

Charismatic history seminar — David Pytches and New Wine

Källa: YouTube / ReSource

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Undertexter: Auto-genererade (engelska)

Rapportnivå: Sammanfattning, ingen diagnostik

Tes

Seminariet dokumenterar David Pytches betydelse för karismatisk förnyelse inom anglikansk kristendom i England — med fokus på hur hans erfarenheter i Chile, mötet med John Wimbers teologi och grundandet av New Wine-festivalen formade ett distinkt sätt att integrera andens gåvor i huvudströmskyrkan.

Deltagare

- **John Maiden (moderator):** Senior Lecturer i religionsvetenskap, Open University; forskat om karismatisk förnyelsens historia, bl.a. i boken *Age of the Spirit* (2024).
- **Alan Price:** Barnarbetare vid Christ Church Chorleywood 1983–1991; ledde barnministeriet vid New Wines första år.
- **John Kohls:** Mångårig ledare inom New Wine; reste med Bruce Collins till Skandinavien, Kanada, Sydafrika, Australien och Nya Zeeland för Hensel-kurser/ledarretreater.
- **John Finny:** F.d. biskop, deltog i CofE-kommitté om kyrkplantering.
- **Graham Dawes:** Bidrog med sentensen “Law does not innovate — it catches up afterwards.”
- **Sandra (deltagare):** Lekmannaperspektiv; nämner att hon och maken hamnade i Uganda som ett resultat av New Wine.
- **Richard Hill:** Präst i norr; kommenterade Pytches praktiska råd om att integrera karismatiska gåvor i traditionell gudstjänst.
- **David Hughes:** Betonade Pytches mod och fokus på att göra vad Fadern gör.

Bakgrund: David Pytches – biografi och formativa erfarenheter

John Maiden presenterar Pytches utifrån sin forskning i Age of the Spirit. Nyckelstationer: konservativ evangelikal bakgrund → missionsbiskop i Chile/Bolivia/Peru → andlig upplevelse 1971 (Mary Pytches fick sin upplevelse av Anden i mars 1971, David strax därefter) → coachad av SAMS-missionären Kathleen Clark → hem till St Andrews Chorleywood 1977 → avgörande möte med John Wimbers ministerlag 1981 → boken Come Holy Spirit (1985) → grundandet av New Wine 1989.

Maiden karakteriserar Pytches som en 'karismatisk anarkist' med konservativt ledarskapssinne — radikal i handling men angelägen om god ordning och bestående strukturer. Pytches var också känd för sin humor och publicerade boken If You Think My Preaching's Bad, Try My Jokes.

Chile: tre formativa effekter

Samtalet lyfter tre centrala effekter av Pytches tid i Sydamerika:

- **Kyrkplantering som naturlig tillväxt:** Pytches bevittnade hur pingstkyrkorna i Latinamerika planterade nya kyrkor som en organisk biprodukt av liv och växt, obundet av parokiala gränser. Han tog med sig detta synsätt till Church of England och mötte stark friktion.
- **Tecken och under:** Han erfor läkande och under i Chile, bl.a. den berömda berättelsen om ett barn han motvilligt bad för och som förvånade honom genom att bli frisk. Denna erfarenhet grundlade hans övertygelse om läkandets evangelistiska kraft.
- **Inkarnatorisk ledarskap:** Han drev igenom Chiles förste inhemske biskop i Anglican Communion — mot SAMS:s vilja. John Kohls tolkar detta som ett tidigt uttryck för Pytches princip: inkarnatorisk mission ska resultera i inkarnatorisk ledarskap, dvs. ledare från kulturen, inte från utsidan.

New Wine: ursprung, filosofi och global spridning

John Kohls beskriver hur New Wine uppstod nästan av nödvändighet snarare än som en plan. Pytches påverkades djupt av Wimbers missionsteologi — att Andens kraft är kraft för mission och att andegåvorna primärt ska användas på gatan, inte i kyrkobyggnaden.

Pytches försökte inledningsvis samla ledare i smågrupper, sedan via konferenser med ACORN (Anglican Renewal Ministries) i Swanwick vid två tillfällen. Men han ville nå hela familjer och hela församlingar, och möjligheten att ta dit familjer saknades i det formatet.

I samtal med Wimber — och med intryck från de stora bibelkonferenserna inom frikyrkligheten — föreslog de en sommarfestival. Den första New Wine-konferensen hölls 1989 i Shepton Mallet. Pytches hade bara bokat anläggningen ett år i taget och avslutade det första årets konferens med att fråga om folk ville göra det igen. Dånet av ja ledde till förhandlingar med anläggningens ledning.

Pytches finansierade starten klokt: han frågade ett antal kyrkoledare runt om i landet om de var beredda att skjuta till 1 000 pund var, för att säkra ekonomin och skapa ägarskap. De kyrkor som bidrog tog sedan med sig stora grupper.

Parallellt med sommarkonferenserna drev Pytches Hensel-kurserna — tio dagars immersion i andligt ledarskap vid Teddy och Margaret Saunders hem. Dessa exporterades senare av John Kohls och Bruce Collins till Skandinavien (Norge, Sverige, Finland), Kanada, USA, Sydafrika, Nya Zeeland och Australien, i form av ledarretreater.

Teologi och ledarstil

Pytches distinktiva formulering om ordning citeras av Kohls: “Better to have the order of the nursery than the order of the grave.” Mot bakgrunden att anglikaner är bra på decently and in order medan pingstvännen är bra på everything must be done — ville Pytches hålla ihop båda.

Han förplanerade inte gudstjänsten i detalj utan responderade på vad han såg hända. Ändå var han tydlig med att allt måste gå via ledarskapet. Vid Toronto-väckelsens manifestationer intog han en pragmatisk hållning: om man tog ut störande personer ur mötet upphörde manifestationerna i 99 % av fallen, vilket tydde på att det inte var Gud utan mänsklig respons på Gud.

Pytches sägs ha sagt om en incident i Chile — när han gick arg till sin biskop och Anden visade honom att han måste be om förlåtelse: “Never in my life before was I altogether right but also altogether wrong.” Han accepterade att ha rätt i sak men fel i attityd.

Kohls beskriver Pytches insikt om ledarutveckling: inte alla ledare kan föra vidare till sina församlingar det de själva lärt sig. Lösningen var att be ledare ta med sig folk — så att hela grupper lärde sig tillsammans.

Pytches varnade mot megakyrkors logik: storleken spelar ingen roll — en hälsosam kyrka spelar roll. Han såg den anglikanska strukturen med kyrkobyggnader för 300–400 personer som en tillgång: den tvingar till ledarskapsfördelning och kyrkplantering.

Kyrkplantering och frågan om lag

Pytches planterade Soul Survivor i Watford utan att fråga varken biskop eller lokalpräst — det utlöste en CofE-kommitté, ledd av biskop Pat Harris (själv f.d. biskop i Sydamerika). Kommittén kom fram till en typiskt anglikansk slutsats: det kan fungera ibland, men var försiktig.

Den mer kraftfulla rapporten kom 2006 och förordade kyrkplantering tydligt. Seminariet placerar Pytches som den som tvingade fram frågan och tog de personliga konsekvenserna av att kliva över den heliga parokialgränsen.

Pytches eget argument, framlagt vid en ledarkonferens i Chorleywood: "The Church of England has only ever changed as a result of people breaking what is the perceived law at the time." Han lyfter anglikatolicismens rubriköverträdelser som parallell.

Graham Dawes formulerar principen mer generellt: "Law does not innovate — it catches up afterwards." En god ledare, ledd av Anden, kan befinna sig i lagens riktning men bryta mot gällande regel — och måste vara klok om hur och när.

New Wine i förhållande till ACORN/Anglican Renewal Ministries

Seminariet rör vid att New Wine och ACORN (arrrm) höll gemensamma konferenser men gick skilda vägar. De distinktioner som lyfts fram:

- **Identitet:** New Wine identifierade sig starkare med evangelikal identitet; arrrm med bredare anglikansk identitet.
- **Geografi:** New Wine tyngdpunkt i söder och Midlands; arrrm i norr.
- **Musik och stil:** New Wine band sig vid folkrock och Vineyard-stil; arrrm bredare. En deltagare noterade: 'Do you have to love rock music to be a charismatic?'
- **Personlighet:** Pytches som missionsman vs. ACORN-ledare som mer anglikansk och kontemplativ.
- **Sammansättning:** I ledarsnätverket ca 75–80 % anglikaner, men på sommarkonferenserna bara ca 2/3 anglikaner.

Barnministeriet vid New Wine

Alan Price beskriver ett genombrott under New Wines allra första år: den tredje kvällen, när vuxenprogrammet pågick längre än planerat, sjöng barngruppen vuxnas tillbedjansånger — och till Prices förvåning gick barnen spontant in i tillbedjansmod med slutna ögon och lyfta händer.

Det ledde till ett barnministerium som Price kallar lika dynamiskt som det vuxna. Höjdpunkten var den planerade invasionen av vuxenmötet: hundratals barn i röda t-shirtar processade tyst in och lade händerna på de vuxna för att be. Pytches och Barry Kissell var förvånade — Pytches upplevde att Price gått över gränsen eftersom det inte sanktionerades av ledarskapet. Spänningen löstes med förlåtelse men var ett tydligt uttryck för Pytches princip: karismatisk modellering måste gå via ledarskapet.

Barnen lärde sig drainpipe prayers (rörböner) — sträcka ut händerna och bjuda in den Helige Ande. Kohls berättar att hans egna barnbarn fortfarande minns detta.

Kön och ledarskap

I de första New Wine-åren talade knappt en kvinna i ett kvällsmöte. Mary Pytches — som var andedöpt före David — blev en central lärare i personlig utveckling och inre helande och höll retreatar och utbildningsdagar separat från David.

John Kohls beskriver en gradvis förändring under 1990-talet och framåt: medveten satsning på att plattformas kvinnor i undervisning och ledarskap. En mediakartläggning för ca fem år sedan placerade New Wine som tvåa bland konferenser med jämnast könsfördelning.

I dag är Jill Duff ordförande för styrelsen och biskop Ruth Busher huvudtalare vid ledarkonferensen nästkommande vecka. Kohls noterar att ledarskapet av stora kyrkor fortfarande är mansdominerat i CofE generellt, men pekar på Holy Trinity Leicester (Elaine Sutherland) och St George's Leeds (Lizzy Wolf) som framstående undantag.

Legacy och avslutande reflektioner

David Hughes sammanfattar Pytches som en ledare bland ledare — en man med fokus på att se vad Fadern gör och sedan handla, med stort mod.

Sandra bidrar med ett lekmanaperspektiv: Pytches och hans medarbetare var upprinnelsen till tusentals förvandlade liv, inte från plattformen men från stolarna. Hon och hennes man hamnade i Uganda som ett direkt resultat av New Wine.

Alan Price lyfter Pytches och Barry Kissells investering i frivilligarbetarna — en särskild firandesamling för dem som jobbade, där de fick ta emot välsignelse från ledarskapet.

Moderatorn aviserar kommande evenemang: nästa witness seminar (21 mars) om Alpha och HTB; från 23 april en serie Pentecost Conversations med bl.a. NT-forskaren Lucy Peppiatt (Westminster Theological Centre) och Helen Collins (Trinity College Bristol).

Källor

Böcker nämnda i videon

- Pytches, David. Come Holy Spirit. 1985. (Explicit nämnd.)
- Pytches, David. If You Think My Preaching's Bad, Try My Jokes. (Explicit nämnd.)
- Maiden, John. Age of the Spirit. 2024. (Explicit nämnd — moderators bok.)
- Schwarz, Christian A. Natural Church Development. (Explicit nämnd — Wimber gav boken till Pytches.)

