct from HTB and HTB is a bigger player actually. Well these are all my opinions, so I'm wondering whether, that also could....could be is New Wine actually just going to get subsumed into the HTB machine, which will then just run everything. And they'll do it really well cause they do everything really well you know and umm...I think that might happen. So...so I don't see a need apart....so I would now lump them together with what HTB does, their leadership conference, their worship resourcing, their....and actually didn't I think New Wine worship, works with Worship Central anyway, so the writings on the wall a bit for these two movements to merge, I would say umm...and then there will be....because they are both charismatic Anglican, foundation and charismatic Anglicans are a particular breed of charismatic that do stick together and I think that's the other thing. New Wine is always saying it's not Anglican, but they still have only Anglican leaders, even the woman they've just appointed is Anglican I think. So I'm not sure....I'm not sure it's that convincing yet.



**B:** I guess the final question coming out of that is umm.... do you think it's had its day. Do you think it will just continue for many years or will it just merge into the HTB focus?

**L:** No cause...I would say no I don't think it has had its day because I don't think HTB has had its day, because I think there's something their providing..... both of them are providing something that people are wanting definitely so no I don't think it's had its day. I think it's got....that whole provision for a certain wing of the Church could carry on for a very long time, but in terms of in this country I'm wondering whether HTB isn't the stronger player, probably, in terms of what their providing. Like....well just compare the leadership conferences, you know, you've got.... If you've got the HTB... I don't know how many thousands went to that?

**B:** Six, as opposed to....

**L:** How many.

**B:** One

**L:** So you know....it's....it's umm.....so that's more I think, not will it be there, things like this will be there, I'm pretty sure, I would say ummm.... because people enjoy it and they enjoy...they enjoy the festival atmosphere, the big congregation, especially in this country, where we so rarely have big congregations and for young people it's great because they suddenly realise, they're not the only one umm..... and I think that's a real strength, of these...these umm.... organisations is that they provide that, in a culture where Christianity is marginal, to provide that sense of bigness is a real strength, and I think we'll probably always want that I would say.

**B:** I'm going to stop there, cause I have some umm....

### **Interview 5 with Simon Ponsonby (Theologian in Oxford)**

**B:** Well let's kind of begin with umm....your experience of New Wine, how long have you been connected to New Wine, when did you start going?

**N:** Okay yeah umm....well I think I went to the second ever one, I'm not quite sure of the dates, so I might be wrong on that, but it was around ninety, and uhh...I was working for a church in Nailsea, Holy Trinity Nailsea, and umm...the Vicar was John Simons and he was head of the Diocesan renewal movement, and I was on the staff as an evangelist, so I went with him and I remember it was a much smaller affair, I think it was just in the cattle shed, sort of the market....what is the market place now, I remember visiting with my grandad when it was cattle shed umm....and uhh....I remember....I remember going to listen to J.John do twenty things on preaching, so that was the first time I went....and it was just for the

day, I went to a couple of seminars, I didn't go to an evening event we didn't stay... you know didn't hang around, and umm....it didn't really make much of an impression on me. I have been to a lot of the St Andrew's Chorleywood renewal days that they held, in the late eighties and following Wimber's visit and they held them once a month on Saturday's for a couple of years, and I went up from Bristol, to you know fifteen of them, and in fact met my wife on them, and we did all our courting on Saturday's at those events, and so I was familiar with the people, Bishop Pytches and in those days Barry Kissell was very involved, so it was the sort of spirituality, theology network. But I then went off to theology college in 91, and umm....I sort of dropped out from involvement in things charismatic and what was happening, and just focused on theology, bookish theology rather than practical stuff at New Wine, and then Toronto happened in 94 and that missed me by completely. I had been quite disaffected I think it's fair to say through the umm... Kansas Prophets, and umm..... I was intending to be a Vineyard pastor, and we were going to go off to Boise Idaho that was the plan, to that branch and hopefully work there, I had a friend there who was the associate pastor there, and when the Kansas Prophets came I thought they were barking mad, and actually was called to be an Anglican priest, and at a HTB event, which the Kansas Prophets were at and I thought they were nuts, and so throwing myself into theology, finding myself not in the Vineyard, but in the Church of England, that whole charismatic renewal thing, was just pushed to the side and I never questioned the reality of my experience or of the theology I'd received, but even then as a arrogant young twenty six/seven year old, I thought it was following a flaky trajectory and I think I was right in parts and wrong in others. So I had nothing to do with it, and then uhh...I got ordained in the uhh.... mid-nineties and served a title up north, and didn't even hear of New Wine ummm.....I wasn't aware of any New Wine, links, New Wine events in the north and it just felt like the thing, the charismatic thing down south, that's how I felt and I don't remember hearing anything or meeting anyone involved with it what so ever. In the diocese you know, I was just an ordinary Anglican parish priest, and umm... I taught lay readers up there, but they've all gone by the by. But when I came back to Oxford....when I came to Oxford as a chaplain, in 1998, seventeen years ago, umm....I came here as a chaplain and as an associate minister at St Aldates. And St Aldates was charismatic, so it was a return to thing charismatic, but sort of..... and they'd been influenced by Toronto, but again they weren't really connected with New Wine. And David MacInnies was the rector who was just a....

**B:** I know David.

**S:** You do? One of my heroes.

**B:** He is one of my mentors.

**S:** Yeah so.... just a wonderful man, but they were working through some renewal theology, and he really ignited again my commitment to things of the spirit umm...and trying to integrate some of theology that I'd got interested in and also work through some of my concern's that never got worked through. So David Mac...and David Mac had been friends

with John Wimber, he'd actually done stuff with Wimber abroad, he did Acts 86 which was a very big event here, 10,000 people at the NEC, and I went to that as a new Christian, and I was really taken by Wimber and he sort of helped restore my belief really in the renewal movement but he was not involved in New Wine. But right at the end of....as he left, I was with him for three years, and he retired at seventy, we had uhh...a ministry training day. Am I talking too much?

**B:** No it's fine.

**S:** We had a ministry training day and we invited down David and Mary Pytches, and uhh...I lead the day, hosted the day and uhh.... and I just. It was just wonderful to be with them, they were fantastic and it was all that old modelling stuff and it was just. It was a great day and it sort of opened me up and us up again to that and to New Wine, because obviously there the sort of the parents of it and then when Charlie came, Charlie replacing David MacInnies he had always gone to New Wine. He was a missionary in Paris, but he a bit like you, would come back every year and would be paid for to come back and receive one week a year at New Wine. And so Charlie immediately was involved in teaching at it and umm.....this was 2003/2004 and the church became formally connected, "Why we....why are just a handful of people going, we're all going." So I remember that first year they all went and I didn't, but he renewed the connection. Do you want me to keep going?