Nyckelpersoner

- Wimber, John — Vineyard. Central referens för Pytches teologi om kraftministerium.
- Kissell, Barry — Pytches medarbetare, New Wine.

- Clark, Kathleen — SAMS-missionär, karismatisk mentor till Pytches i Chile. Okänd för de flesta deltagare.
- Gibbs, Eddie — SAMS; förmedlade Wimbers teologi till Pytches.
- Saunders, Teddy och Margaret — Hensel-kurserna.
- Collins, Bruce — New Wine; internationella ledarretreater.
- Pilavachi, Mike — Soul Survivor, Watford. Nämnt i samband med CofE-utredningen om andligt missbruk.
- Virgo, Terry — New Frontiers; talade vid New Wine.
- Duff, Jill — New Wine styrelsens ordförande, biskop.
- Busher, Ruth — biskop, New Wine-talare.
- Sutherland, Elaine — Holy Trinity Leicester.
- Wolf, Lizzy — St George's Leeds.
- Arnot, John — Toronto-väckelsen.
- Langrish, Michael — förde kyrkplanteringsrapporten genom General Synod. (Sannolik identifiering av 'Michael Langridge' i transkriptet.)
- Pat Harris — biskop, ledde CofE-kommittén om kyrkplantering.

Bibelställen

- Hebreerbrevet 13 ('lat oss gå ut till honom utanför lagret') — Pytches nyckelpredikan om att stå utanför strukturerna för Guds skull. (Explicit nämnt.)
- 1 Kor 14:40 ('allt ska ske på ett vardigt och ordnat sätt') — Pytches distinktion mellan anglikansk och pentekostal tolkning. (Explicit nämnt.)

Transkription

Källa: YouTube / ReSource, auto-genererade undertexter (engelska).

(00:00:00) my name is John Maiden I'm um a senior
 (00:00:03) lecturer in religious studies at the
 (00:00:05) open University yeah so this is our
 (00:00:07) fifth uh witness seminar um and our
 (00:00:11) topic is uh the ministry of David
 (00:00:14) pitches and and new wine uh the two the
 (00:00:19) person and the ministry uh as we know
 (00:00:22) very much have have have have gone
 (00:00:25) together uh and uh just to reiterate
 (00:00:29) what Christopher said about
 (00:00:32) um the timing of this seminar and and
 (00:00:35) and David Pit's um passing away before
 (00:00:39) it um I do realize that for some of us
 (00:00:45) uh it might be

(00:00:48) um um might still be kind of Coming to
(00:00:51) Terms I suppose with with with with his
(00:00:54) passing or kind of personally saddened
(00:00:56) by it so I just do want to to recognize
(00:00:59) that but hope that we can still
(00:01:02) um have a discussion this afternoon
(00:01:04) about the significance both of David
(00:01:07) pites and of the ministry of of new wine
(00:01:11) uh next slide please Christopher uh so
(00:01:14) just just to uh remind you that this
(00:01:17) session is being
(00:01:19) recorded um in fact I think we're
(00:01:21) already being recorded uh so um if you
(00:01:25) would prefer not to be recorded um then
(00:01:28) probably best to leave the the session
(00:01:31) now uh and I would ask that when we get
(00:01:34) to the discussion time later on that if
(00:01:36) you don't mind identifying yourself have
(00:01:39) to but if you don't mind that would be
(00:01:41) helpful as well um for knowing who who
(00:01:44) is saying what the purpose of these
(00:01:47) witness seminars really is to uh provide
(00:01:52) an opportunity for people to remember
(00:01:54) and to reflect on particular events or
(00:01:57) particular people or or themes and that
(00:02:00) is what we will be doing today um in a
(00:02:02) moment I'm going to offer some some
(00:02:05) brief background and uh and context on
(00:02:08) the ministry of David pitches and and
(00:02:11) I'm G to focus largely on the ministry
(00:02:13) of David pitches actually but also um we
(00:02:17) say some things about new wine but I'm
(00:02:20) very much the warm-up act for uh Alan
(00:02:23) Price and and John Kohl's who were very
(00:02:26) pleased have offered to um give some of
(00:02:29) their own um Reflections on on both uh
(00:02:33) pit cheese and and new wine we'll then
(00:02:37) have probably about 50 minutes to an
(00:02:39) hour of discussion uh which I'll
(00:02:42) continue to chare but very much kind of
(00:02:45) open to to you then to uh to share your
(00:02:48) own thoughts and and Reflections on this

(00:02:51) topic uh next slide please
(00:02:57) Christopher okay um
(00:03:02) it perhaps be slightly irritating by by
(00:03:05) by now but I'm just going to mention
(00:03:07) that my interest in this comes from uh
(00:03:10) research I've done over quite a long
(00:03:12) period of time on the history of
(00:03:14) charismatic
(00:03:15) renewal uh and this was published um
(00:03:18) beginning of last year uh as age of the
(00:03:21) spirit and so most of the things I'm
(00:03:25) going to say now um I'll be quite
(00:03:28) briefly are um are taken from this
(00:03:33) book so what can we say about David
(00:03:37) Pites
(00:03:39) um I think um it's clear from reading
(00:03:42) his um biography
(00:03:45) autobiography that his background is
(00:03:47) very much conservative
(00:03:50) Evangelical uh and I think it's fair to
(00:03:53) say that this was the his churchmanship
(00:03:55) as he left for um uh South America as as
(00:04:01) a Sam's
(00:04:04) um
(00:04:06) missionary and he would become the
(00:04:08) missionary Bishop of uh Chile uh Bolivia
(00:04:12) and
(00:04:13) Peru uh sorry back one slide please
(00:04:16) Christopher
(00:04:18) um following a period of furo back in
(00:04:23) England uh when on on a boat uh back to
(00:04:28) South America his wife wife Mary
(00:04:30) Pites had an experience of the
(00:04:33) spirit um in March
(00:04:39) 1971 and David Pites uh had his own
(00:04:43) experience soon after and then it seems
(00:04:46) as if he was kind of coached in in the
(00:04:50) in the life of the spirit in the gifts
(00:04:52) of the Spirit by a lady called uh
(00:04:54) Kathleen Clark I'd be very interested
(00:04:57) actually if any of you knew Kathleen
(00:04:59) Clark um I think she is quite an

(00:05:02) important figure in in in this
(00:05:04) particular story um around charismatic
(00:05:08) renewal she was a South American
(00:05:10) missionary Society worker as well and
(00:05:13) previously she'd been a parishioner at
(00:05:15) All Souls langum Place uh which is where
(00:05:19) people like Michael Harper and Martin
(00:05:21) pepot had had been
(00:05:24) curat so Clark by this point is a
(00:05:27) charismatic and and she
(00:05:30) um if you like coaches uh pites in in in
(00:05:36) into this kind of charismatic uh
(00:05:40) Ministry pites Witnesses um Anglican
(00:05:44) growth uh and signs and wonders in Chile
(00:05:48) uh he tells a story for example of when
(00:05:50) he reluctantly offers prayer for the
(00:05:52) healing of a baby which to his great
(00:05:54) surprise appears to have
(00:05:57) worked uh in 1977 he returns to
(00:06:02) England uh and to uh St Andrews charlee
(00:06:06) wood now St Andrews was already somewhat
(00:06:09) open to um the the ministry of the
(00:06:13) spirit but largely I think fair to say
(00:06:15) in a kind of small group setting but
(00:06:17) what pites wants to see is the parish
(00:06:21) and you know including the the the
(00:06:23) parish meetings on a Sunday to operate
(00:06:26) more fully in the
(00:06:28) Supernatural
(00:06:30) and here uh it's a case of enter John
(00:06:34) Wimber um pitches here is of wimber's
(00:06:38) approach uh through another uh Sam's
(00:06:40) worker Eddie Gibbs and Wimber and a
(00:06:43) large Ministry uh visit uh St Andrews in
(00:06:50) 1981 again if anyone was at that meeting
(00:06:53) at St Andrews charleywood in 1981 it
(00:06:56) would be it would be good to uh to hear
(00:06:58) from you later in this
(00:07:00) session um pites is significantly
(00:07:04) influenced by Wimber and he be and
(00:07:07) pitch's becomes I think an advocate in
(00:07:10) this country for wimber's approach of

(00:07:12) power Ministry uh of evangelism and
(00:07:16) church
(00:07:17) planting certainly amongst anglicans but
(00:07:20) actually uh looking at some of the um
(00:07:23) charismatic Episcopalian magazines in
(00:07:25) the United States uh pitches actually
(00:07:28) goes over to the the United States to
(00:07:30) tell episcopalians about this approach
(00:07:32) to Ministry and and and and the kind of
(00:07:35) Wimber the Wimber uh
(00:07:38) approach in 1985 pites writes Come Holy
(00:07:41) Spirit which really kind of popularizes
(00:07:44) I suppose I suppose this um wimber's
(00:07:47) approach uh for an English
(00:07:50) audience I would say I would describe
(00:07:52) pites as a charismatic radical in many
(00:07:55) ways I I had the privilege of
(00:07:57) interviewing him um early in in the
(00:08:00) process of writing the
(00:08:02) book
(00:08:04) um I in the early
(00:08:07) 1990s um I think based partly on his
(00:08:10) experiences in Chile he is one of those
(00:08:13) who proposes planting across Parish
(00:08:16) boundaries H now of course that is
(00:08:18) fairly common now but it was
(00:08:20) controversial then uh and
(00:08:24) pites uh and and others were um quoted
(00:08:28) in in some the secular press talking
(00:08:31) about um Parish boundaries they the
(00:08:33) newspapers like the times were quite in
(00:08:35) interested in the
(00:08:37) controversy one of these plants of
(00:08:39) course was Soul
(00:08:40) Survivor um which planted in
(00:08:43) Watford uh and Mike
(00:08:46) pilari H had been Pit's youth worker in
(00:08:49) charleywood and and of course Soul
(00:08:52) Survivor and pavari have hit the news
(00:08:55) recently uh with the church of England
(00:08:57) inquiry into pillar's role in in
(00:09:00) spiritual

(00:09:02) abuse pitch's most significant
(00:09:05) contribution I think to charismatic
(00:09:06) Christianity in England was setting up
(00:09:08) the new wine festival we're going to
(00:09:10) hear more about that uh in a few moments
(00:09:13) from John Kohl's where I think he did
(00:09:16) much to integrate the Wimber Vineyard
(00:09:18) pattern of ministry into Mainline Church
(00:09:22) Life
(00:09:23) um as I said I I once interviewed
(00:09:26) pitches I found him very generous uh a
(00:09:29) Mis A mischievous sense of
(00:09:32) humor um I I kind of came away from our
(00:09:37) conversation thinking him of him of
(00:09:39) something of a kind of charismatic
(00:09:41) Anarchist H he wanted to be in step with
(00:09:43) the spirit and he was willing to push
(00:09:45) against the boundaries of tradition yet
(00:09:49) he was also a gifted architect of
(00:09:51) lasting charismatic structures and I
(00:09:53) think that's very
(00:09:54) important and let's remember of course
(00:09:57) that pites also wrote a book called if
(00:10:00) you think my preaching's bad try my
(00:10:03) jokes he had um it was known for his
(00:10:07) sense of humor and I'm sure many of you
(00:10:09) uh encountered that sense of humor as
(00:10:12) well
(00:10:13) so that goes as something of a
(00:10:16) background I hope for this
(00:10:18) conversation um we're now going to uh
(00:10:22) hear from um two people first of all uh
(00:10:25) Alan Price uh who um
(00:10:29) was based in Charlie wood for quite some
(00:10:32) time and then um John cols H but first
(00:10:36) of all I'm going to pass over to Alan
(00:10:39) you're very welcome and look forward to
(00:10:41) hearing from
(00:10:42) you thank you John thank you uh in some
(00:10:45) ways I think John ought to come first
(00:10:48) because my my take my my involvement
(00:10:52) with David and of course new wine was

(00:10:54) particularly with with children's
(00:10:56) ministry I was on the staff of Christ
(00:10:58) Church charlewood which is the
(00:11:00) neighboring uh Church from 1983 to
(00:11:06) 1991 and um the two churches were both
(00:11:10) charismatic Christ churches under the
(00:11:11) leadership of David savil was a bit more
(00:11:14) Anglican in
(00:11:16) approach um and as the two churches
(00:11:19) there was a a sort of healthy two-way
(00:11:21) traffic of people who who skipped
(00:11:24) between one and the other because they
(00:11:26) wanted uh the different things the
(00:11:28) different Church which is offered um and
(00:11:31) as a member of I was a children's and
(00:11:33) youth worker in in the parish and um and
(00:11:37) would often go to St Andrews uh because
(00:11:40) of those relationships were just so
(00:11:42) quite close although we we had very much
(00:11:45) very quite different agendas in some
(00:11:46) ways I suppose the key thing for me and
(00:11:49) and my involvement was the charlewood
(00:11:52) holiday week now Charwood holid week had
(00:11:55) been begun with a previous incum of
(00:11:57) Andrew which is John Perry and uh by the
(00:12:01) time I came on the scene it was it had
(00:12:03) been going uh for something like 25
(00:12:05) years and had grown and grew under our
(00:12:09) ministry we we had about 1,200 children
(00:12:11) coming uh for the first week of the
(00:12:13) school holidays on the edge on Ed Charly
(00:12:16) wood and when um when new wine was
(00:12:20) beginning to uh to be discussed uh and I
(00:12:24) was invited to lead the children's
(00:12:27) ministry at this this uh this new event
(00:12:31) really the thought was that U basically
(00:12:34) we'd uh duplicate our
(00:12:37) program uh held on the childhood
(00:12:39) common and just do it again in shepon
(00:12:43) Mallet uh which was fine except um and
(00:12:47) we had all the resources and and and the
(00:12:49) materials to use ET but the two target

(00:12:52) the two audiences were quite
(00:12:54) different um inevitably new wine was
(00:12:57) drawing on the charismatic
(00:12:59) SEC sector of of of church life and inev
(00:13:04) that the children who came were also
(00:13:06) children who who came and had that was
(00:13:09) their
(00:13:10) experience and so although thing we did
(00:13:14) we did our thing it was all new it was
(00:13:17) and it was great and um had a great team
(00:13:21) but I think it was in about the third
(00:13:23) day that things changed now I've been
(00:13:26) I've been a Charismatic Christian for
(00:13:28) for many years right from almost the
(00:13:29) beginning of my committed Christian Life
(00:13:32) and right through my my ministry as a
(00:13:34) church army officer I'd always sought to
(00:13:36) involve to to teach children about the
(00:13:39) gift of the spirit and help them to come
(00:13:41) into that but you know it had never
(00:13:43) really worked and if I can use that sort
(00:13:46) of phrase really but it was at it was at
(00:13:49) new wine that first new wine one evening
(00:13:52) meeting we'd finished our program early
(00:13:55) the adults were still going on so we had
(00:13:57) to do something
(00:13:59) so we said well let's just sing some
(00:14:02) worship songs and we we we chose adult
(00:14:06) worship songs simple ones and to our
(00:14:11) astonishment we saw children going into
(00:14:13) worship mode with eyes closed and hands
(00:14:16) raised so we' not witnessed because we
(00:14:19) we were doing a a children's program as
(00:14:22) such and um and really that was the
(00:14:26) start and as if God had said right now
(00:14:28) now is the
(00:14:30) time and it began a a relationship and
(00:14:34) and and a kind of program that was the
(00:14:37) as we were we we was we were concerned
(00:14:40) was just so Dynamic God was doing stuff
(00:14:42) with the adults but he was doing it with
(00:14:44) the children too and um and that for me

(00:14:48) was a great thing all the all the time
(00:14:51) David and don't even mention David
(00:14:54) without also mentioning Barry Kell of
(00:14:56) course because David and Barry were
(00:14:58) almost like Laurel and Hardy um in the
(00:15:01) sense that they were they were the
(00:15:03) dynamic comic Duo they they bounced off
(00:15:06) each other but they all they they
(00:15:09) weren't out they weren't in competition
(00:15:12) in any way they were complimentary and
(00:15:14) they both had this wonderful unique way
(00:15:18) of doing things and um so I felt it was
(00:15:21) a great privilege to be to been invited
(00:15:23) to do this with them and and we got on
(00:15:27) very well and and we saw the things that
(00:15:30) that that were happening We Gather with
(00:15:32) the adults God was doing with us in the
(00:15:36) children's
(00:15:37) ministry
(00:15:39) um it's very hard for me to to know what
(00:15:41) to
(00:15:43) say because I could go on at Great
(00:15:45) length in this you understand but I
(00:15:47) think what I what I would say is is is
(00:15:49) something one of the most dynamic things
(00:15:51) that happened one year that many many
(00:15:55) people say when when they they talk
(00:15:58) about those years was the time the year
(00:16:00) when
(00:16:01) we the we the children we invaded the
(00:16:05) adult meeting one
(00:16:07) evening this had come about because we'd
(00:16:09) had a prophetic word and um and had this
(00:16:14) picture about this sea of red flowing
(00:16:17) from the children's Pavilion to the
(00:16:19) adult one and
(00:16:22) uh the children War they all had these
(00:16:25) red t-shirts and stuff was and so we we
(00:16:28) rather secretly planned a surprise which
(00:16:32) planned it with the chief steward at the
(00:16:34) time and and we know we we prepared it
(00:16:37) so there would not be chaos we knew

(00:16:39) exactly what we do and and we do it in
(00:16:41) an ordered way but we just wanted to
(00:16:43) bless the
(00:16:45) adults and um and at the given time we
(00:16:49) we we we processed over we would hush
(00:16:52) hush and the worship would finished as
(00:16:54) it were barrier or David were were going
(00:16:57) to speak and then the door came and and
(00:16:59) in we came flooded and and the children
(00:17:02) as
(00:17:03) instructed uh took their place
(00:17:05) surrounding the adults I went on the
(00:17:08) stage Barry and David were a bit s
(00:17:10) nonplused at this and I just said we've
(00:17:13) not come to entertain you to sing a nice
(00:17:16) song we've come to bless you and we just
(00:17:21) we we invite the children to do what
(00:17:23) we'd be what they'd learned to do how to
(00:17:25) to to pray for the spirit to come we
(00:17:27) called it drain pipe or hands on praying
(00:17:30) and they stretched out their hands and
(00:17:32) we invited the Holy Spirit to come and
(00:17:34) he
(00:17:35) did now I mentioned this because so much
(00:17:39) happened but actually it actually caused
(00:17:42) some bad feeling in the end between
(00:17:44) myself and John and David and and Barry
(00:17:48) because they felt I'd crossed the line
(00:17:52) one you John you mentioned that um that
(00:17:55) one of David's thing thing was about
(00:17:57) modeling good charismatic
(00:18:00) practice in in in the
(00:18:02) church and and as far as he was
(00:18:05) concerned that meant everything had to
(00:18:07) come through the leadership now because
(00:18:09) we had planned this as a surprise not as
(00:18:12) an act of
(00:18:13) Anarchy uh and and shock and and sort of
(00:18:16) look at us to type of thing um it it did
(00:18:20) cause uh some friction between us which
(00:18:22) took a little while to heal uh but it
(00:18:25) was healed uh you know there was

(00:18:28) forgiveness and um but it but again it
(00:18:31) was a
(00:18:32) reminder of uh of what David wanted and
(00:18:36) and and I can only say uh the the kind
(00:18:40) of support the am they the the support
(00:18:43) they put the investment they made into
(00:18:46) the children and young people's Ministry
(00:18:49) was was as far as I'm concerned
(00:18:51) outstanding and um and I think it paid
(00:18:54) dividends in so many ways as I said I
(00:18:56) could go on length but I feel I've
(00:18:58) probably said enough at this
(00:19:02) stage thank you very much Alan that was
(00:19:05) very helpful um John are you here yes
(00:19:10) you
(00:19:12) are hey friends thank you this is um
(00:19:15) it's wonderful to reflect on what God
(00:19:17) has been doing over over decades and
(00:19:20) reflect on it together and thank you for
(00:19:22) the
(00:19:23) introduction um it's it is slightly
(00:19:25) strange for me having spoken at David
(00:19:28) pitch's service in Charlie wood in
(00:19:31) December and he was to me really a a
(00:19:35) real father in God
(00:19:37) um in in at at a time when the role of
(00:19:40) Bishops in the church is really being
(00:19:41) seriously questioned he was my Bishop
(00:19:45) without being my Bishop so not not in
(00:19:47) any way um I didn't have a formal
(00:19:50) relationship with him but he played a
(00:19:52) very significant fathering role in my
(00:19:55) own personal development and in my
(00:19:58) understanding of church leadership he
(00:20:00) was he was a Pioneer in many things and
(00:20:03) I learned many many things from
(00:20:05) him and um I'm going to start if I may
(00:20:09) by re remembering one of the talks he
(00:20:12) gave at one of the new wines where he
(00:20:15) used Hebrews 13 about Jesus suffering
(00:20:19) outside the gate there therefore let us
(00:20:22) go to him outside the camp in a a not

(00:20:25) necessarily highly conservative EV
(00:20:28) angelical expository way but he to talk
(00:20:32) about the way in which we may need at
(00:20:34) times to be
(00:20:36) outside structures that confine in order
(00:20:40) to achieve what God really wants to
(00:20:43) achieve and to me that was in a sense a
(00:20:46) slightly defining talk in my
(00:20:48) understanding of who David was and it
(00:20:50) ALS that verse goes on to say and bear
(00:20:53) the reproach that he bore so he he he
(00:20:57) was prepared to be radical and prepared
(00:20:59) to be uh opposed or or um thought not so
(00:21:05) well of because of what he thought was
(00:21:07) being achieved in doing
(00:21:10) that so new wine as a Summer Conference
(00:21:15) was not really what David thought that
(00:21:18) he would or planned initially to start
(00:21:22) um subsequent to his own experience of
(00:21:24) John Wimber's Ministry what what that
(00:21:28) led him into as already been referenced
(00:21:30) and my understanding was that the Holy
(00:21:33) Spirit um cannot be contained in the
(00:21:36) building um um reference was made
(00:21:39) earlier to maybe the charismatic World
(00:21:40) until that point met in little groups
(00:21:43) within
(00:21:44) churches and there was a movement
(00:21:46) towards him now creating new churches
(00:21:50) you know that came through the new
(00:21:52) church movement but it was also now
(00:21:53) coming into the Anglican church but
(00:21:56) basically David was concerned that the
(00:21:58) Holy Spirit would still be kept within
(00:22:00) the walls of the church and John
(00:22:02) Wimber's whole philosophy of ministry
(00:22:04) was the empowering of the spirit is the
(00:22:06) empowering for Mission and the gifts of
(00:22:08) the Spirit are principally to be used on
(00:22:10) the streets rather than principally to
(00:22:12) be used in a church
(00:22:14) building so that that is also an