**B:** So in the last ten year's you've just been going back year on year?

**S:** So what has happened is the Church has been going back year on year. Initially just as punters but then because Charlie he became.... was friends with Mark and the team, John Coles in particular was invited to have involvement on both the regional steering and in terms of running different venues, hungry venue and prayer venues and ministry. So suddenly our church was strategically involved in that sense, or involved in the actual fabric of it, and some of them were at the table, like Charlie and Anita. Now I wrote a book called More and that came out in early 2005, and I can't even remember when it came out. 2005 I think it came out, but I was invited by Mark Melliush to give a seminar on it, and so I came down and did the seminar.....in fact 2004, and that was the first time I went to New Wine, in fifteen years, whenever.....ninety yes. So I went down and stayed over and really enjoyed it and I saw lots of my friends, people who'd been my students when I was a chaplain had got ordained and were curates, and umm.....I enjoyed the whole thing and then I was invited, I done the Bible readings for the Vineyard national leaders conference and the main speaker and John and Debbie Wright were running Venue Two, the year it began. It had been a kind of alternative venue which wasn't very alternative and wasn't much of a venue, no-one went and there were some sort of wobbles over theology, I remember....I remember, we can talk about that later. And then John and Debbie Wright took over, and their main speaker who they'd invited to do the bible readings, dropped out, couldn't get into the country for some reason, an American, I don't know the facts, so they rang me up and said Simon, last minute.com could you come, and I said well you know it takes ages to prepare a

set of bible readings, they said, just give the talks you gave at the Vineyard conference earlier in the year. So I said all right, and I came, and uhh....did the Bible readings at venue two and that then just.... that sort of took off, because there were a lot of there, lot of pastors, lot of Vineyard ministers and I was already in a new role here as the associate pastor and teaching pastor, and from that point on they've just invited me back every year, in England, to do....nearly every year I've been at New Wine, doing bible readings, or seminars, or early morning slots, venue one, venue two, week one, week two.

**B:** And what's drawn you....you know obviously if you weren't speaking...would you go every year.... and what would draw you back?

**S:** Yeah, that's a very good question....I would probably....Would I go every year I probably would, and what would draw me back. Actually part of me thinks I'd like to go just as a punter....I'm not saying punter as in a derogatory term, I'd like to go just to receive, just sit at the back and worship, and not have to teach and not have to stand up and not have to be stressed and not have to go in the leaders lounge and I....I would quite....I feel like I'd quite like to have that experience of just being there with my family and worshipping. I think that the worship is fantastic; I think that the idea of gathering with 10,000 Christians, 5000 in one venue is thrilling, and it's a real kind of spiritual shot in the arm. I've never really thought that New Wine. There are some conferences over the years, that you read about historically, whether it's the Dales Week or ummm....you know the predecessor over that lead by Arthur Wallace and crew down in the west country umm.... and you can look at certain Bible weeks that have been had over the years by different spiritual streams, and there was almost a theme for the year, that really was almost prophetic and structurally inputting and set the trajectory for the movement for the year. But I never really felt that that's what happens at New Wine, umm....so I don't feel it's sort of we're getting the word of the Lord and this is going to recalibrate us or set the kind of grid reference for where we're going ummm.....It's been more simply for me a time of spiritual renewal and refreshment and just being with the saints, and a kind of you know high day and holiday day, it's kind of Christian jamboree and celebration I think and good to be part of something and I think that....you know the....it's more than the sum of its parts. The seminars are they equipping people...I don't know but they are very good. Are the main events equipping, I don't know I just think it's good for us to get together and worship and be fed and enjoy a summer party with one another and the Lord and to feel you know. And particular important I would think for those from churches that umm.... don't have....you know one of the worship bands for New Wine, is our worship band, you know so I think we have the same worship as good every week, we're blessed but I think for other churches it's a huge encouragement, and the networking and just....yeah so that's what....would I go yes ummm....I'd quite like to. Have I gone, no because every year bar one, and one year I didn't go....it was just so clogged in my diary, I just needed a summer off from it, cause I'd been....I was in Denmark, so yeah...

**B:** Okay so that....that's lovely to hear your experience and sort of reflections on that, just kind of changing gears slightly and thinking about the theology of New Wine, how would you define the theology of New Wine and what sort of labels would you use?

**S:** Obviously its roots are in evangelical Anglicanism, and charismatic renewal, particularly the Vineyard theology and spirituality. So those are its theological and spiritual connections, evangelical Anglicanism with its sort of revival tradition ummm..... with this practical renewal that's come over from California and that vibe umm....I think that one of the strengths and one of the.....Its strength and its weakness perhaps has been its openness to other traditions and that brings a risk. So I think that it has embraced certain streams and I think it's done that from a kind of principle of pragmatism, and that comes I think from Wimber where his view was you know chew the meat spit out the bone that old kind of thing, and that reflects a certain theology that reflects a certain psychology, a certain gift set that's prepared to do that and take those risks. You know someone whose primary gift is a Bible teacher is never going to do that, because they want to analyse and sift and filter and test before you know....because you don't want kids getting bones stuck in their throat. But I think those of the Vine....those in New Wine leadership and there's a range but generally speaking there Anglican evangelicals who've come into renewal and particular through, Watson and Ilk, Fountain Trust and then particularly John Wimber and they've inculcated some of those values, and some of them, some of those values, partly because they are reacting to kind of strict, strictures of say a Iwerne Minster conservative evangelicalism, where everything seems sort of tied up and sound, and in reacting against that there has been a sort of embrace of what's happening. And of course New Wine is predicated upon the notion of new wine, so what's new? So there's always this question what is the new, and in the new, part of the thing....and this is one of the roles of I think the leadership is to say what is the new thing that God is wanting to bring for us, so I think the leadership at least in the ten years I've known it under John Coles and Mark.... and the double Marks has been wanting to have a good time, have a good party, equip one another, encourage the saints blah blah blah but also what is the new and that means they have bought in ministers from different streams, different voices, and that has been a strength that has been a good thing, because you know the Lord has shepherds in other flocks, and I think part of charismatic renewal is this cross pollination. But I think the stream they have looked too has actually been quite narrow, you haven't had Orthodox speakers, you haven't had Roman speakers, you certainly haven't had Liberal speakers, but what you have had is what may be perceived to be at one extreme end of the charismatic perhaps. I mean there's been a mix and I know that Mark and John have tried carefully to have a balance and be representative and I would have their jobs a nightmare, because they are juggle criticism. You know I remember years ago when Todd Bentley happened, this is just in our church this is a little cameo, in our church we had someone come to us and say if you have anything to do with this, we will leave, and someone else said if you don't embrace what God is doing in this, we will leave, and I think that that....that is write large for John and Mark, you know if

you don't have this we're going to leave and if you do have this we're going to leave and their trying to juggle that, all the while trying to listen to God, all the while trying to feed the flock, all the while trying to say what is the new wine, all the while saying what is the spirit saying to the churches, and I think it's just leadership gosh. So I think part of leadership is taking risks and they've taken risks, and uhh...I think sometimes it's paid off and sometimes it hasn't. And I think yeah we've had speakers....