(00:22:17) important understanding as we look at
(00:22:19) his relationship with
(00:22:21) armm so subsequent to the first um John
(00:22:25) Wimber public conferences at 1984 1985
(00:22:29) and it was in 1984 I first connected
(00:22:31) with John Wimber in ' 84 83 actually
(00:22:34) through his teaching tapes with David
(00:22:37) pitches similarly in ' 83 84 I actually
(00:22:39) went out to California and then was
(00:22:41) present at the first uh meetings that
(00:22:44) they held together in
(00:22:46) Westminster he David after that tried to
(00:22:50) gather people who seemingly wanted to
(00:22:52) pursue an understanding and practice of
(00:22:55) that Ministry and to gather them a first
(00:22:58) of all at charleywood so he held leaders
(00:23:02) days and then he sought to gather them
(00:23:05) around the country in smaller groups and
(00:23:07) he invited a number of us um and this
(00:23:09) was after the one in '95 85 people who'
(00:23:11) been at both conferences he invited a
(00:23:13) number of people to try to convene
(00:23:15) meetings around the country to further
(00:23:19) encourage each other in this
(00:23:21) ministry and I quickly discovered that I
(00:23:24) did not have the magnetic power of
(00:23:26) attraction or anointing that David has
(00:23:29) as the group that in North London did
(00:23:32) not assemble me in the way they had
(00:23:34) assembled around
(00:23:36) David he then sought in uh to have hold
(00:23:40) a conference with arm a residential
(00:23:43) conference for leaders we did twice in
(00:23:46) swanic and uh the thir he decided not to
(00:23:49) continue with that because really he
(00:23:51) would he was more outside the camp than
(00:23:53) armm on the one hand he wanted it to be
(00:23:56) more than just Anglican although he
(00:23:58) understood his main impact would
(00:24:00) probably be in Anglican circles but
(00:24:03) secondly because he really wanted to
(00:24:06) include all the church people throughout

(00:24:10) the ages in an experience and encounter
(00:24:12) with the spirit and then a and serving
(00:24:14) Christ in the power of the spirit and uh
(00:24:18) you know you can't get families at um
(00:24:22) swanic and it was within the context of
(00:24:25) that going outside the Anglican Church
(00:24:27) and wanting it to be impact whole
(00:24:30) churches that in conversation I think
(00:24:32) with with John Wimber the idea of having
(00:24:35) a Summer Conference Festival Camp came
(00:24:38) up and of course there were similar
(00:24:41) things happening in the Free Church
(00:24:42) movements at the time the Bible weeks
(00:24:44) couple of big ones around the country um
(00:24:47) and I think he particularly uh was aware
(00:24:49) of one down in Cornwall and and then in
(00:24:52) 1989 therefore he called the first one
(00:24:55) in um in Shepton
(00:24:58) Mallet
(00:25:00) um so he he talked about you talked
(00:25:03) about him being a a good architect of
(00:25:06) good charismatic practice
(00:25:10) um obviously he didn't quite know what
(00:25:12) he was he had no idea he says what he
(00:25:14) was taking on board how many people
(00:25:16) would come um but he did sensibly write
(00:25:19) to numbers of church leaders around the
(00:25:21) country and asked them whether they
(00:25:23) would um help him to finance this ahead
(00:25:26) and give him ,000 pounds each in order
(00:25:29) to have make sure that the thing wasn't
(00:25:31) going to be a huge financial strain on
(00:25:33) St Andrew's chy wood and also to gain
(00:25:35) traction and ownership and therefore
(00:25:38) full participation and some of those
(00:25:40) churches were ones that really then
(00:25:41) brought numbers of people to the First
(00:25:44) new wine um I think all that Allan has
(00:25:47) said around the children I I would Echo
(00:25:50) entirely um our children still remember
(00:25:53) it's an adventure following Jesus with
(00:25:56) great um

(00:25:58) uh awareness of the presence of God and
(00:26:00) the joy at the same time they still
(00:26:02) remember drain pipe prayers um you know
(00:26:05) as a way of helping children to pray and
(00:26:07) really minister to each other in the
(00:26:09) power of the spirit um the the impact
(00:26:13) upon the group of people that we took
(00:26:15) from our church in in in North London
(00:26:18) was immense um up until that point
(00:26:22) although I had taken some to the
(00:26:23) leader's days and we had had uh by that
(00:26:26) stage uh probably three visits from
(00:26:29) Vineyard pastors for weekends with teams
(00:26:32) um actually being together for seven
(00:26:36) days with all ages present that came
(00:26:40) back with a fresh vision of who God is
(00:26:43) what the church can become and what the
(00:26:44) ministry of the spirit really is um and
(00:26:48) and so there's no new faith and new
(00:26:50) confidence um that was the impact upon
(00:26:52) us as a local
(00:26:54) church um David's comment around the
(00:26:58) leaders days that he did prior to that
(00:27:01) was he discovered that not all leaders
(00:27:03) are able to pass on to their churches
(00:27:06) what they themselves are
(00:27:08) learning and so that's why he asked
(00:27:10) leaders to bring people with them so
(00:27:12) that together they might learn it and I
(00:27:14) think that was that was again really
(00:27:16) good strategic understanding of how to
(00:27:19) pass on something that he himself had
(00:27:22) learned
(00:27:26) the did he have an understanding that it
(00:27:29) would continue forever um he he hadn't
(00:27:32) booked Shepton Mallet showr for the
(00:27:34) following year he'd only booked it for
(00:27:36) one year uh and I think he finished by
(00:27:39) asking everybody shall we do this again
(00:27:41) and when everybody cheered yes then he
(00:27:43) went and had the discussion with the
(00:27:45) showr management to see and it was very

(00:27:47) much like that for the first few years
(00:27:50) until it had grown so much that actually
(00:27:52) this you realize this was a fairly
(00:27:54) Unstoppable
(00:27:56) thing whether it was his poor memory or
(00:27:59) whether actually he'd always held it in
(00:28:01) his heart but never expressed it
(00:28:03) publicly when I asked him probably now
(00:28:05) about 10 years ago whether he had any
(00:28:08) understanding of how far this would go
(00:28:10) and grow he said yes he thought it would
(00:28:13) grow into something that would last for
(00:28:14) a long time having said that he also
(00:28:18) said has said to me um in the last five
(00:28:20) years probably five years ago when he
(00:28:22) first said it he said John don't feel
(00:28:24) you have to carry on this
(00:28:26) forever if God is no longer using this
(00:28:29) but there's other things then let's do
(00:28:31) those things so he didn't feel a need to
(00:28:33) start something which would never finish
(00:28:36) and of course that is the art of much
(00:28:38) good church leadership isn't it knowing
(00:28:40) when to stop something um it's easy to
(00:28:42) start things but knowing the right time
(00:28:44) to stop things is very much harder I
(00:28:47) think so coming back then to the his
(00:28:50) real Legacy um he obviously having run
(00:28:53) the conferences for quite a long time uh
(00:28:56) then also along side that was running
(00:28:59) three days a a year as training days for
(00:29:02) leaders at St Andrews chy wood and
(00:29:05) hundreds would come from around the
(00:29:06) country to those days and uh at the same
(00:29:10) time he was running um through led by a
(00:29:15) retired Anglican clergyman Teddy
(00:29:16) Saunders he was running weeks of
(00:29:19) immersion in or 10 days actually of
(00:29:22) immersion and they were called Hensel
(00:29:23) courses because that was the name of the
(00:29:25) house where Teddy and Margaret lived and
(00:29:28) people had hearing about what God was

(00:29:30) doing at St Andrews were coming not just
(00:29:32) now from the country around England but
(00:29:35) also particularly from Scandinavia from
(00:29:38) where travel was easy so numbers of
(00:29:40) Lutheran and other um uh independent
(00:29:43) church pastors were coming from Norway
(00:29:47) and Finland and Sweden in particular and
(00:29:49) Bruce Collins um began to respond to
(00:29:53) invitations to go to those countries to
(00:29:56) invest time and prayer leaders and so
(00:30:00) Hensel courses although they were now
(00:30:03) called new wine leaders um um Retreats
(00:30:07) were then started in numbers of
(00:30:10) different countries um there those
(00:30:12) countries I've already mentioned Denmark
(00:30:14) had some uh Canada USA South Africa New
(00:30:18) Zealand Australia um I traveled to most
(00:30:21) of those places with Bruce as we did
(00:30:24) that so that it was it was his
(00:30:25) investment in leaders and then from
(00:30:27) leaders to whole churches that really
(00:30:30) David started which was the thing that
(00:30:33) enabled new wine to continue in some of
(00:30:35) those places uh there there there have
(00:30:38) never been summer conferences but there
(00:30:40) are annual leaders conferences for re
(00:30:45) immersion in that encounter with God In
(00:30:48) Worship that exposure to the ministry of
(00:30:51) the spirit and that commitment to go
(00:30:53) going back to Mission in the power of
(00:30:55) the spirit in in the local place um so
(00:30:59) I've trailed a few things across there I
(00:31:00) could as everybody probably thinks I was
(00:31:03) about to go on for a long long much
(00:31:05) longer time but I'll stop there and and
(00:31:07) and let let John take over
(00:31:13) again John thank you very much um and
(00:31:17) and and Allan
(00:31:20) um I learned a lot from those two
(00:31:24) contributions so so thank you um
(00:31:27) I think in in both Reflections we've
(00:31:31) we've heard about this idea of of

(00:31:33) modeling good
(00:31:35) practice we've we've talked about the um
(00:31:40) pitch's approach to leadership in that I
(00:31:43) think it was Allan who talked about this
(00:31:45) idea that um it was the responsibility
(00:31:48) of leaders to to uh to test what was
(00:31:52) happening and to ensure that there was
(00:31:53) good
(00:31:54) order um we've talked aled about the the
(00:31:58) need uh
(00:32:01) pitch's desire both to see I suppose
(00:32:06) charismatic worship and and practice
(00:32:09) inside the church but also outside of
(00:32:13) the structures of the church as well
(00:32:15) which I think is very important and also
(00:32:18) you've both touched in in different ways
(00:32:20) on on on the ways in which we might
(00:32:22) think about his legacy so um Christopher
(00:32:26) if we could just go to the the last the
(00:32:29) last
(00:32:41) slide um no I think I've I've not done
(00:32:46) these slides actually as well as I as I
(00:32:48) could have because the the emphasis here
(00:32:51) probably is on on on pitches and and and
(00:32:55) I do want us to have plenty of time to
(00:32:57) discuss um new wine on on it on its own
(00:33:01) terms as well but things that we might
(00:33:04) discuss I would be fascinated to know
(00:33:07) actually if if anyone was able to
(00:33:10) reflect on the ways in which
(00:33:13) pites experiences in Chile had a lasting
(00:33:16) influence on his
(00:33:20) um it would be good to talk about his
(00:33:22) theology his practice and his approach
(00:33:24) to leadership and the influence of of
(00:33:27) Wimber but were there other influences
(00:33:29) as well um who we probably
(00:33:34) know a fair bit about the influence of
(00:33:36) Wimber on pitches but what were the
(00:33:38) other
(00:33:39) influences and then the the origins and
(00:33:41) the development of new wine and I think