**B:** So do you think the theological emphasises have changed and swung?

**S:** Yeah certainly. I think New Wine historically if I'm correct, it began because John Wimber said you need this and he paid for the first one and umm....in those days it was still very much one of the values was reflected in the Wimber magazine Equipping the Saints, so initially I think in those early days it wasn't just for likeminded people, experimenting and exploring, it was equipping. But now of course we're a generation on, twenty five years on, and what then was new today is de rigour, so new wine is just like old wine now isn't it, what we learned then is just old wine, but it is new wine. So has the theology changed, yes and probably should be, I mean creeds don't change, but the spirit, you know keeping in step with the spirit....it's a new day, it's a new world, the internet didn't exist when New Wine began, I mean apart from in a few kind of laboratory settings, so we're in a new world, culture has shifted, a whole new generation has grown up, and so whilst'.....for many of them it's normal, so for us twenty five years ago, putting our hands in the air just wow.... our emotions being allowed to be expressed and the dynamism, and then all of that, now there is absolutely nothing radical about that for anyone who comes up or through or for our church so emphasises then just aren't there any more, there built in there part of the furniture.

**B:** Do you think Kingdom Theology is still a thing?

**S:** So I hear this a lot and actually I'm never quite sure what anyone means if I'm honest. So I spend a lot of time in the Vineyard, who talk a lot about the kingdom, but I'm not sure everyone knows what they mean by that. Wimber used it in a very particular way. You know Wimber didn't use it by emphasising the numerous parables of the kingdom, none of which have anything to do with word and works you. The kingdom parables don't reflect the theology of the kingdom as expressed in a lot of charismatic contexts. The kingdom expressed in lots of charismatic contexts, really becomes a phrased zip code, if you like for word and works and under the works we have power works and mercy works. My worry is that very often we've also lost the word, so it's just become works and the works of power are not really works of power there works of giddiness but there is....but at least we're striving for it okay, so are there kingdom, of course they would use that language, I'm not sure how often it's used any more. In the Vineyard who I love and I spend a lot of time with its more used, but in a particular way, I wouldn't say I don't know whether if you interviewed a lot of people from New Wine they would say it's Kingdom Theology, I'm not sure they would anymore but maybe they would, because that is an immediate register for

a commitment to a certain theology of praxis. I think...yeah yeah...so I'm not sure kingdom, and I think it's mixed you know....I think it's mixed, the leadership I think is mixed.

**B:** Okay let's just pick that up a little bit and think about just stepping back, New Wine during your involvement over the last ten plus years, ummm....and perhaps right at the very beginning if that's relevant, but in what ways has New Wine changed over the years and why has that been the case.

**S:** In what ways has it....I'm laughing at myself because I've got images of anoraks, cords and guernsey sweaters, do you know what I mean. I think twenty five years ago it was very much the kind of sort of, very middle classy.....it reflected evangelical Anglicanism, they all sounded like MacInnies and Watson, and it was all rather you know with their cords and that, and I think umm....I think it's broadened out a bit, thankfully, I don't think it reflects that culture per say so much. I think it's slightly broader, it's not just Anglican renewal, I think the Vineyard influence has bought and the Vineyard stream have changed some of that DNA, for the better so it's not a sort of.....yeah it's not just Fountain Trust middle class Anglicanism, which I think it kinda was, I think that's the Vineyard bit that changes it. Has it changed.....?

**B:** Perhaps more recently have you see changes more perhaps in a ten year or so period?

**S:** Not really, I'd say it's been fairly consistent. Though it'll be interesting to see what changes Mark brings although Mark has been at the centre of it for the ten years I've been there. Mark bought me in to do the bible readings the first year he took over umm....I think that initially the mix of speakers was weighed towards English Anglicans in renewal. I think they would be rare now, they would be doing seminars, but I think the weighting has been towards the American, the American non-Anglican. So for good or ill it has lost some of that Anglicanism. Those who would have headlined or whatever on the main stage in the past would have been David Hughes, John Hughes, David Pytches, Barry Kissell, Michael Harper. But increasingly...it's rare to find on an evening someone who'd been an Anglican parish vicar. That might not be fair but that's my perception.

**B:** Okay umm.... and perhaps just kind of looking into the future a bit, do you see it changing more or staying much the same, how do you think it's going to change as the future unfolds?

**S:** Maybe. It will reflect the nature...the value judgements and commitments of the leader. So is Marks leadership of a different sort than Johns, I mean he's been involved in leadership but now that he's at the helm. And is that different than David Pytches. I think David Pytches was a kind of creative. I mean you know this remarkable man but just sensing oh the spirit's doing something new, we'll go there, oh the spirit's doing something new we'll go there and that's exciting to be around. John was more structural and an organiser actually and more visionary, what are we doing, where are going, what is happening, what

do we put in place. He took more risks I think, and you know that will not have been a comfortable place for him and I salute him for that, and trying to hold together lots of tensions. The world's a very different place than it was in the late eighties. And the church is. So John was more governmental, structural, and there's even the notion of we're no longer a network, we're now a movement. Some didn't like that change in term, but actually the change in terminology did reflect I think the change in his understanding.

**B:** Can you unpack that a bit? Explain that a bit?

**S:** No. It's always a good line though. Well I think it was a change. He bought that and I remember being at some New Wine leadership events, when he would talk in terms of movement, and he'd obviously done some reading and some thinking, and dialoguing with people who were sociologists of religion and just trying to understand and I think that for him, I'm mean I'm guessing this, I never had a conversation with him, there was a sense of we have mission to do, we've got a work to do, we're not simply here to have a jolly. So there's work to be done and it's not simply come here, be blessed, go back to your churches and have a good time and impact. That was always there of course, the local churches changing nations and all of that. But I think that he was....he was a big man and he had a big vision. We gather forty thousand people a year, fifty thousand people however many you gather. We represent churches collectively of a hundred thousand people, however the maths, whatever the maths is. Why don't we change the world, we're at the tipping point where we can turn things around, what should we be doing. And he was quite the strategist I think in terms of organisational structure he bought in, far more. It was far more jolly old friends together, before him. He bought in structure and form, regional, local, national, international. And I actually did a number of conferences with John abroad and even with....and ummm.... he had a real...he had an authority in some ways....a kind of....you had a sense of, with him of a man on a mission. We....you know....you know Bob the Builder we can do it, and you know all that stuff. That was him. In my view he bought that and he saw that. He saw that and he attempted to bring that, but people kicked back, I don't want to be in a movement. And of course at that time even though he's trying to do that with New Wine, the charismatic world is fragmenting and people, some follow Cephas, some follow Paul, some are back with John Wimber just wanting to sing Kumbaya and lay hands on people in a gymnasium and others just want to jump off the stage, with crazy charismatics and I think he's got all that meanwhile thinking we can make a difference and uhh....I don't know whether he was frustrated but I think he.... he was quite a visionary. He was quite a visionary for the movement, for the movement we're not a network, we're not just a renewal gathering, we're an instrument that can...he bought the word change in, local churches changing, they were changing stuff....So now....so now you've got Mark. So Mark has been part of all of that but he's a different man. And I think Mark is also looking to....looking. Mark is pragmatic. So perhaps if John is strategic in that way, Mark is more pragmatic and saying well what's going to work and we'll just get rid of what doesn't, tidy that up. It wouldn't be a pragmatism that was worldly, I suspect he would say.....find out