(00:33:44) the you know the legacy of of of new
(00:33:46) wine and and pitch's role in that so I'm
(00:33:50) going to just open the discussion up now
(00:33:55) um who would would like to who would
(00:33:58) like to go first would anyone like to
(00:34:01) try to address this question of of of
(00:34:04) Chile and and the influence of of of
(00:34:07) Chile on on pitch's
(00:34:10) Ministry it's quite a specific question
(00:34:13) but it's one I'm fascinated
(00:34:16) in so so I could I'll make a couple of
(00:34:19) comments if I may if nobody else is
(00:34:20) gonna jump in one you've already
(00:34:22) referenced church planting that is
(00:34:24) without a doubt something he saw
(00:34:26) happening there um I I think that he saw
(00:34:30) faith and passion within the Pentecostal
(00:34:33) church but also that they gave birth to
(00:34:35) new churches almost naturally as a
(00:34:37) result and um subsequently he was he
(00:34:43) um um John Wimber gave him a book which
(00:34:46) he then gave a number of us in new wine
(00:34:48) on natural Church development which
(00:34:51) basically it's a healthy organism
(00:34:53) created by God Bears the seeds of itself
(00:34:56) for the future and so a healthy Church
(00:34:59) naturally ought to be overflowing which
(00:35:01) means that a healthy Church ought to be
(00:35:03) able to plant a church and the
(00:35:05) Pentecostal Church understood that un
(00:35:07) Unbound by Parish boundaries and so when
(00:35:10) he came to England he was actually
(00:35:12) really quite frustrated by the
(00:35:14) parochialism of the Church of England um
(00:35:17) and Al although it was you know it
(00:35:18) wasn't his first thought uh it it was
(00:35:21) for him a very natural thing in the end
(00:35:23) that he planted Soul Survivor in Watford
(00:35:26) because it was the Overflow of the life
(00:35:28) people from there were coming to church
(00:35:29) more people were getting converted so
(00:35:31) why keep them traveling the distance

(00:35:33) from Watford to Jley Wood plant the
(00:35:35) church in surely would um and he course
(00:35:38) got permission to do that because it was
(00:35:40) for an as an experiment with young
(00:35:42) people had it been deemed to be with
(00:35:45) adults only well primarily for adults he
(00:35:48) would probably never have got permission
(00:35:49) to do but my guess is he would have done
(00:35:51) it anyway um he could have stop the
(00:35:54) Overflow so that was one thing he
(00:35:56) brought back from from there definitely
(00:36:00) um he that was where he saw signs and
(00:36:03) wonders happening as well first so you
(00:36:05) know the example that you gave he he
(00:36:09) would tell everywhere but he also told
(00:36:10) other stories about that because he saw
(00:36:13) God at work so he understood the the
(00:36:16) power of and the persuasive power within
(00:36:19) evangelism of people being healed um and
(00:36:24) and therefore wanted to see that
(00:36:25) happening in England as well
(00:36:29) thank you John and and and you may be
(00:36:31) able to answer this as well with uh
(00:36:35) later on in in pitch's Ministry would he
(00:36:37) would he continue to refer back to to
(00:36:40) Chile and from particular stories from
(00:36:42) his time
(00:36:44) there well he he would if he was if he
(00:36:47) was going somewhere new and telling
(00:36:49) about um why he was who he was as it
(00:36:52) were that would he would always
(00:36:53) reference that yeah yeah and he wasn't
(00:36:56) afraid saying that he'd got things wrong
(00:36:58) at times so he had a lovely phrase about
(00:37:01) how he said when he went to see the
(00:37:03) bishop having got had his own experience
(00:37:06) of the Holy Spirit when he went to see
(00:37:08) the bishop back in Chile who was going
(00:37:10) to really talk to in a fairly aggressive
(00:37:12) way he realized the Holy Spirit was
(00:37:14) telling him he had to go and
(00:37:16) apologize so he he says never in my life

(00:37:20) before was I altogether right but also
(00:37:22) altogether
(00:37:23) wrong so what he felt he was had to say
(00:37:26) was right but you know the attitude of
(00:37:29) his heart which was a sort of attitude
(00:37:31) of I know better than you Bishop um was
(00:37:34) altogether wrong um and there was a
(00:37:36) humility about him like that he didn't
(00:37:38) feel that he had to come across as a
(00:37:40) saint that he hadn't always been or
(00:37:43) never was
(00:37:47) um thank you sorry another story from
(00:37:50) Chile came back to me just for a moment
(00:37:51) it's gone again now it it might come
(00:37:54) back oh yes so in Chile as well what he
(00:37:58) what he was instrumental in was the
(00:38:02) appointing of the first Chilean Bishop
(00:38:04) in the Anglican
(00:38:05) church so until that point I think in
(00:38:09) throughout South America Sams was only
(00:38:11) appointing missionaries from from
(00:38:13) England um as Bishops and he was
(00:38:16) instrumental in the first J and that was
(00:38:18) a real point of contention with the um
(00:38:21) with Sams but it what it reflected in
(00:38:23) David was a desire to
(00:38:25) see basically incarnational Mission
(00:38:29) resulting in incarnational leadership of
(00:38:32) the people from that culture rather than
(00:38:34) people from another culture and
(00:38:37) empowering people I suppose you could
(00:38:39) say was his goal and that's what he was
(00:38:42) always longing to do as he's working
(00:38:43) with leaders really truly seeing them
(00:38:44) empowered and become that fulfill their
(00:38:47) potential rather than being under the
(00:38:49) grip of an external um structure that
(00:38:52) controlled
(00:38:54) them thank you John that's that's really
(00:38:57) helpful and and before we leave Chile I
(00:39:00) did mention that Sam's worker Kathleen
(00:39:03) Clark

(00:39:05) before has anyone come across Kathleen
(00:39:08) Clark it's fine if
(00:39:10) not um but she is someone who I would
(00:39:13) like to know more
(00:39:15) about sounds like we all need to know
(00:39:17) more about her yes yeah um okay right
(00:39:23) well in which case Le let's move on to
(00:39:25) pitches
(00:39:27) Theology and and his ideas about
(00:39:31) Ministry and the practice of the gifts
(00:39:34) and and and of leadership and and and
(00:39:36) both in Charlie wood but also in um as
(00:39:40) they were to emerge in in new wine who
(00:39:43) who would like to go
(00:39:55) first
(00:40:06) I think it's it's it's embarrassing that
(00:40:09) uh you
(00:40:11) know because because my of my
(00:40:16) focus I was just a
(00:40:19) visitor uh to the adult
(00:40:22) work uh it was only probably in the
(00:40:24) parish when we used to do our
(00:40:26) moving over to to to the to various
(00:40:29) leaders meetings and whatever that I
(00:40:32) would I would see him in that context
(00:40:35) but
(00:40:37) um it it's just he was in some way some
(00:40:42) I remember someone saying many years ago
(00:40:44) said that many charismatic churches are
(00:40:47) led by a
(00:40:48) dictator and in some ways I understand
(00:40:52) what he said that what why is why that
(00:40:54) was said because David he had a he
(00:40:58) believed he had to do what God told him
(00:41:03) do without a doubt and he said you know
(00:41:08) if you're not for me that's fine but
(00:41:11) don't do it
(00:41:12) here you know he really wanted people to
(00:41:17) come on board and to trust him in his
(00:41:19) leadership even though he
(00:41:21) knew as as we said that he he knew you
(00:41:24) know he might always get it right

(00:41:26) and as I said and it was for me as I
(00:41:30) said it was always that that um dual act
(00:41:33) as it were with him and Barry because
(00:41:35) they did they were they balanced each
(00:41:39) other in in
(00:41:44) that thank you Alan would would anyone
(00:41:47) else like to come in on that and
(00:41:48) particularly his approach to leadership
(00:41:51) perhaps dare I come back in again you
(00:41:55) please I really don't want to speak when
(00:41:58) other people are wanting to speak so
(00:42:01) um a comment about his understanding of
(00:42:04) the use of the gifts of the Spirit
(00:42:07) um he often used to talk from
(00:42:09) Corinthians about everything must be
(00:42:11) done decently in in order and the
(00:42:15) contrast in the two parts of that phrase
(00:42:18) that the Anglican Church is definitely
(00:42:20) for everything being done decently and
(00:42:22) in
(00:42:23) order whereas the Pentecostal say
(00:42:26) everything must be
(00:42:27) done and his his little line was uh
(00:42:31) better to have the order of the nursery
(00:42:34) than the order of the
(00:42:36) Grave so he would sometimes not
(00:42:40) premeditate exactly well he didn't
(00:42:43) premeditate really what was going to
(00:42:44) happen in many meetings he would respond
(00:42:46) to what he saw happening yeah and but he
(00:42:50) would allow quite a lot to
(00:42:51) happen and then begin to respond so you
(00:42:55) know although there'd be prayer times
(00:42:56) before all meetings at which people
(00:42:59) sought to have words of knowledge or
(00:43:01) prophetic words which might be then
(00:43:02) given out later and that was a practice
(00:43:04) but all the services at St Andrews as
(00:43:07) well as at noon wine yet he was always
(00:43:10) open for something to happen within a
(00:43:12) meeting which he had not premeditated
(00:43:15) and he might need to respond to which

(00:43:18) meant that later on when um well at
(00:43:21) Central Hall Westminster when you know
(00:43:23) there was were large cries of pain whe
(00:43:27) you know was that emotional pain or was
(00:43:29) it demonic um manifestation and you know
(00:43:32) it's not always immediately clear which
(00:43:34) it is he as David as John wimbo he was
(00:43:38) prepared to allow it to happen without
(00:43:41) feeling he had to stop it um similarly
(00:43:45) in the Toronto time um he was he was
(00:43:47) like that although probably he would
(00:43:51) have take have taken the line that some
(00:43:53) then began to take which was different
(00:43:55) from from what John Arnot took John
(00:43:58) Arnot would say well look at all listen
(00:44:00) to all this clucking of the C of the of
(00:44:03) the of the um the hens and all this
(00:44:06) roaring of the Lions and try to use
(00:44:08) scripture to say it was legitimately and
(00:44:10) it was of the spirit of God and he
(00:44:12) probably as others did would have said
(00:44:14) you know if that is too um distractive
(00:44:16) youve got to take them out of the
(00:44:17) meeting and if it continues in the side
(00:44:20) in a side room then it probably is of
(00:44:21) God but actually in 99% of the cases if
(00:44:24) you remove them from the main meeting
(00:44:25) they stop doing it um so I'm I'm just
(00:44:29) saying there was a flexibility in him
(00:44:31) but he' preferred something to happen
(00:44:33) than nothing to happen and then he'd
(00:44:34) tried to interpret what was
(00:44:40) happening I remember him saying uh you
(00:44:44) when when with those some of those
(00:44:46) strange
(00:44:47) manifestations uh he was saying this is
(00:44:50) not necessarily God but it's people
(00:44:54) responding to what God God is doing and
(00:44:57) there's a slight there's quite a
(00:44:59) difference between those two
(00:45:02) understandings of of those some of those
(00:45:05) phenomena and my guess is that Chile may

(00:45:08) have influenced them a bit in this as
(00:45:09) well in that they are much more
(00:45:11) outwardly expressive passionate people
(00:45:13) than we are by and large in England so
(00:45:16) he was more used to people expressing
(00:45:18) emotion publicly than by and large
(00:45:20) anglicans are certainly people at 8 o'00
(00:45:23) communion
(00:45:24) services
(00:45:26) may I say something about that as a
(00:45:28) participant of some of those
(00:45:31) Gatherings please yeah so my experience
(00:45:35) um you've just mentioned about the fact
(00:45:37) that he allowed things to expand as he
(00:45:41) felt God lead him but having been gone
(00:45:44) new wine many many years and also local
(00:45:47) Ministry in the high wikim area um he
(00:45:51) also with other leadership knew how to
(00:45:54) control it and by that I mean he never
(00:45:57) let it get out of hand and perhaps
(00:45:59) there's the danger that as you talk it
(00:46:02) may sound as if he allowed anything to
(00:46:04) happen and he didn't you know I mean
(00:46:07) John will know but Lou wi and everywhere
(00:46:10) there was always an awareness within the
(00:46:12) leadership that they've got these
(00:46:14) thousands of people in front of them and
(00:46:16) they wanted to allow the expression of
(00:46:19) the spirit but they had to also be aware
(00:46:22) that they couldn't let it get out of
(00:46:24) hand which sometimes
(00:46:26) you know it could have done would you
(00:46:28) agree with that John in the way that
(00:46:30) there are always people that are
(00:46:32) emotionally connected but it is not
(00:46:35) necessarily of God but you know they're
(00:46:38) emotional and they let their emotions go
(00:46:40) a bit wild I loved what you said about
(00:46:43) if you took those people out of the room
(00:46:45) if they were roaring screaming or
(00:46:48) whatever it was they generally would
(00:46:50) stop because they their emotion was no

(00:46:52) need to be expressed so you know I just
(00:46:55) wanted to say that that um I think it's
(00:46:57) important to say within the charismatic
(00:47:00) movement that yes God moved but the
(00:47:02) leaders knew how to keep it under
(00:47:05) control so it didn't end up as bad
(00:47:07) publicity or dangerous one could say you
(00:47:11) know so yes that was thank thank you
(00:47:15) Sandra and I'm I'm I'm going to put um
(00:47:20) John finny and greme da on the
(00:47:23) spot um and I'm just going to because I
(00:47:26) I wonder how um
(00:47:29) both David pitch's both um
(00:47:34) in the I suppose the kind of contested
(00:47:37) issue of planting across Church
(00:47:39) boundaries uh and but also in in the
(00:47:43) emergence of these new organizations
(00:47:44) like new wine how pit cheese was viewed
(00:47:48) by
(00:47:50) Bishops off you
(00:47:53) go the answer is that I don't know how
(00:47:56) he viewed um I myself am very supportive
(00:48:01) for that kind of thing and I'm always
(00:48:04) interested in pushing boundaries not
(00:48:06) least on things like blay people leading
(00:48:09) um communion by extension and things
(00:48:12) that frowned upon so I've pushed
(00:48:14) boundaries myself and would be very
(00:48:16) supportive of David pushing boundaries
(00:48:19) um I'm glad he did
(00:48:22) and he was a major factor in the fact
(00:48:26) that in due course the Church of England
(00:48:28) came to accept the possibility of um
(00:48:32) group churches planted in other people's
(00:48:34) parishes and Michael langrish I think
(00:48:36) took that through the card very comt
(00:48:38) very
(00:48:39) capably one thing I would say about
(00:48:41) David who I
(00:48:43) loved in the early years of new one I
(00:48:45) wasn't really involved partly because i'
(00:48:48) just become Bishop of Wilson and in my

(00:48:51) final years in centry from up to 1992 I
(00:48:54) was absolutely tapped out um and so I
(00:48:59) missed a lot of the early years of new
(00:49:02) wine but later came into it and met of
(00:49:04) course spent time with David and Mary
(00:49:07) one thought I did have I think David was
(00:49:09) quite cool about Deliverance
(00:49:12) Ministry because God had led me to
(00:49:15) explore that quite a bit I noted that he
(00:49:18) was relatively res cautious about
(00:49:23) it yeah
(00:49:27) if I can come in now I think the thing
(00:49:31) which I found of most interest is the
(00:49:36) difference between armm and new
(00:49:39) wine and the fact that that I had
(00:49:41) completely forgotten that they had two
(00:49:43) conferences together and then they felt
(00:49:46) they were going on different paths it
(00:49:49) was certainly be something which is very
(00:49:51) much something to be um teased out I
(00:49:54) think because
(00:49:56) there was a different pattern of
(00:49:58) charismatic renewal in many places as
(00:50:02) opposed to the uh Charwood new wine and
(00:50:06) very often this was based on a
(00:50:08) particular city or town which had its
(00:50:11) own particular
(00:50:13) pattern this was certainly true in
(00:50:15) Nottingham and Lead
(00:50:18) Sheffield and uh Lincoln that I know
(00:50:21) well about I think on the issue of
(00:50:25) uh
(00:50:26) David the only thing I can add is that
(00:50:29) in um the late 80s early
(00:50:33) 9s um the issue of church planting
(00:50:38) became a very very vigorous one David
(00:50:42) planted a church without asking
(00:50:44) permission of either the bishop or the
(00:50:46) local Parish priest and inevitably this
(00:50:48) caused money
(00:50:50) eruption the Church of England set up a
(00:50:54) um inevitable committed to look into this

(00:50:58) I was personally involved in this and
(00:51:00) the chair was Pat Harris who had of
(00:51:03) himself being a bishop in South
(00:51:05) America and it basically came out with
(00:51:09) the conclusion typically Anglican that I
(00:51:13) I suppose this could work sometimes but
(00:51:16) for goodness sake
(00:51:18) be and it's very noticeable how uh the
(00:51:23) later um report
(00:51:26) in 2006 which came out very very much
(00:51:29) more strongly in favor of church
(00:51:32) planting and of course we see this uh to
(00:51:35) this day so it's interesting to see how
(00:51:38) David's initiative pushed the issue into
(00:51:42) the church of
(00:51:43) England and made us have to face
(00:51:46) it and uh certainly he lit the the touch
(00:51:51) paper and I'm well aware that he
(00:51:53) personally received a good deal of of
(00:51:56) abuse because of this stepping over the
(00:51:59) Holy Ground of the parish
(00:52:02) boundary so we owe him a lot for that I
(00:52:08) think John would you like to come back
(00:52:10) in thank you I I think that is probably
(00:52:13) true John I remember him at one of the
(00:52:15) leaders conferences in chle Wood um he
(00:52:19) delivered a paper and unfortunately I it
(00:52:21) was on literally on a bit of paper in
(00:52:22) those days and I can't find a bit of
(00:52:24) paper now um but he said that the Church
(00:52:27) of England has only ever changed as a
(00:52:30) result of people breaking what is the
(00:52:33) perceived law at the
(00:52:35) time and amongst other things he
(00:52:38) referenced for instance Anglo
(00:52:40) Catholic uh renewal with the elevation
(00:52:44) of the host and things like that which
(00:52:47) against the rubric of the prayer prayer
(00:52:49) book but which became common practice
(00:52:52) over time and things like that so
(00:52:56) he I think for the sake of mission he
(00:52:57) would say that breaking the law in terms

(00:53:00) of Parish going across a parish boundary
(00:53:03) is far more significant than uh you know
(00:53:05) that people ought to do that for the
(00:53:06) sake of evangelism um but I think that
(00:53:09) was part of his attitude if it this is
(00:53:11) the way the Church of England has
(00:53:12) survived or developed or whatever
(00:53:14) language you us or been changed then
(00:53:16) actually we've got to recognize that the
(00:53:19) establishment very often resists a move
(00:53:22) of the spirit rather than gets on board
(00:53:24) in an early stage and subsequently is it
(00:53:27) recognized as bringing some aspect of of
(00:53:31) God's wonderful fored mysterious truth
(00:53:34) back into common understanding yeah can
(00:53:37) I comment
(00:53:39) again please um very few people seem to
(00:53:44) understand that law does not
(00:53:47) innovate it catches up afterwards yes
(00:53:50) and therefore led by the spirit you can
(00:53:53) be very much with the direction God is
(00:53:57) going in but breaking the law but you
(00:54:00) have to be wise about when you do it and
(00:54:02) in the way you do it I've been saying
(00:54:05) this for years actually because uh so
(00:54:08) many people think law is too important
(00:54:11) and don't realize that it does not
(00:54:13) innovate
(00:54:14) ever so the art is to be able to break
(00:54:18) it in a wise way and um I mean there are
(00:54:23) other examples like wearing no Road
(00:54:26) the rules about that were broken for
(00:54:27) years yeah and now of course everybody's
(00:54:31) allowing it um so there are lots of
(00:54:36) examples of where law has been broken in
(00:54:38) the direction of travel that God was
(00:54:41) moving
(00:54:44) in I just wish more people would say
(00:54:46) Lord does not
(00:54:49) innovate I think more will now you said
(00:54:52) that on this call
(00:54:54) grah

(00:54:58) it's it's a wonderful phrase um John you
(00:55:01) you really must find that
(00:55:06) paper Kathleen
(00:55:09) Clark oh please yeah Kathleen
(00:55:12) Clark no I said he must find her oh and
(00:55:15) find Well yeah if anyone can locate
(00:55:18) Kathleen Clark that would be wonderful
(00:55:20) as well I'm sure we could ask Mary
(00:55:22) pictures about Kathleen c i I will do
(00:55:24) that
(00:55:25) yes yeah good idea please
(00:55:29) please okay I I think sorry I'm we g go
(00:55:34) to David Hughes and then Richard
(00:55:36) Hill one of the things I admire deeply
(00:55:39) about um David pitches is his uh immense
(00:55:45) courage um I think he's a a man who uh
(00:55:50) really um like Jesus um I I only do what
(00:55:56) I see the father doing I think he had a
(00:55:59) real focus on God what are you doing and
(00:56:03) and Discerning what he was doing and
(00:56:07) going for
(00:56:11) it he's a leader among
(00:56:14) leaders
(00:56:17) yes yes and and can I further comment on
(00:56:20) that that we live in an age where in
(00:56:23) some ways is beautiful and we talk about
(00:56:27) planting resourcing
(00:56:29) churches and of course that naturally um
(00:56:33) excludes lots of church village church
(00:56:36) leaders for instance or uh you know
(00:56:38) Urban really Urban deprived church
(00:56:41) leaders where that the idea of being a
(00:56:43) resourced church is just not part of
(00:56:45) their thinking or future so he he he
(00:56:48) didn't believe in mega churches no to
(00:56:53) him size didn't matter it was healthy
(00:56:55) church that mattered um and I remember
(00:56:58) him saying to me at one stage it was on
(00:57:02) occasion where somebody was going to
(00:57:03) move from a mega church or had moved and
(00:57:06) they were looking for somebody to take
(00:57:08) that person's place not an Anglican

(00:57:09) church and he said that is such a
(00:57:12) difficult thing to replace a one great
(00:57:14) church leader who's able to leave thou
(00:57:17) lead thousands with another who's able
(00:57:19) to lead thousands and I think that's why
(00:57:21) the Anglican Church is potentially so
(00:57:24) strong in only having buildings which on
(00:57:26) average will hold about three or 400
(00:57:30) people you know you have to plant then
(00:57:33) you have to multiply
(00:57:35) leadership you're not looking for Mega
(00:57:37) Stars more people get to be involved all
(00:57:41) all of those things were part of his
(00:57:42) philosophy of
(00:57:44) ministry thank you John Richard Hill
(00:57:48) yeah I was just going to say on the
(00:57:49) question of law David I didn't interact
(00:57:52) with him a great deal because I was in
(00:57:53) the north but um he would have lots of
(00:57:56) little Snippets as to how to sort of get
(00:57:59) around the system like he would say do
(00:58:01) one service according to the book and
(00:58:03) then do what you like with the rest and
(00:58:05) uh the Come Holy Spirit book is full of
(00:58:08) um sort of tips on how to integrate
(00:58:12) charismatic gifts and Ministry uh within
(00:58:15) a sort of fed traditional framework but
(00:58:17) just moving things forwards in a way
(00:58:18) that carries people with you and I I
(00:58:20) found these odds and ends that he often
(00:58:23) spoke were actually like gold
(00:58:28) thank you I think we'll
(00:58:31) we're into the last 20 minutes or so so
(00:58:34) I think we'll we'll we'll shift our
(00:58:36) Focus now to new
(00:58:38) wine um and any comments on the on the
(00:58:43) the significance and and the legacy of
(00:58:46) new wine it would be good to hear them
(00:58:48) and also
(00:58:50) um thinking back to uh John finny's
(00:58:54) comment
(00:58:55) perhaps trying to tease out some of that