what God is blessing and get behind it, and bless what God is doing in the Vineyard thing. So what is God doing? And so Mark may well say, look, if we....if we look at the churches that are growing in the West and I do think it's a very white western thing New Wine, I mean you don't see many Chinese leaders on the stage.....or suffering leaders from Aleppo or something. But if you look at the west Mark would say, well living things grow....I'm putting words on his mouth but this is my perception of him. Living things grow, where's growth? What are we looking for in terms of growth, people getting converted, okay where's this happening and Mark would probably we've got to look at some of the Nigerian churches in England, we'll look to Hillsong we look at....and we see....we see a form here and.....and that's what we're going to do and I suspect if Wimber was here today, it wouldn't look like the Vineyard when he ran it. I mean I'm sure Wimber was....he was always on the edge of the curve, he wasn't behind it. Marks like that. What's happening where is the blessing, ooh I like what I see in Alpha or....I like what I see here and I see numbers, of people coming to Christ, people coming to the church and something is drawing them. So I suspect that he pragmatically though I'm sure he could justify it theologically, but I don't think he thinks like that I think it's an instinctive. We get rid of dead wood. We change the clothes, we change the tone, we do what we can to oomph. So I think that that's how I would see him. But for him it's not we're a movement of change which I think was John, a movement to change the world. I think with Mark...I think he is an evangelist at heart, whereas John was....John was like a sort of. I mean if John had stayed in the Church of England, well he did but if...he'd have been a Bishop. He should have been a Bishop. You know he was a kind of leader, Mark is a pion....Mark is a dynamic front man who is going to move us forward. And I think that will....I think that that will bring about a thinning of what's happening, I don't think they'll be such a range, and what some might think were polarity or confusion. I think they'll be more....more thought through what do we want in place to move. And I think he'll bring a different sort of speakers in. So whereas.....whereas ummm.... John would have bought in those he thought were making things happen in an exciting way and bringing something strategic, bringing that in, I think Mark will bring in people who can do it, so that we catch what it is they do, I mean John did that to some extent, but I think it's different. He's looking at different things with different eyes.

**B:** So will New Wine still be here in twenty five years? And if so why?

**S:** Well I don't know. Keswick's still here a hundred years on, you know the Dales Bible Week isn't in any form whatsoever, you know Spring Harvest is still here,

**B:** But has New Wine had its day. Is it kind of on a downward trajectory?

**S:** So I don't know...I hope not. I think there's always a need; it's always a good thing to gather the saints in holy convocation, I think it's a great thing, let's all go up to Jerusalem and have a party, I think it's a great thing. And if there wasn't a New Wine, we'd need to replace it with something else like it. So, you know, it may change its name, it may change

its location, all though that would be almost impossible, it's a great site, and Vineyard have found it difficult to find somewhere, that's why they were going to have one and they haven't ummm..... So I think we've got a great place, it may morph, you know I think they extend themselves pragmatically, strategically for good reasons into the north, but finically it was untenable ummm... and ironically I did a conference for a group of Christians from churches up in Scotland the other day, who didn't go to Clan Gathering, and who didn't go to New Wine North, they enjoy coming down to New Wine Shepton Mallet and have done it for decades, so I do think you know, there's something about Shepton Mallet, there's something about nostalgia, that draws people, if there wasn't a New Wine, we'd need to have one, umm....but what would it look like. I don't know. I think that the nature of these leaders hopefully.....I think we've got to retell the old story and also.....also work....find new ones and so we need leaders who aren't stuck in the past, but who are able to look to the present the future, and hold onto the past, and you know, I don't know. I think we need and we especially need it because even given the gift of the internet, of accessibility of teaching and materials and influences from elsewhere I think people do get taught, and equipped and trained and sent at New Wine, and I think that's good, people you know, some struggling little church somewhere or Christians who are faithful to the local Anglican church, but you know....think they should go there or a vicar whose just pouring himself out and being hammered on the anvil, I think he needs to go and just get food for the journey and I think you know you can't turn your church.....there are no churches, maybe one or two or half a dozen who could be like New Wine at the weekend, but most aren't going to be like that, it's not our structure, it's not even in the English nature, but we can take things you know. So I hope it's there and I think....I think numbers have, have they dropped a little they may have, I mean I don't, if you look at how many people went there in the beginning there's twice as many, so what does it mean to have dropped you know, it's a curve, but I don't think we're...we're bottoming out and I think it's great....and...and I think it's something just set for, you know touch paper to set it on fire, anyway so yeah...I've got two sons who have grown up there, well they started going when they were six, seven eight, and they've been every year, sometimes twice a year ever since, they've been to Soul Survivor or one them and liked it but actually they love New Wine, they....it's part of their life, New Wine and one of them said to me umm....a couple of months, because I'm speaking.... doing the Bible readings at Week One this year, not Week Two, we're not going to Week Two and he was gutted because Week Two a lot of his friends who he's met every year for eleven years and he told me it was the best week of his year, New Wine. The best week of his year and I think well if my teenage boy aged seventeen whose been going from the age of five say, five or six, can think this....Dad we go on holiday and whatever but this is the best week of the year it's got to be doing something right and I think it's doing a lot of great things. Of course what...all that I've said that related primarily to New Wine England, but I've done a lot with New Wine's elsewhere, so you know, New Wine New Zealand, New Wine Denmark, New Wine Holland. New Wine...

**B:** Do you want to say a bit about that in terms of your understanding?

**S:** So what I would say is they are different. That's what I would say, and understandable so, rightly so, it's not a sort of franchise and at that level it does feel like a network, they don't necessarily own....you know own everything here, but are part of a wider extended family and I think they vary. Interestingly I could....I would say that in most the ones I've been to, and I've been to a lot, the issues are all the same. And they really are to do with personality and theology, different disagreements over how things should be done and what we should do, what we believe and who we should have speak and how charismatic we should be and are we going to have people from Reading California or not. And you've always got a tension between.... I wonder if I was pushing it theologically and I've never put it in these terms, I wonder if it's isn't at its core reflecting a tension in the charismatic movement between those of a reformed and those of an Arminian position, actually ummm....and so in those countries that I've been and I won't go into any details, I've been in some really hairy meetings, sometimes stuck in the middle, sometimes a fly on the wall, just thinking gosh, okay as the saying is, the same names come up, the same issues come up the same you know we had such and such a speaker and all hell broke loose but a third of the people thought it was the most amazing thing ever, and all of this okay....so, it was ever thus.

**B:** Okay, let's pause there.

### **Interview 6 with Rozi Harrison (20-year-old University student)**

**Bruce:** So Rozi, um, how long have you been going to the New Wine Summer Conferences, when did you start?

**Rozi:** Um ...I started when I was 10 ... so I've done ... 10 years ago was my first summer, but I think I've missed about 3 in that time, so I think I've done 7 or 8 conferences altogether now...

**B:** Wow! OK, and um... one of my questions was when did you stop going, but obviously you haven't stopped going, you're still going ... OK, and ... can you describe your maybe first experiences of New Wine?

**R:** Um, Yes, my first experience was when I was 10, so I was in Boulder Gang at that point, um, and yes, it was the first family conference I'd been to, um, and... so, it was all kind of,

you know, Boulder Gang was quite time-intensive, so um... went along, and had groups in the mornings and the afternoons, till the evenings, um and ... then...we were there with some family friends at Boulder Gang, so we hung out with them and did all that kind of stuff...um...and yeah I think it was, um, it was an interesting kind of opportunity, to learn more about, um Christianity from the perspective that wasn't my church, coz that was, kind of, you know, the ... Christian environment that we had until that point ...

**B:** Mmm, great, thank you, and so ah obviously, you've been back most years since then why ... why do you keep going back, or did you go back perhaps as a family? So obviously you were taken along ...

**R:** Yes, so when I was younger I went back just kind of ... I enjoyed it the first time, so we went back really, and then after that, I think when I was 13, was my first year on team ... when I was 13, I enjoyed that so did that for the next 2 years so did three years on Pebbles team all together, um and then did a couple of years on Boulder Gang team and then had a couple of years off, because other plans got in the way um...but really like noticed it's absence from my summer and so the summer just gone was very keen to go back um, knew I didn't want to miss it for a third year in a row umm... I think being on team is a really great opportunity because you can see umm... kids growing in their faith and kind of having that experience with God which they might not have had before umm...but also there's a lot of umm... I found in Boulder Gang particularly there's a lot of pastoral support for team members and time for them to um... experience God umm... and so those times are really really special as well, so kind of the two aspects of team um...I absolutely loved and the community aspect of New Wine as well and all that kind of stuff um... meant that it...yeah... made me to want to continue returning.

**B:** Umm... are there any other specific things you can point too apart from the uhh.. you know experience of team and the community aspect that kind of drew you back, year on year or were they the main things.

**R:** Umm..I'd say they were largely the main things if I was to speculate as to why I would keep going in the future umm... a time of more intensive teaching would probably umm...be a factor in it umm...but I think kind of up until umm... university at least umm... it was more kind of the community aspect rather than the teaching I suppose that impacted why I was going back umm... but I think now that I'm more interested in theology and that kind of stuff actually going and hearing some really good teaching umm... is something that would have more of an impact on whether or not I go back.

**B:** Umm... good. And just remind me what ages is Boulder Gang?

**R:** Boulder Gangs ten to eleven

**B:** Great thank you...Okay umm... just kind of now uhh... moving away from your experience uhh... and to the more kind of wider uhh... understanding of New Wine from your

perspective could you say there's been.... If there's been any turning points in the sort of history of New Wine, are you aware of anything that's changed over time that sort of thing?

**R:** Umm....Not that immediately comes to mind umm....I suppose I....Obviously like being... when I was in my teenage years and stuff that wasn't really something I considered umm....I guess like some of the venues have changed umm... but having been largely on team I haven't necessarily noticed the impact that that's had because I wasn't going along to like the main meetings umm... so yeah I haven't been... like I personally haven't been aware of big changes in the time that I've been going.

**B:** So over say a ten year period it's remained much the same is that right?

**R:** I'd say so from my perspective umm... I don't know if being a delegate I would have had a different perspective, cause I would have been going along to umm... Venue One as was or Venue Two as was umm.. and you know like there different names now...umm and so I guess had I been going to those year on year I would have noticed what difference they made as they changed kind of the identities of those uhh... venues but there not something I've ever interacted with too much umm... so haven't really noticed too much of a change.

**B:** Okay umm... and looking even a little bit further out do you think you could umm... define the theology of New Wine, what sort of labels might you use, if you were going to explain that.

**R:** Umm.... I would defiantly use charismatic umm... and what else.....umm... like yeah evangelical and bible believing that kind of.....the teaching that I have seen and I have seen mostly from a child's perspective either as a child or as a leader in kids group umm... they do make biblical points umm... and I guess that's more age appropriate, so you know they don't go into the deep theology of it, but it seems to me to be very centred around the bible umm... and yeah I think charismatic kind of plays into it a lot I think, New Wine would be very different if it was conservative.

**B:** Do you want to unpack that a little bit more?

**R:** Umm....so there'd be less uhh... focus on the spirit I think that the times...so there's was kind of a couple of years when I was on Pebbles team which meant I had my evenings free, umm... and would often go along to Thirst in the evenings, but did a couple of times go to Venue Two and that was my first..

**B:** And Thirst is the?

**R:** The fourteen to nineteen year olds.

**B:** Okay

**R:** Umm... so but there were a couple of times I went along to Venue Two with my Mum and that was the first time I saw people physically reacting to the Spirit umm... with laughter or

shouting, that kind of stuff, ummm and there just wouldn't...I feel there wouldn't be space for that in conservative service ummm... people tend to be a lot more restrained umm.. don't really... there's a lot of.... from what I've seen there's a lot of space for the Spirit to move and for God to really give direction to the way that meetings happen ummm... in worship and in response as well, I don't think that would be the same if it was conservative umm... yeah I guess... that would be the main physical difference, I guess there would be different focuses in teaching as well but yeah...not having hear much of the adult teaching I wouldn't be able to say whether that's the direction it was going in.

**B:** And do you think any of the theological emphasizes have changed over the years or remained much the same, when you think about theology.