(00:58:57) relationship between new wine and and
(00:59:02) armm um and perhaps those kind of I
(00:59:06) think quite distinct but overlapping
(00:59:08) networks and and the and the dynamic
(00:59:11) there so who who who who would like to
(00:59:13) go
(00:59:21) David I just wonder whether some of it
(00:59:25) is due to the personalities that were
(00:59:28) leading those movements I mean David was
(00:59:33) a a mission man and uh Innovative and as
(00:59:39) graah said Lord law doesn't innovate and
(00:59:43) someone like um M Mike
(00:59:50) Michael yeah um he's he's
(00:59:55) sort of a
(00:59:58) quieter
(00:59:59) um very creative he's something of a
(01:00:02) poet isn't he
(01:00:04) but and and almost more Anglican than
(01:00:08) David probably ever
(01:00:11) was so I I think there is something
(01:00:14) about who's leading this group that has
(01:00:18) an influence
(01:00:21) on on on on
(01:00:25) on the movement but maybe how how easily
(01:00:28) they can work
(01:00:31) together actually to have
(01:00:36) differences that's a very interesting
(01:00:38) point David thank you and and and I
(01:00:40) suppose geographically as well it does
(01:00:43) seem that armm has been more of a
(01:00:46) northern yeah organization whereas new
(01:00:48) wine has
(01:00:50) tended to to
(01:00:53) be more more focused on the south would
(01:00:55) that and the Midlands would that be
(01:00:59) fair D entirely um well when I was
(01:01:03) Bishop of Wilston my strongest
(01:01:06) charismatic church was an Anglo Catholic
(01:01:09) one of St Joseph the Worker Dennis
(01:01:11) Bradshaw who led it had been touched in
(01:01:14) the spirit at
(01:01:15) hrow and he had a wonderful band and um

(01:01:19) my third confirmation was there and it
(01:01:22) lasted three and a quarter hours uh with
(01:01:25) prophetic words for all the candidates
(01:01:28) and testimonies and all kinds of things
(01:01:31) um but at an an at an armm conference in
(01:01:36) 19 uh 90s I was able to take a number of
(01:01:41) people from Wilson to that conference um
(01:01:46) including Dennis Bradshaw and they could
(01:01:48) contribute in a way that wouldn't have
(01:01:50) worked at a Wimber event yeah so
(01:01:55) and I remember it quite well really was
(01:01:57) Michael Mitten organized it um but that
(01:02:00) just enabled the the
(01:02:02) different tram line if you like to be
(01:02:05) very effective for some people yeah and
(01:02:07) it kept and Joseph the Worker going um
(01:02:11) really well as I say it was my most
(01:02:14) alive charismatic church from the moment
(01:02:16) I arrived probably until the moment I
(01:02:23) left
(01:02:25) yeah and of course I I was employed by
(01:02:29) by armm when I was first when
(01:02:34) um and but
(01:02:36) seconded to new wine for the for that
(01:02:38) week of the summer um they made sure
(01:02:41) they paid new wine paid for it mind you
(01:02:44) uh but uh
(01:02:47) so it wasn't as if there was a a div I
(01:02:51) don't think it was a division it was
(01:02:53) just an ident ident
(01:02:54) defy two different strands and
(01:03:00) um but again as as someone said that you
(01:03:03) know whereas it I find it interesting
(01:03:06) that new wine in in in the mag the the
(01:03:11) Christianity magazine Etc when they did
(01:03:14) their their summary of Summer
(01:03:17) conferences they would always say that
(01:03:20) new wine was the Anglican
(01:03:23) one and yet I would say well it was in
(01:03:27) one sense but
(01:03:29) actually it it it was much wider than
(01:03:33) that all always was and um and certainly

(01:03:37) the people who came to new one were not
(01:03:39) by any means all anglicans and um but
(01:03:43) you know and but even but having said
(01:03:46) that when communion when we had
(01:03:48) communion service and that was
(01:03:50) introduced it was largely an U angc
(01:03:54) liturgy in that sense as far as I know
(01:03:57) uh because we we often weren't there in
(01:03:59) the in early days of community we
(01:04:01) weren't there because we were still
(01:04:02) doing our things separately but
(01:04:07) yeah interesting better to say that new
(01:04:10) wine kind of self
(01:04:13) identified
(01:04:15) as card carrying Evangelical more so
(01:04:18) than armm may have done armm is probably
(01:04:21) kind of a
(01:04:23) broader Anglican identity and I would
(01:04:26) I'd be interested as well to know and
(01:04:29) perhaps John you can John Coes you could
(01:04:31) speak to this What proportion of new
(01:04:34) wine were or have been Anglican oh yes I
(01:04:41) see I'm I'm referring to stats from
(01:04:44) quite a long time ago now as I say this
(01:04:45) we haven't been very good at Stats um in
(01:04:48) the last 10 years but going back to
(01:04:50) before 10 years probably in the network
(01:04:53) of leaders
(01:04:54) around the country it was something like
(01:04:57) 75 to 80% Anglican but at the attendance
(01:05:00) at the summer it would be more like 2/3
(01:05:04) oneir so more people not Anglican
(01:05:08) proportionately in the summer
(01:05:10) conferences I I think there's a a
(01:05:12) cultural and an age thing going on here
(01:05:14) as well that
(01:05:18) um those that David invited to work as a
(01:05:22) team sub when he handed
(01:05:25) over first of all alongside and then
(01:05:27) when handed over to us were
(01:05:32) were I was going to say decades that's
(01:05:35) slight exaggeration but numbers of years

(01:05:36) younger than him and mainly had been
(01:05:38) raised on the with um modern like folk
(01:05:43) rock music as a principal musical
(01:05:47) influence so I was a first generation
(01:05:49) Beatles fan people 10 years young older
(01:05:52) than me basically did do not did not
(01:05:54) relate to that style of of um Vineyard
(01:06:00) worship that that I did as easily um and
(01:06:04) I think that's part of what's gone on
(01:06:06) here it's got so what what is your
(01:06:08) Musical part language for worship that
(01:06:11) you gather around um and armm I think is
(01:06:15) a much broader style in worship than new
(01:06:19) wine has become um and and if it's not
(01:06:23) just cultur of music but it's also
(01:06:25) personality so David pitches I remember
(01:06:28) saying to me again 10 or 15 years ago
(01:06:31) said John if if new wine isn't able to
(01:06:33) be more reflective as well we will find
(01:06:37) people stopping coming to our
(01:06:40) events so we we sought actually in the
(01:06:43) summer conferences to provide venues
(01:06:46) after that conversation at which there
(01:06:48) was much more reflective time than there
(01:06:51) had been prior to that um
(01:06:55) or spaces I should say as well as time
(01:06:57) if not the main the main event yet at um
(01:07:01) you know places around the site uh and
(01:07:04) his his comment was that he thinks
(01:07:06) that's happened some in some of places
(01:07:08) around the world as well yeah and at the
(01:07:11) same time other places have been better
(01:07:14) able to provide for more reflective
(01:07:17) characters than new wine they had um as
(01:07:21) put in common pance um as a woman said
(01:07:24) said to me one summer uh this is
(01:07:26) fantastic John but do you have to love
(01:07:28) rock music to be a
(01:07:30) charismatic of course you
(01:07:33) don't can I can I comment again um my
(01:07:36) wife Molly always said new one is for
(01:07:39) extrovert yes she being an introvert has

(01:07:42) always wanted something a bit quieter
(01:07:45) yeah and she would have been some people
(01:07:47) who would have not got not continue to
(01:07:51) go because of the style yeah something
(01:07:54) else I'd just like to say and that is I
(01:07:56) only started going to new wine really
(01:07:58) when I became Bishop of carile in the
(01:08:00) 2000s and I do remember either the first
(01:08:03) or second year the they were still doing
(01:08:05) Bible readings and I regret the passing
(01:08:07) of those yeah but there was Bible
(01:08:10) readings given by Terry Virgo from New
(01:08:14) Frontiers and they were exactly like the
(01:08:16) teaching I had heard in the 1960s and 70s
(01:08:21) ex that he believed in the gifts of the
(01:08:23) Spirit but in every other way it came
(01:08:26) over rather like John St or you know the
(01:08:29) people who expounded in my in my
(01:08:31) University days and I was sort of
(01:08:33) flabbergasted that I was glad in a way
(01:08:36) that he could be included there because
(01:08:39) basically so much of him was the same as
(01:08:42) the pattern he'd grown up in and it
(01:08:44) could be accommodated New Frontiers has
(01:08:46) moved on and actually moved back I think
(01:08:49) a bit in a conservative Direction but
(01:08:52) that's a big another subject
(01:08:57) yeah there was one year when um there
(01:09:01) was a I think it was a French Community
(01:09:05) yeah uh based music team came who had a
(01:09:10) very different style of worship and um I
(01:09:15) know some of us who knew about that
(01:09:18) thought this this was so lovely and so
(01:09:20) refreshing yeah but it was interesting
(01:09:22) they never they only did one year never
(01:09:25) invited back two years I think it two
(01:09:29) beg your pardon
(01:09:30) John I think they were Exquisite they
(01:09:34) you you felt really they had come from
(01:09:36) the presence of God and had a had a sort
(01:09:40) of framework for that worship and it was
(01:09:43) so almost unique each time they

(01:09:46) ministered it fantastic the other thing
(01:09:49) I'd love to say really about Legacy of
(01:09:54) new wine or David pites is that I I
(01:09:57) think many of us took our children to
(01:10:00) new wine and they were really shaped and
(01:10:05) uh they were encouraged hugely by seeing
(01:10:08) how many people were Christians you know
(01:10:12) and and all the encouragement of a clow
(01:10:15) whereas often we were in churches where
(01:10:17) it was just a few um and I think our
(01:10:20) family would would sort of say that um
(01:10:23) many people have been thrust forward
(01:10:27) into Ministry and in exciting church
(01:10:30) planting um you know so I think it's a
(01:10:34) huge sense of gratitude to uh David and
(01:10:38) John and many others who were
(01:10:41) Pioneers years
(01:10:48) ago another little reflection if if I
(01:10:50) can just add this that thought of in
(01:10:54) preparing for this morning was today
(01:10:56) rather was that um I would always be
(01:10:59) grateful to David and and and the new
(01:11:03) wine leadership for investing in the in
(01:11:07) workers yeah um
(01:11:09) yeah we had a workers
(01:11:12) celebration when those who just worked
(01:11:15) their guts out for many
(01:11:18) hours they were able to
(01:11:21) receive from from from David from Barry
(01:11:25) from the music team at the time and it
(01:11:27) was for me as one of the most wonderful
(01:11:30) wonderful
(01:11:31) things the privilege to to have that uh
(01:11:35) for the team as an expression of thanks
(01:11:38) uh in attitude and and and again I'm I'm
(01:11:40) just so grateful for uh for David and
(01:11:44) for Barry etc for for just do doing that
(01:11:47) and doing it willingly it's
(01:11:52) great thank thank you yes um Sandra was
(01:11:58) I was only going to add a little thing
(01:12:00) um um just simply from the fact that I
(01:12:03) was not in leadership I was a