**R:** Umm....again kind of from the perspective of like the teaching like of the kids, I think there is often a focus on identity umm.... I think that's something that's kind of important for younger people to be kind of looking at and thinking about umm... like if you... when your twelve really grasp that your identity is as a child of God and not in the labels that society gives you, like that's so great to have that really secure.... be really secure in that from you know like twelve rather than having to wait till your like twenty to work it out and that kind of stuff and so I think that has.... that that's often a focus and they will go at that with different themes for the week, and that kind of stuff... that's something that I've genuinely really noticed to be quite a central argument that they kind of focus on.

**B:** Thank you. Okay, so umm... this kinda goes back to a previous question, and it may well be that you've answered it, but when you know overall when you look back over the experience you have of New Wine umm.. are there any ways you think it's changed over the years, and are there any reasons why that might be, uhh... not just in the uhh.... theology which we've talked about or in your own experience, but as a wider kinda bigger movement, any thoughts on that.

**R:** Umm.... I don't know. I guess my experience of New Wine has been quite different, every time I've gone, largely because I've been going through kind of like my formative years, more than you know if I was like twenty years older, maybe I as a person wouldn't be changing so much over the ten years that I've been going, and so it would have been more similar, or I would have noticed differences in New Wine, but I think that I've changed a lot between each time I've gone, and so I haven't necessarily....yeah I feel like it's harder to compare whether New Wine itself has changed ummm....yeah I don't really know. I guess like New Wine, as like a brand has grown, so they've got like the international ones and stuff now, which weren't necessarily there before ummm.... I'm not really aware of any other like huge changes that have happened.

**B:** Okay....good. And then looking ahead. How do you see New Wine in the years ahead, will you keep going back umm... in what ways do you think it might develop. Do you think it's had its day or will it be here in you know another twenty years' time? Why? Why not?

**R:** Umm....Yeah. I defiantly think I will continue to go umm... I think I've always had umm... really great times there umm... like really good times with people I've been camping with, so kind of the community aspect from that sense, umm..... but also the teaching there is really great and I think that that's ummm... it's really good to kind of get that intensive teaching umm.. and kind of experience God in that way umm... because the experience of God that you have in a group of... like when you're in a building with another 10,000 people in is very different to what you'd have on a Sunday morning in church with another 200 people or whatever so umm... I think I will continue to go umm... I don't know if I would continue to go as kids team I feel like I might start doing different teams or just going as a delegate umm... so that might change uhh... I feel like there is definitely a place for New Wine, kind of as I said the different experience you have there I feel like it is unique in that ummm.... from a family perspective I suppose there's like Spring Harvest and that kind of stuff but from the summer ones it's definitely the biggest family one umm...so yeah I feel like there's a place for it and it seems to me to be very popular ummm...yeah I keep coming across people at university who've also grown up with New Wine and stuff like that. So yeah I definitely think it's got a place and I don't foresee there being any major reasons why it would stop happening.

**B:** And then what about developments or changes, you know, do you see it significantly in the future or not, what's your take on it?

**R:** Umm...I don't know I guess it might do umm... it would be difficult to say how. I like to think if there were big changes with like society and stuff it would respond to that...it wouldn't be so detached, you know if something's not broken it's not worth fixing and if the model that they've got at the moment is working well for the delegates that they get then there'll be no reason to change it now but if the demographic that went changed or something you know in society changed that would need addressing then you'd hope that they would respond to that and adjust accordingly.

**B:** Okay and this is obviously a bit more of a unique question umm... because you've grown up in New Wine umm... here you are ten years on and grown up with it, you know do you see yourself there in in ten, fifteen years with your own family perhaps, you know doing the same thing as you did with your own ten year old you know and if so why would you do that?

**R:** Umm....Yeah I guess if I end up, ummm.... once I've graduated like finding a job in the UK, and having a family and whatever, I do imagine, that it would be something that we would do, ummm....because and I think it would be somewhere that I would be very happy to take a family, umm... I think that there's a lot of provision for families of all ages as well cause the kids group obviously start from....I think... like if you've got a baby you can put them into Gems when there like three months old and then it goes right through until when your nineteen and you can move onto the venues and that kind of stuff so there is really is provision for all ages ummm... and so I think it would be something yeah I'd be happy to

take a family umm.. I guess the main things that would stop me going to New Wine in future is if I was like living or working abroad which is something I'm considering but if I was in the country I do imagine I would continue to go ummm... yeah and would take a family there and stuff.

**B:** And why, why would you do that what would it be that would make you do that?

**R:** Umm.... I guess largely the reasons that I would go back for myself ummm.... so kind of the teaching and the opportunity to be ummm... with a community from a church or actually other Christians that I know from various places, camping with them, so you know, whoever it was I ended up camping with, and spending my time with ummm... it's a really nice time of community with them, and also a really great time for teaching and worship, so...yeah there would be that but then if it was a family that I was going back with umm... like the teaching that they give to kids, I think they're really good at that and that's a real strong point of New Wine, umm... and so.... yeah having like that kind of impact on my hypothetical children, I think would be good yeah.

**B:** And just generally by way of kind of conclusion, are there any umm.... comments that you want to make as you reflect on New Wine as someone who has been a part of it for more than ten years you know anything that's sort of..... you think you want to add to what you've said already or anything else as you reflect on New Wine as a whole.

**R:** Ummm.... I think it has been an important part of my faith journey, umm... and kind of having those opportunities, I guess alongside Soul Survivor really cause you know as a person in youth groups and stuff like that Soul Survivor is really tailored towards that but New Wine has been an important part of my faith journey kind of as I've been too young for Soul Survivor and then too old for it New Wine has been able...I feel I've been the target market for it, for the ten years I've been going and I don't feel like it's specific to an age group umm... yeah I think so, the teaching that they have there, as I've kind of mentioned and that kind of stuff....and I mean I'm a charismatic Christian myself I don't know if I'd say that New Wine has made me that way ummm.... but it's certainly can't of helped....can't of hurt me you know believing what I do and kind of having....kind of holding things more importantly than others. I don't know if New Wines necessarily umm.... impacted that but yeah it's been ummm... it has been an important part of my faith journey as I've grown up there.