(01:12:05) participant at all these events and it's
(01:12:08) just suddenly struck me um right as I've
(01:12:11) been listening I came I was middle-aged
(01:12:15) before I came to Christ and the church
(01:12:18) that I went to Holy Trinity in hazelmere
(01:12:20) which is not that many miles from
(01:12:22) charleywood it was in the I started to
(01:12:25) go in like 82
(01:12:27) 83 and it was several years before that
(01:12:31) that Barry kissell and and um David
(01:12:33) pitches had come into Holy Trinity Hazel
(01:12:37) Meir and probably St Andrews Hatter Lane
(01:12:39) and different ones around the highwick
(01:12:42) area and open the door to Renewal and I
(01:12:47) wouldn't be the person I am today if I'd
(01:12:49) not gone to that church and become the
(01:12:52) Christian and the experience I've had by
(01:12:55) new wine and um various Ministries that
(01:13:00) went on and it's just struck me that
(01:13:02) although I'm not in leadership and it's
(01:13:04) only a small thing that David pitches
(01:13:07) and people like him were instigators in
(01:13:10) thousands and thousands of people whose
(01:13:13) lives were changed because of what they
(01:13:16) did so they started a Ministry and we
(01:13:19) became people that were part of that not
(01:13:22) from the plat form but from the seats in
(01:13:25) front and my husband and I ended up in
(01:13:28) Uganda because of that so I'm going to
(01:13:30) blame him for
(01:13:32) that so you know I think it's important
(01:13:34) from that lay point of view where many
(01:13:37) of you I recognize are from leadership
(01:13:39) and the hierarchy of those things from
(01:13:43) the perspective of the ordinary person
(01:13:46) you know we do give thanks as I think it
(01:13:48) was Alan said you know because of so
(01:13:51) many people like that like David and
(01:13:53) John Wimber and I can remember I know
(01:13:55) we're not talking about John Wimber but
(01:13:58) you said about somebody said that David
(01:14:00) pitches perhaps was a little bit

(01:14:02) reticent about Deliverance Ministry and
(01:14:05) I went to acts 86 on the on um Holy
(01:14:09) Trinity s we went as a part of the
(01:14:11) prayer team and when we were all
(01:14:13) gathered together before one of the main
(01:14:16) meetings um David had organized a lot of
(01:14:20) this and everybody began to get cold
(01:14:22) feet and P iic over the fact that
(01:14:24) perhaps all these thousands of people
(01:14:26) were going to end up what would we do if
(01:14:28) you know there was real Deliverance
(01:14:30) Ministry and David stood up and said get
(01:14:32) a grip you people who do you think is in
(01:14:35) charge you or God and it was like you
(01:14:39) know everyone was suddenly very nervous
(01:14:41) because we weren't experienced in
(01:14:44) Deliverance Ministry but you know just
(01:14:47) lovely get a grip you
(01:14:50) people because you know God is there
(01:14:53) worked in the end it did
(01:14:56) work thank you Sandra I as you were
(01:14:59) speaking I mean we we've spoken a lot
(01:15:01) about David
(01:15:02) pites um in this in this seminar and and
(01:15:07) about new wine but I was just wondering
(01:15:09) about the role of women uh in in in new
(01:15:13) wine and you know both from in in terms
(01:15:17) of
(01:15:20) um uh speaking but but another leader
(01:15:23) ship roles how how how has that changed
(01:15:27) o over
(01:15:30) time you'd have to ask the leadership
(01:15:33) men
(01:15:37) there um
(01:15:40) so visibly on the platform it's changed
(01:15:44) significantly obviously uh so when in
(01:15:47) the First new wines there might have
(01:15:49) been one woman giving one of the evening
(01:15:53) talks I don't know that Mary Did in the
(01:15:55) first years but she then certainly
(01:15:57) became a main platform speaker because
(01:16:00) she obviously had a a good Teaching

(01:16:02) Ministry which she exercised in seminars
(01:16:05) at new wine and as she developed her own
(01:16:07) skills in basically helping people in
(01:16:10) personal development and inner healing
(01:16:13) um that became a strength which we was
(01:16:16) was um very very helpful to many
(01:16:19) churches and she would run Retreats for
(01:16:22) people and days of training for people
(01:16:25) separately from David in that area
(01:16:29) um when my when I while when I was
(01:16:33) leading um I had myself by this stage
(01:16:36) changed my own view on the ordination of
(01:16:38) women although in 1992 I wasn't one of
(01:16:42) those championing it um I had certainly
(01:16:45) changed and that was partly because of
(01:16:47) my wife reading all that she was reading
(01:16:49) on this subject and telling me that I
(01:16:50) needed to do my Theology and also see
(01:16:53) around the country some very very able
(01:16:56) ordained women but then by the end of
(01:16:58) the '90s we were really trying to
(01:17:00) platform women in teaching and
(01:17:03) Leadership
(01:17:05) um we following David and Mary's
(01:17:08) visibility by towards the end of their
(01:17:11) time in leading new wine we then an and
(01:17:14) I were visible together as a couple and
(01:17:16) then rightly or wrongly when we were
(01:17:19) running three different events around
(01:17:21) the country for the North
(01:17:23) the southeast and the Southwest the C
(01:17:26) the the people took on that model the
(01:17:28) leaders of each region took on that
(01:17:30) model and alongside the men were the
(01:17:33) wives which may have been for at least
(01:17:36) one perhaps a step that was they weren't
(01:17:38) quite ready for but all the time we were
(01:17:41) deliberately trying to find women that
(01:17:44) would be able to lead seminars lead lead
(01:17:48) sessions uh Etc um and oh I think now
(01:17:52) about four no maybe five years ago there
(01:17:55) was quite a lot within one of the

(01:17:58) national public Christian Publications
(01:18:01) about the
(01:18:02) imbalance of male female speakers and
(01:18:07) leaders and within that I new wine came
(01:18:12) second um in terms of uh equal numbers
(01:18:16) um I can't remember which the top one
(01:18:18) was that's probably quite a good thing
(01:18:19) and I can't remember which the were
(01:18:20) terrible the ones that were very very um
(01:18:23) uneven but so over the years therefore
(01:18:26) we deliberately made a significant
(01:18:28) transition um to you know where we're at
(01:18:32) today I I if you if you to to look at
(01:18:35) the this next summer speakers and and
(01:18:37) leaders I have no idea what it would
(01:18:39) look like but you know five years ago
(01:18:42) when that survey was done um it was much
(01:18:45) more even par than it than it would have
(01:18:48) been
(01:18:49) previously interestingly not that long
(01:18:52) ago sorry sorry go on John
(01:18:56) well if you if you look at leaders of
(01:18:59) larger churches there still aren't in
(01:19:00) the Anglican Church there are still not
(01:19:02) many women leaders of larger
(01:19:05) churches um the two probably most
(01:19:09) notable ones are Holy Trinity Leicester
(01:19:11) where Elaine southernland is and um then
(01:19:14) in Leeds and oh dear it's her name has
(01:19:17) come George's lead yes the name of the
(01:19:21) leader is I've just forgotten for a
(01:19:22) moment
(01:19:24) Lizzy wolf Lizzy wolf exactly that's
(01:19:26) right thank you but
(01:19:29) um and and some people say we they won't
(01:19:32) really be recognized as
(01:19:35) um as full affirmation of women in
(01:19:38) leadership until we begin to see larger
(01:19:40) churches more larger churches being led
(01:19:42) by women I'm not sure that's the case we
(01:19:44) certainly have a number of women Bishops
(01:19:47) who are associate with new wine one of

(01:19:49) whom is main speaker Ruth busher at the
(01:19:53) conference leaders Conference next week
(01:19:55) and the other of whom is actually now
(01:19:56) the chair of the trustees Jill Duff so
(01:19:59) certainly changed dramatically from the
(01:20:01) early days but so is the so is the whole
(01:20:04) church of England seen on women in
(01:20:06) leadership and if we hadn't then we
(01:20:08) would have been tired with a very
(01:20:11) conservative brush I
(01:20:14) think it is it is interesting because
(01:20:17) new wine has spanned you know that
(01:20:19) period pre and post women's ordination
(01:20:21) how how how it's responded as a festival
(01:20:24) I'm going to go to to David Hughes and
(01:20:26) then we're going to I think wrap things
(01:20:29) up so just prompting uh Christopher um
(01:20:33) I'll I'll hand over to you at the end
(01:20:37) um I'm just really glad that we've um um
(01:20:42) highlighted the ministry of women um and
(01:20:46) and I think actually David probably
(01:20:49) wouldn't have been the leader that he
(01:20:51) was without Mary yes um she was an
(01:20:56) astonishing early gifted
(01:20:59) teacher and um he really gave room for
(01:21:03) for her and I think most leaders whether
(01:21:06) the women leaders or male leaders
(01:21:11) um almost enormously Valuable a spouse who
(01:21:16) gives terrific sort of resource and
(01:21:19) input um uh comfort in times of Anguish
(01:21:24) and and encouragement in times that are
(01:21:27) are good so uh I'm really glad I spent
(01:21:31) six years in Liverpool with um St Malinus
(01:21:36) and Jill Duff was our leader there and I
(01:21:39) frequently refer to her as a Deborah
(01:21:43) figure amazingly gifted communicator and
(01:21:51) strategist
(01:21:55) and of course Mary pitches was baptized
(01:21:57) in the spirit before David pitches yeah
(01:22:01) so
(01:22:03) um I'm going to hand over to um to
(01:22:07) Christopher now thank you everyone for

(01:22:09) your contributions um it's it's been a
(01:22:12) really good hour and a half but
(01:22:15) Christopher yeah well thank you to you
(01:22:18) John and um I suppose the only comment I
(01:22:21) would make really is just um that found
(01:22:23) myself just deeply stirred at various
(01:22:25) points uh to hear people talking um in
(01:22:29) terms of uh you know the the task and
(01:22:31) the privilege of of seeking to to take
(01:22:34) um these renewal movements uh forward
(01:22:37) and it just is extremely kind of uh all
(01:22:39) of those of you who have taken time to
(01:22:42) to share uh in this way um we've got one
(01:22:46) more of this series uh of these witness
(01:22:48) seminars uh same uh day and time but on
(01:22:52) the 21st of March uh looking at uh Alpha
(01:22:56) and the impact of of htb Holy Trinity
(01:23:00) rompon uh so that's the the final one of
(01:23:03) this kind of series uh and then we plan
(01:23:05) to return in the Autumn with some more
(01:23:08) thematic uh based um
(01:23:10) conversations also though just to flag
(01:23:12) for anyone who's interested from the the
(01:23:15) 23rd of April uh on Tuesday lunchtimes
(01:23:18) we're going to run a series of weekly
(01:23:20) Pentecost conversations we're calling
(01:23:22) them with a number of uh theologians and
(01:23:25) authors um so beginning with Lucy Pat
(01:23:28) the New Testament scholar who uh runs
(01:23:30) Westminster theological center uh and
(01:23:33) then uh other speakers including Helen
(01:23:36) Collins from Trinity College Bristol
(01:23:39) who's written uh a major theological
(01:23:41) book on charismatic Christianity and the
(01:23:43) theology uh of gifts um also a Catholic
(01:23:48) priest called Matt Anam um it happened
(01:23:50) to be on my um at the moment who's
(01:23:53) written a book called don't forget the
(01:23:55) Holy Spirit uh which I feel needs an
(01:23:58) Anglican addition uh as well um so uh
(01:24:01) some really uh interesting uh speakers
(01:24:04) uh lined up in that so if that's of

(01:24:06) Interest please do keep in touch with
(01:24:07) the life and Ministry of resource uh and
(01:24:10) indeed of course if you are interested
(01:24:12) and haven't yet uh taken one of the
(01:24:15) questionnaires uh for this uh
(01:24:18) charismatic history project an
(01:24:19) opportunity to uh put down on paper some
(01:24:22) of your own Recollections please do see
(01:24:25) uh the relevant page on our website or
(01:24:28) get back in touch with the resource
(01:24:29) office and we'd love to um continue to
(01:24:32) distill your uh Reflections but uh yes
(01:24:36) thank you ever so much for being part of
(01:24:37) this and hope to see many of you uh back
(01:24:39) again in March thanks a lot and uh God
(01:24:43) bless bye thank you everybody bye
(01:24:45) everyone
(01:24:51) bye