**B:** Great. Thank you.

**R:** You're welcome.



### **Interview 7 with Rev. Paul Harcourt (Current National Director of New Wine)**

**P:** I'll say a bit about the transition from Mark Bailey. Obviously it was a massive shock to everybody when Mark had to step down, but I think the trustees, did a really good job of umm addressing, some of the challenges to the movement, so, it would have been very easy to say this is tragic umm but it's one man's fault and the organisation is bigger than that and so we press on but.... all that was...ummm...I think what John Coles did was he he forced us to stop and to pause and to reflect, and gave us an opportunity to even ask the question, should New Wine still be here, is there a purpose for us continuing, which was actually a question that originally umm... had been asked every year after the...conference, David Pytches always held it loosely and every year would say "do you think we should do another one?" And as momentum picks up you stop asking that question, because you have people who work for you, on contracts and so you continue from year to year. But umm...we had a very honest, national leaders conference which was very vulnerable and umm... that came

just four weeks I think after Mark resigned, and I think the honesty and vulnerability with which John led it, was then picked up on by the other leaders and speakers, and enabled us to come to a really ummm... honest and vulnerable position about church leadership, so there was no triumphalism, there was ummm.... a recognition of our weakness, and our need to depend upon the Lord, there was a real vulnerability, quite a lot of laying down of the competitive spirit, or the successful spirit, that you know easily dominates and umm...I think that positioned New Wine in a really health place. It felt to me like God was dealing...dealing with us, and an opportunity to get back to the right place. We then went into quite a long period umm... of seeking the Lord for what was needed in the next season ummm... and in that time a number of things that I was advocating, for which I think ended up floating my name to the surface for the trustees, but some of the things that I was particularly keen on, was to re-emphasise the Wimber values and Vineyard roots, umm...come back to the centrality of the ministry of the Holy Spirit.

At the same time, we had a structural issue in New Wine, that because of what we were asking of the Leaders, they were nearly always going to have to come from, large well resourced, Anglican resource Churches, and as a result because of the profile of Vicars of Anglican Resource Churches, were all going to be middle aged, white males. So, I wanted to rebalance the leadership team in terms of age, gender and geography, which I have done by expanding the national leadership team significantly, and diversifying into other ministry areas. So all though we've got a long way to go, we have a much more balanced profile in terms of, certainly in terms of age, and gender and geography, the ethnicity is lagging behind and umm... diversity of denomination umm...we've made some forward steps and umm...sometimes slipped back a bit as people have come and gone, ummm...as a movement the people who come the summer conferences and the leaders who are part of the network, are about two thirds Anglican, umm....and I'm really keen that we're self consciously broader than Anglicans, I'm often saying to people use illustrations reflecting the wider diversity, because I think New Wine, is very significant to a lot of non-Anglican churches, and we want it to remain so. So, we think that's a really important thing for us. Ummm... so during my season, uhhh.... I think the other thing that has become much more important is Church planting ummm... the line that I normally take is that New Wine doesn't plant churches, New Wine churches plant churches and New Wine encourages all of our churches to be engaging with their dioceses and denominations around church planting and that's a ministry area that we've developed and are now investing into quite heavily both in training and finance and the creation of leadership pipelines. So, I think that's probably been the main...the main ummm...sort of philosophical shifts. In terms of practical stuff, umm... in the last eighteen months, we've also had some very significant reviews of our structures and governance, you know it's quite common you begin...you begin as something that was a conversation around a kitchen table and for many years that was enough to hold it together and then it moved on to being slightly bigger but it was held together by a group of relationships of people who'd known each other and trusted each other for twenty, thirty

years. And as it goes into the next generation and as it gets bigger, all the time you need to come in and add appropriate structure behind. So now we've had a real review, to make sure that structure is fit for purpose for the next, season and all though we wouldn't really have wanted to do this at the same time, an opportunity has come up for us to move the conference from Shepton Mallet where we've been for thirty years, to move it to another show ground which is more centrally located. So, I'd said when I took over that I was keen that we would re-engage with the communities of the north, which we had tried to do through the Newark conference which had really be quite successful but had been financially unsustainable in the long run. Uhhh...and so after we'd taken the painful decision to close that and the painful decision to stop the training partnership with WTC, we've bounced back from that financially umm... and so we've been looking for a number of years for an opportunity to re-site the United Summer Conference, in a more accessible place umm...and that opportunity presented itself this year with the demise of Faith Camp and umm...created an opportunity in the diary for us to move uhhh...it's a slightly nerve wracking thing as we move from where we have been for twenty years, thirty years but it does, position us much more centrally within the country and offers us a lot of benefits in terms of infrastructure and umm... other things that I really think is going to give New Wine an opportunity to reinvent ourselves and get on a sustainable footing for the years to come.

So, we've...that's a little bit about the current season. The books .... the reason I've written the two books I have done is because I thought it was quite some time, since we'd had a contemporary restatement of New Wine theology. So, in the early days David and Mary had written quite a lot of books, which were really helpful in advancing the renewal. When John Coles was leader he wrote "Learn to Heal" which was sort of our standard text on the Kingdom of God and healing ministry, but it was quite some time since we had had anything. New Wine authors by and large were writing for major publishers umm... rather than writing into the New Wine family and the books that were being read, were mainly coming from Bethel, which reflects a similar but different Pentecostal theology, rather than a third wave charismatic theology. So I was keen...I didn't really want to write a book but I was keen to do something umm...and the reason we wrote two books is also, because I wanted to call people back to a fairly simple restatement of the theology that Wimber had brought us, recognising that actually we did see, we have seen historically umm...a very high level of power within a very umm...theologically coherent structure, and I think you don't have to go outside into forms of Pentecostalism to get that level of power and I wanted this generation to know that ummm.... the other thing is actually a sort of growing sense inside me to make my contribution to prepare this and the next generation for another move of God because I think it's some time since we've seen a significant move of God, umm...probably most people would say the Toronto Blessing would be the last time and umm....so I felt that we need to tell people, the story of, of what we saw, and what we're praying God will do again, so that when it comes, we recognise it, we know how to handle it, perhaps learn how to handle it slightly better, then we did the last one, but

umm....stirring up that hunger which I believe is, umm...God will answer. Umm.... yeah, okay so.

**B:** Can I change gear and just get some more personal experience of yours. I'm wondering when you know you first went to New Wine and you experienced, what it was like for you,

**P:** Well I was ordained in 1992, into a church that was in renewal and where people from the church would go to New Wine, I hadn't actually, I didn't actually go to New Wine myself, because I'm married to Becky who's American, so we were always in the States in the summer. So, the first time we went to New Wine was 1995, I think and uhhh.... we've been ever since. So, it's been very much part and parcel of the New Wine Summer conference anyway. I'd be involved with New Wine things, conferences and training, days through the rest of the year, I'd been involved in those since 1990 when I was an ordinand, and umm... we used to drive down from the Wirral to training days at Chorleywood, so a lot of people don't realise that there was essentially a New Wine before there was ever a New Wine summer conference. Obviously, the summer conference gave us the name, but since 1981, umm... eight years before the summer conference started and the New Wine name began, for those eight years there was a lot of stuff, that was going on and umm... in the early days although I didn't get to the conference I was still very much part of those training days.

**B:** And was it what you expected? You know the whole experience, what was kind of memorable for you?

**P:** Well I'd ummm...I'd come into renewal independently of anybody praying for me as a student, and then at theological college had actually been mentored into ministry in the spirit in very much a New Wine style, so I had no other grid, no other expectation really, so for me renewal and the New Wine model were identical, and I remember the first time going to a New Wine summer conference, I think the scale, of it blew me away, and the presence of God in the worship was very significant. I've always been really keen umm... on the combination of Word and Spirit, that I think New Wine at it's best models, so one of the things again that I've said during my time of leadership is that I want to see the Bible back in the hands of the leaders umm...we've given out a lot of great teaching, but one of the things about New Wine is we're trying to model something that's transferable back into the ministry of local church, so if you have an amazing speaker, who uses no notes and uses no Bible, then you're not really modelling anything, so all people can do is be blessed by the talk, but they probably won't learn how to do that. So, it's really good, to have a ummm.... a teaching model where if you're a leader, you could learn by watching, you could take that back, you could do that, you probably have sufficient framework given for you to be able to give the same talk later, so that's really what happened to me. I heard some really good teaching from Vineyard pastors, and British leaders who were learning how to do that well and so New Wine was probably the best development environment I was ever in.

**B:** And so obviously, you've gone back every year since then.

**P:** I was in.... fairly early on, sometime in 96, fairly early on, I contacted John Coles and said, "any chance you could mentor me," by that point I was in London. John said "I probably don't have the capacity to do you individually, but I'm just starting, a Network group. So, I think I was in one of the first Network groups of the new season of structure. There had been people meeting before, for some time in different formats, so that was really, helpful for me and I was part of that for a number of years, I did a leader's retreat, formally called Hansel(?) retreats, and I did a leaders retreat, and then started my own Network group on this part of London and then started doing leaders retreats here, as well, so we very much grew into it organically. I came onto the leadership team for the London south east conference, under Mark Melluish and that was really helpful in releasing both myself and my wife into wider ministry and then became a regional director, once we moved to more than three regions, once we went to four or five, I was the fifth I think of the regional directors

**B:** And would you still say that you know the labels of evangelical and charismatic still are the you know the heartbeat of New Wine.

**P:** I'd think they are. I'm concerned that we must be evangelical to be charismatic and if we are evangelical we must be charismatic. Umm... what I would say is we must have a theologically conservative approach to the Bible, not...we need contemporary exegesis and you know relevance and all of that, but what I think we mean is must have a very high view of Scripture, or else we have nothing to base it on, and we drift off into subjectivity, but if we do have a proper thorough going understanding of the Bible then it should lead us to a very charismatic framework so one of the things I'm always saying is, that conservative evangelical theology seem much more comfortable in the abstractness and systems of the Epistles, whereas for me being charismatic means being drawn back into discipleship in an intimate relationship with Jesus, so we spend more time in the gospels, and what the gospels show us is Jesus trying to produce disciples who are in his own image, doing the words and the works and that was a Wimber emphasis as well, what is Jesus actually to teach us, so what he did to the twelve, he did to the seventy two and then he said do with everybody and that is what he does with us.

**B:** And do you think if you look back on your, what are we, more than twenty years' experience of New Wine for you and obviously in your role as leadership, have you seen shifts and changes in the theological emphasises and you know do you think you trace some those changes over the years or has it stayed basically the same?

**P:** I think it's umm... I think it's been enriched, so I think there's been time when we've received input from people...Roger Sapp, was quite an interesting season, and quite a controversial one I think, so but there were other ones as well, so Mike Breen's 3DM discipleship movement, that bought a number of things in, so Mike Breen, Roger Sapp, obviously Bill Johnson and Bethel, and at times umm... some people have got very excited about those things and wanted to make those things the everything, but I think at it's best

New Wine has been confident in the deposit, that we got from Wimber, which is really based on George Eldon Ladd, so it's very very theologically grounded on an orthodox, academically coherent theology. And when we're confident in where we are and what we've got, then we're able to assess other emphasizes, and see where we can take from them and be enriched by them. So that's my heart really, that we continue to be open to new things but confident in who we are.

**B:** So as you look ahead, you know and you've already given me I think the answer to this, but it's sort of, major developments in terms of the move to Peterborough, other kinds of things that you see as key in, I was going to use ever increasing circles, but would there be things, which you would point to, in terms of the widening impact of New Wine?

**P:** Well I think, umm... the thing that you know is most on my heart is the strap line, so it is "Local Churches, Changing Nations." I feel sometimes that we have lost our way, when we've been overly focused on the conference. The essence of New Wine is the Network of leaders and local churches. So, the way I usually articulate it is that our strapline is what we believe, which is that lasting revival is only going to come to the nations through the local churches. If that's the aim then what we need to do is help those local churches change, and the fastest way to help the churches change is by working with the leaders, so we put a lot of emphasis into working with leaders, so leaders can lead their churches into renewal, and then renewed Christians can, then change the nation from the base of a local worshipping congregation. So, I've put an emphasis on the other fifty weeks, so the conference is there to serve the other fifty weeks not the other way around, and umm.... that's also giving us our kind of goal, what we want to see we want to see centres of renewal in every area. Now that's either going to come from renewing existing churches or planting new ones with the right values. So, church planting comes onto the agenda, because sometimes that is the most appropriate response to new developments in population, or to a need in a particular area. As well as centres of renewal, we often talk about pipelines of leadership as well. So, there's been amazing work over many years in Children and Youth, within New Wine, which is now, there's a generation which has not known anything else, they've been bought up and they have that as their inheritance. And we want to make sure that we still see that tracking through, so it's not lost. So, we're doing a lot of work to see how New Wine youth feeds into the Invest 18 to 30's generation with our Discipleship year at the heart of it, how we are doing properly multigenerational leadership, which is not just handing on the baton every ten years, but is actually saying can we get all the generations leading with their particular strengths at the same time, so we've got a genuinely multigenerational, leadership, that we're not all the same age, and there's another group waiting in the wings for their turn.

**B:** And I suppose finally it's about you know if you fast forward to forty years from now, or another thirty years say, will there be another book, coming out to talk about those last thirty years, what would your estimation be for?

**P:** What would I love to see it in? Well I would love to see... obviously, I would love to see New Wine still being there umm... but by that particularly, I would like to see the continuing trajectory, now that it isn't that difficult in this country to go to a place that embodies and expresses something of what was received at St Andrew's Chorleywood, umm....actually as it happens I spend a lot of my time now going to other countries in the world, part of the New Wine international story, and you see the same thing in those place umm...we'd love to see the nation, changed clearly. At heart New Wine has to be a mission movement, so you would want to see the fruit of New Wine umm... as fully functioning charismatic communities, that know how to receive and host the presence of God and do so with an outworking of mission, and are, engaging their communities, they are pressing into ministry to the poor and social justice areas, all the things that Wimber envisaged but yes. I think that's what I'd want to see replication and multiplication of that.